

Colorado Christian College
180 South
Rocky Mountain College Library
180 South
Colorado Christian College
180 South

Colorado Christian College Library
180 South Garfield
DANFORTH COLLEGE LIBRARY





Digitized by the Internet Archive
in 2013

http://archive.org/details/gracetruth19maur_0



GRACE AND TRUTH

... grace and truth came by Jesus Christ---John 1:17.

SPIRITUAL RESOURCES NUMBER



Thou leddest Thy people like a flock . . . --Psalm 77:20.

JANUARY, 1946

You Introduce Your Friends.
WHY NOT INTRODUCE ME?



I will prove a worth-while friend . . .

. . . for years to come.

Just send their names and addresses to:

"Grace and Truth"

2011 Glenarm Place



Denver 5, Colorado

An Introductory copy will be sent free.

GRACE and TRUTH

OFFICIAL ORGAN OF DENVER BIBLE COLLEGE

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

VOLUME XXIV.

JANUARY, 1946

NUMBER 1.

MAURICE G. DAMETZ. TH.M.. TH.D.. EDITOR

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00
In clubs of five, \$1.00 per year
15 cents per copy

Foreign (except Canada) \$1.75 per year; \$1.25 in clubs
Issued monthly by
DENVER BIBLE COLLEGE PRESS

NOTICE: In case of change of address please notify
GRACE AND TRUTH

2011 Glenarm Place Denver 5, Colorado

DENVER BIBLE COLLEGE

SAM BRADFORD, President

Pastor, Beth Eden Baptist Church

JOHN E. KLEIN, Vice-President

Pastor, South Broadway Presbyterian Church

MAURICE G. DAMETZ, Chairman, Board of Directors

Pastor, Littleton Presbyterian Church

ARCHIE H. YETTER, Secretary and Treasurer

LEO C. LAPP, B.S., Th.D., Dean

IN THE SPIRITUAL RESOURCES NUMBER

Editorially Speaking	2
Strength for Anything— <i>R. S. Beal</i>	3
Sufficient Grace— <i>J. R. Jones</i>	6
My God Shall Supply all Your Need— <i>A. H. Yetter</i>	8
Prayer's Resources— <i>Leo C. Lapp</i>	10
Our Greatest Heritage— <i>The Bible—The Editor</i>	12
The Three plucked up Horns— <i>Chas. M. Neal</i>	14
Truth in Type— <i>Aaron Schlessman</i>	15
Studies in Galatians— <i>H. A. Wilson</i>	17
The Progressive Unfolding of Divine Truth— <i>The Editor</i>	19
Bible Seed Thoughts— <i>Charles Johnson</i>	20
D.B.C. at Home and Abroad— <i>Faye Arbuthnot</i>	21
Youth Page— <i>Elmer E. Seger</i>	22
Sunday School Lessons	23
Echoes	29
Book Reviews	31
Back Page Comment	32

WHO'S WHO AMONG OUR CONTRIBUTORS

Aaron Schlessman is pastor of the First Baptist Church of Lamar, Colo.

Charles M. Neal is a Bible teacher and expositor residing at Winchester, Ky.

Sam Bradford is President of Denver Bible College and pastor of the Beth Eden Baptist Church of Denver.

Leo C. Lapp is Dean of the Faculty of Denver Bible College. Elmer Seger is pastor of the Bible Church, a fundamental testimony in Glen Ellyn, Ill.

Richard S. Beal is pastor of the First Baptist Church of Tucson, Ariz., and a member of the Board of Directors of Denver Bible College.

Archie H. Yetter is a member of the Faculty of the Denver Bible College.

Aaron Schlessman is pastor of the First Baptist Church of Lamar, Colorado.

Harold A. Wilson is pastor of the First Baptist Church of Tempe, Arizona.

THE COVER

SHEEP ON TRAIL in the high Rockies, 'neath lowering clouds (Halftone, courtesy of *Record Stockman*). Study this view. It may inspire you to write a chorus or hymn.

DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

FACING 1946

A new year is upon us. We know not what it holds of blessings and testings, of tribulations and triumphs. No doubt that many eventful and frightening things will take place during 1946. As the age-end draws nearer the world is mad with fear. Let us be content to live a day at a time, looking not around us but up to Him Who is seated on the throne, and is coming. We know not what is in the future, but we do know that He is in the future, and we are in Him. Let us face the New Year with the Old Book, remembering that God's trustworthy promises cover all our daily needs. "As thy days, so shall thy strength be." We do not get a whole year's happiness at one time, but rather, a day at a time, and moment by moment. If we thus live we may be assured of a whole year's happiness.

★ ★

A CHAT WIT HOUR READERS

One of our readers has written encouraging words, which we quote: "It seems to me that you are definitely strengthening 'Grace and Truth,' and it is a better magazine than it has been for many years." We have been definitely endeavoring to improve our magazine, and when our readers testify that it is improved, we are encouraged.

Beginning with this issue a youth page is added. This page is edited by Elmer Seger, pastor of the Bible Church of Glen Ellyn, Ill. This page is to be the medium for the Youth Gospel Crusade of Wheaton, Ill.

Our readers will notice the beginning of a new series of Bible studies in the Book of Galatians, by the Rev. Harold A. Wilson, pastor of the First Baptist Church of Tempe, Ariz. Productions from the pen of brother Wilson have greatly blessed many of our readers in the past, and we know that we will all be enriched by this series of studies in Galatians. This will appear in every issue this year.

The dispensational studies, by Charles M. Neal, will continue through the February number. Truth in Type, by Pastor Aaron Schlessman, will appear regularly throughout the year, as will also the Principles of Bible Study by the editor.

The October issue on the Book of Hebrews proved very popular and is completely sold out. Another issue on a book of the Bible is planned during the coming year.

May we say to all who love "Grace

and Truth," that while our dependence is upon God to bless, we depend upon each reader to help increase the circulation of this testimony for Jesus Christ. Please send in the names of your friends and we will gladly send them a sample copy.

★ ★

BUTTRESSED BY OMNIPOTENCE

"I can do all things through Christ which strengtheneth me" (Phil. 4: 13).

"I can do all things!" "Nay, nay, Paul, that is going too far!" "I can do all things through Christ!" "Ah, now, Paul, you are right!" Those two final words make a world of difference. The Scripture sentence with the two final words left off is just a string of empty words. When the two words are added, they are spirit and they are life. When the two words are omitted, the sentence is like a string of heavily laden trucks without engines. When "through Christ" is added, it is like the same tremendous weight of trucks, plus motive power which can take them over the steepest grade. If we have appropriate faith in Christ—that brings in the dynamic.

But the tragic fact is this: so many persons use the first two words and leave off the last two. They say "I can" and omit "Through Christ," and they speedily faint in their labors. They rely upon will and not upon grace; they depend upon self and not on Christ; and they break their backs under impossible tasks. If we only knew it, and if we only would practise it, we would find that the last two words provide the secret of the first two. I can, through Christ. Paul's boasting is boasting no more when we hear him say, "I can do all things through Christ," for Christ is the omnipotent Son of God. When a man is buttressed by omnipotence nothing is too hard or difficult for him.

★ ★

NO RIGHT TO BE WEAK

Paul's counsel to Timothy was, "Be strong in the grace that is in Christ Jesus" (II Tim. 2:1). To

the Corinthians he gave the exhortation, "Quit you like men, be strong" (I Cor. 16:13). Yet, of this church at Corinth, he said, "Many are weak and sickly among you" (I Cor. 11:30). In this remark the Apostle points out the weakness of prolonged infancy, the incompetence and incapacity, the spiritual embicility of many who profess to be Christians. It is a shame and a disgrace. It approaches a crime, for God never brings a new-born babe into His family without providing for its full growth and development.

It has been said, "WE HAVE NO RIGHT TO BE WEAK WHEN WE HAVE SO MIGHTY A SAVIOUR!"

No right to be weak—the Word of God is provided to feed our spiritual digestion.

No right to be weak—the atmosphere of prayer is provided for our spiritual respiration.

No right to be weak—infinite resources of God are ours to appropriate.

No right to be weak—every testing gives us opportunity to prove God's sufficient grace.

No right to be weak—we have a mighty Saviour and Keeper.

No right to be weak—looking unto Jesus provides victory over sin and joy in service.

No right to be weak—we may be strengthened with all might by His Spirit in the inner Man.

★ ★

GEORGE COLE STEBBINS

The last member of the famous group of song writers of the Moody and Sankey revival days, went to glory on October 6. For many years Mr. Stebbins was one of the song leaders and choir organizers of the Dwight L. Moody evangelistic party. Born, Feb. 26, 1846, he would have been one hundred years of age on his next birthday. His scores of friends affectionately called him, "Uncle George." Each returning birthday usually brought to him around five hundred letters and tele-

Continued on page 5

GRACE AND TRUTH

Strength for Anything

BY R. S. BEAL

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). The Weymouth translation renders this verse in the following way, "I have strength for anything through him who gives me power." The Rotherham translation presents it in slightly different form, "I have might for all things in him that empowereth me."

A brusque preacher of long ago was reading this chapter one day in his pulpit. Coming to this verse he read the first five words and then suddenly paused with an expression of astonishment that any mere man should say, "I can do all things." Closing the Bible he said: "Now Paul, that is going too far. That is an impossibility for any human being." Then having gained the close attention of the people, he said, "But perhaps we have been to harsh and sudden. Perhaps Paul has some explanation. Yes, here it is. He says: 'Through Christ which strengtheneth me.' Ah, that puts another color on it. Of course, that is true and plain. Now, Paul can do all things through Christ strengthening him, and so can anyone. After all, everything depends on Christ."

This is a staggering passage of Scripture. The more I study it the less I feel I know anything about it. Thank God, we do not have to understand it but just believe it. As it stands, it is a sparkling gem among the jewels of Divine grace. It is a towering peak among the promises of God, all aglow with the light of glory. There are not enough adjectives and figures of speech to express the grace which is packed into this passage.

Many have spoken of this text as the power passage of the New Testament. As a small boy, I can recall the cable cars that were used for transportation in my native city of Denver. The great power houses were always a source of interest and wonder to me. As they furnished power for the rapid transit of those cars, so this passage furnishes power for the service to which God has called us. This text has been of untold blessing to great multitudes of Christian people. The words which form it are great and comforting and inspiring words. They arouse the hope and they strengthen the courage of the people of God. They put gracious truth upon the lips of us all. This passage turns the

eyes to look upon Christ from whom comes all the good things that the soul can crave or welcome.

The words "all things" are sweeping in their scope. They express the sovereignty and sufficiency of God. Time and again the same words are found in this brief Philippian epistle. For example, "Do all things without murmurings and disputings" (Phil. 2:14). "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8). "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21). "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:12).

As we face this text, the first thing that I wish to underscore is the glorious truth of

THE ENABLER

Paul brings out this same truth in I Tim. 1:12 which reads, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." The Lord Jesus was not an imaginary being to the apostle Paul. When he spoke of the Enabler, he was speaking of One who had granted him power, and with whom he had had a personal experience. To bring out this truth more clearly, let us see our Lord as the Enabler while walking among men during His earthly ministry. One need but read the Gospel of John to see this forcefully illustrated. The second chapter tells the story of Jesus at the wedding ceremony. When there was need of wine, He met it in a very simple manner, thus, He enabled the wedding celebration to proceed. The fourth chapter reveals Jesus dealing with a sick boy who was the son of a nobleman living in Capernaum. The fifth chapter relates the scene around the pool of Bethesda and recounts the healing of the impotent man.

Coming to the sixth chapter, there is the record of the feeding of the five thousand. This story is familiar to us all and sets forth in stirring fashion how the Lord met the need of the multitude. The ninth chapter indicates how He enabled a man born blind to enjoy the blessedness of sight. The climax is reached in the eleventh chapter where we witness the raising of Lazarus from the dead. Whatever the need, Jesus was able to meet it. No one ever left His presence in disappointment. At no time did He have to make a confession that He was unable to cope with the situation at hand.

But more than these miracles which I have suggested, He enabled those who sat in darkness to see a great light. He always set the captives free. There is scarcely a chapter in the four Gospels which does not set forth the glorious work of the Enabler.

The most casual reader of the Gospel of John must be impressed with the "I am" titles which our Lord implies to Himself. He states "I am the bread of life"; "I am the light of the world"; "I am the door"; "I am the good shepherd"; "I am the resurrection and the life"; "I am the vine." All of these reveal who He is and unfold in glowing fashion the reservoir of infinite power bound up in Him.

Where is the Enabler today? Can He help us now as He helped people when He was on earth? While He is not fulfilling the same office, He is just as ready and willing to empower His people now. Let us look carefully at the book of Acts. How far will you follow Peter and Paul and the other New Testament apostles and prophets until you see that they are possessed with an imparted power, something vastly beyond inherent ability. The world looks to money, ambition and ability as the motive power of success, but it took more than such things as these for men like Luther, Judson, Taylor, Moffitt and many others who might be mentioned.

Have you not gone into a great machine shop to see the lathes, the trip hammers, the planers, the pulleys, the bands, the wheels, all there if you please, but not a thing moving? The workmen were standing about ready to go to work. They had come prepared to put in a busy shift. All

Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.

—Colossians 1:11

that was needed was the power—the enabling power. Presently the foreman came in, turned the switch and all was in motion. Without that power, nothing could have been done. With it, all things that were necessary could be accomplished. Let us thank God today for that marvelous little phrase, “through Christ.” “I can do all things through Christ which strengtheneth me.”

In the further consideration of this passage, let us note

THE ENABLED

This is exactly what the Lord delights to do. Nothing pleases Him more than to enable His redeemed children by working through them to the accomplishment of His own purposes. In writing to the Corinthian saints Paul states, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are” (I Cor. 1:26-28). The question arises, Why is it that God hath chosen the weak, the despised and the foolish? The answer is found in the 29th verse, “That no flesh should glory in his presence.” God wants all the glory. As we see him working out his purposes through the kind of folk mentioned in the foregoing passage, we can give the credit to none other save Him.

Paul himself is a glowing illustration of this very truth. For in writing a further word to the Corinthians, he says, “And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (I Cor. 2:3-4). All of this was for the purpose that their faith “should not stand in the wisdom of man, but in the power of God.” The Word is filled with illustrations of how God has used little things all

through the centuries of time. He hurled Gideon’s three hundred men against the mighty Midian host. According to the wisdom of this world, such a number would seem ridiculous. Only an army of equal size to that of the enemy would seem reasonable. Little David stood before the giant and bore witness that it was God who gave the victory.

How many times we say “I can’t.” We feel that we are not sufficiently trained or equipped to do the task at hand, but God meets our refusal with an “I can.” That is the way He did it for Moses. He was not unmindful of the weaknesses of the leader He had appointed for His people, Israel, and He is not unmindful of the fact that we are incompetent and impotent for those things to which He has called us. I do not blame a man for saying “I can’t,” but I do blame him for stopping there. Some of us may feel tremendously crippled by heredity and environment, but in the face of the text which we are considering, we have the promise that God will overrule these. Surely they are covered by the little expression, “all things.”

Dr. J. H. Jowett of sainted memory has reminded us that we really find ourselves when we find Christ as indicated in my text. He says, “There is that little rosebud soon touched by the glowing light of the sun, and its imprisoned glories will be fully displayed. There is no effort on its part. It simply had fellowship with the light. As Christ creates and awakens, so He nourishes and sustains. We are daily in doubt with a competency which is stronger than any circumstance.”

Having considered the Enabler and the enabled, let us think for a little while of

THE ENABLEMENTS

Within the limited scope of this message, it is impossible to bring out everything that might be involved in the “all things” of this text, but the fourth chapter does suggest some things which are exceedingly applicable and wonderfully practicable.

We read in the first verse, “There-

fore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.” Standing fast often presents a problem these days. It means to stand firm in the face of trial, trouble, and difficulty. The devil is hurling every possible force against us that he can muster. His battleground is God’s territory. He is constantly aiming his fiery darts at those who love our Lord Jesus Christ in sincerity and truth. We look about us and see many falling from the faith, strong men are going under. A new slogan is heard and it is accepted as the Gospel. Those who ought to know better are calling upon us to get busy and do something and pay no attention to our beliefs. Doctrine is becoming exceedingly unpopular in many quarters. Home life is being attacked. Husbands and wives are proving unfaithful to one another. Marriage vows seem to mean very little. Steadfastness is fast giving way in home life. In this text, God calls upon us to “stand fast” not in our own strength for that would be impossible. It is because so many are trying to stand fast in their own strength that they are failing. We are to “stand fast in the Lord,” which means to stand fast in faith, in grace, and in one spirit.

Reading a little further in the chapter, we reach the fourth verse which says, “Rejoice in the Lord always: and again I say Rejoice.” How utterly impossible to carry out the injunction of this message if it has to be done in our own strength. It is hard to rejoice at all times. In I Thess. 5:16 Paul emphasizes the same truth where he says, “Rejoice evermore.” I am sure the Holy Spirit would not have led the Apostle to write these things if it were impossible to attain to them, but according to the glorious text which I am seeking to set before you, we can do all things through Christ which strengtheneth us. This means then that we can rejoice evermore, and “rejoice always”—“in the Lord.”

Now let us come to the sixth verse of this same chapter. Paul says, “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Here the Apostle is calling upon the people of God to be free from anxiety. Worry is sinful for Christians. It is entirely useless and senseless for those who have come to know him. One of the most common of all failures is just at this point; but since the Holy Spirit led Paul to write that we “can do all things through Christ which strengtheneth” us, this means then that we can live every passing day free from

the demon of worry. Peter admonishes us to cast our every care upon Him for He careth for us.

I want to invite your attention to the eighth verse which reads, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This is a call to high and holy thinking. Most of us will have to admit that much of our thinking is done on a low level. Our imagination frequently runs riot and we also indulge in a lot of foolish building of air castles. This is because we allow ourselves to be governed by the flesh rather than by the Spirit. There is just as much need for victory in our thinking as there is for victory in our actions. We can never be Christ-like if we do not bring every thought into captivity to His obedience. Daily we should pray as David wrote in Ps. 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

The eleventh and twelfth verses read, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." How difficult it is for us to always maintain an attitude of contentment, but I am sure He will enable us to do anything to which God has called us. By nature we are weak, but by grace we are strong. He enables us to do our duty, to conquer temptation, and to live in harmony with His will. How beautifully it is expressed by Paul in Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Jesus said in John 15:5, "Without me ye can do nothing," but thank God through Him we can do "all things."

It is said that Frances Ridley Havergal once received a musical instrument and she began to try to play upon it, but was disappointed to find that she could not evoke any music from it. When reading the letter which accompanied the gift, she noticed she had overlooked one instruction. Taking the instrument again and placing it under the sash of an open window, much to her delight, the music her fingers could not produce was evoked by the invisible fingers of the wind, and in a few moments the room was filled with ex-

quisite melody. The secret of our failures may sometimes be that we have thought our own busy fingers essential to success, whereas, God was simply seeking an opportunity to use us and to work through us.

One day there was sorrow in a little home in Bethany and two broken-hearted sisters sent for the Master. He finally responded and when he came to that humble home, one sister said to the other, "The Master is come, and calleth for thee" (John 11:28). And just as He came to bring blessing to that home, even so He has come to us and by His Spirit He calls to give us His power, His grace, His love, His comfort, and in the language of the text, "His strength." Surely with such a passage as we have just studied, each one can say with Paul, "I can do all things through Christ which strengtheneth me." "There is strength for anything," which is in accord with the will of God.

EDITORIALLY SPEAKING

Continued from page 2

grams, and many of the radio broadcasts honored him with special programs. In addition to being a song writer, Mr. Stebbins was a personal worker, and he led many souls to Christ. Multitudes have been led to Christ, or brought nearer to Him through the songs which he wrote.

Mr. Stebbins will continue to live in the use of his songs, "Ye Must be Born Again," "Throw out the Life-Line," "Jesus is Calling," "Jesus, I Come," "There is a Green Hill Far Away," "I've Found a Friend," "Saved by Grace," "Take Time to be Holy," "True-hearted, Whole-hearted," "Have Thine Own Way, Lord," and many others that are familiar to us.

★ ★

YOUTH FOR CHRIST INTERNATIONAL

During July 1945 Youth for Christ leaders from all over North America met at Winona Lake, Ind. They elected officers, adopted a constitution, fixed policies and outlined plans of world-wide significance.

When Dr. Torrey Johnson of Chicago, accepted his position of international president, he said, "We're together, and together we'll do the job that God wants done for the youth of America and for the whole world." The purpose is to invade the English-speaking world and many other countries with the Gospel. Proof of the way the directors felt about their program, they recom-

IT'S IN THE

**GOD
ALMIGHTY
& SON**

UNLIMITED

GREATEST
INSURANCE COMPANY
IN THE WORLD!
(ACTS 4:12)

POLICY :- JOHN 3:16
TERMS :- ROMANS 10:9

ACCEPTANCE OF THE TERMS
PLACES POLICY IN EFFECT:

INSURED:
(WHOSOEVER)

THANK TO FRANK RAYMOND S. Schirmacher

mended a \$200,000 yearly budget and they raised \$10,000 in cash and pledges among themselves.

It was reported that Saturday night youth rallies had been held in 5,000 cities and communities. Many young people are volunteering to go out to Germany and Japan with the Gospel. We praise God that in a day of apostasy, in the midst of a generation gone mad, that God keeps His testimony going. What is badly needed now is an "Adults for Christ Movement."

★ ★

VATICAN POLICY IN THE SECOND WORLD WAR

The above is the title of a very informative booklet written by L. H. Lehmann, editor of the *Converted Catholic Magazine*. The author is a converted Roman Catholic priest. Very few people realize the part that the Roman Catholic hierarchy played in the war that is just past. The author shows the trends prior to World War I, and the trends leading to World War II. The political intrigue and the Vatican-Axis collaboration in Ethiopia, the countries of Europe, Japan and the United States, are set forth. The facts presented are documented with evidence. Every red-blooded American; every lover of flag and country should read this book.

(May be purchased from the Bible College Book Store, 2011 Glenarm Place, Denver 5, Colo. Price 25 cents).

—:o:—

*Let prayer be the key of the morning
and the bolt of the evening.*

Sufficient Grace

Spurgeon, the Prince of Preachers, relates an incident in which 2 Cor. 12:9 flashed into his mind and was especially used of God to steady his soul. He tells of returning home one evening after a heavy day's work. He was wearied and sore depressed, when, suddenly as a lightning flash, the text came to him: "My grace is sufficient for thee." He reached home and looked it up in the original, and at last it came to him in this way, "My grace is sufficient for thee," and he said, "I should think it is, Lord," and burst out laughing. Then he relates, "I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere,' but the earth might say, 'Breathe away, O man, and fill the lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."

The simple straightforward declaration of Scripture concerning the grace of God and its sufficiency for the need of the child of God is given to us in these words: "And He said unto me, My grace is SUFFICIENT for thee" (II Cor. 12:9). How wonderfully clear and satisfying to the soul is such a statement from the Lord Himself. Surely here is solid ground and firm footing—yea, a trustworthy basis for assurance. Paul found it to be so in his experience and you may depend upon it for yours.

As we consider the all-sufficiency of God's grace for the soul of man, there are three realms into which we wish to direct your attention where the assurance of that sufficiency is most needed: first, in the realm of LIFE; second, in the realm of DEATH; and third, in the realm of GLORY.



BY JESSE R. JONES

SUFFICIENT GRACE FOR LIFE

In spite of man's inventive genius and scientific research, life still remains an unsolved mystery. The reason for this lies in the fact that just as "the world by wisdom knew not God" in the past (I Cor. 1:21), even so the same world today by human wisdom knows not God. And without the knowledge of God it is impossible to know the secret of life, for He is the Author of it. "In Him (that is, in Christ) was life; and the life was the light of men" (John 1:4). Hence, how vitally important it is that we go to the right source for things that pertain to life and godliness.

Divine revelation tells us that the Lord Jesus Christ, the Word, "was made flesh," and that he was "full of grace and truth" (Jno. 1:14). Here we have not only the gateway into the mysteries of life, but also the one thing needful to meet the issues of life, namely, the grace of God. Without this, life is not worth the living.

In the fifth chapter of Romans we are informed that our reconciliation to God was effected on a pure grace basis. By nature we were enemies to Him and rebels. But by the death and resurrection of His Son we received new life and were made friends of God. That is our salvation, and what a wonderful salvation it is! The body of sin was destroyed and the sinner was declared righteous, that is, he received the "justification

of life." The sufficiency of God's grace for this transaction is definitely stated thus: "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20-21).

Paul admonished Timothy to "be strong in the grace that is in Christ Jesus" (II Tim. 2:1). Timothy was new in the faith and needed this admonition. Every child of God needs this same encouragement as he launches out into the Christian life, and he will find that the grace that is in Christ Jesus will indeed prove sufficient to strengthen him for all that is involved. The way to appropriate this grace is indicated by the appeal in Heb. 4:16, which reads, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." Then, as we feel our strength wavering under the testing of the adversary, we are reminded that "He giveth MORE GRACE" (James 4:6). And as a final encouragement, when the devil as a roaring lion would seek to devour the sheep of God, He comes to us in this reassuring promise, "But the God of ALL grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Pet. 5:10).

With such a crescendo of promise on the abundance and sufficiency of God's grace, how can any Christian find excuse for failure to reign in life?

SUFFICIENT GRACE FOR DEATH

Dr. Howard Taylor, of the China Inland Mission, said that as a young missionary he used to be quite exercised and worried over the matter of death. He was afraid, he said, that he as a missionary did not have enough grace to face death. Then, one day, it dawned on him that the same God who so bountifully gave him living grace would, when the time came, give him dying grace. From that time on thoughts of death never worried or troubled him again.

That the grace of God is sufficient for death and all that it holds is unmistakably indicated in Heb. 2:9, "But we see Jesus, who was made a

GRACE AND TRUTH



PRAYER OPENS a whole planet to man's activities. I can really be touching hearts for God in far away India, or China, or Africa or South America through prayer, as though I were there. Prayer is service.

little lower than the angels for the sufferings of death, crowned with glory and honor: that He by the grace of God should taste death for every man." The sweep of this text is tremendous and most assuredly magnifies the limitless grace of God in procuring salvation for all mankind. But it also reveals the fact that "the issues from death," as well as our great salvation, belong to our God (Ps. 68:20). The immediate context of the Hebrews text reveals the fact that Jesus became "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." In the awful humiliation of His taking on the form of a man and being tested and permitted to suffer as a man, the record is that "He is able to succour them that are tempted" (Heb. 2:18).

The suffering that all men fear the most is the suffering of death. But, thanks be to God, our Jesus has taken the sting out of death forever for the believer in Him! Not only is this true in relation to sin and judgment, but also as it pertains to the torments physically and mentally which are attendant upon death (at the separation of the soul from the body).

In this last sad hour the child of God has deliverance provided for him by the grace of God that enabled the Lord Jesus not only to taste death for us, but to "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). Thus are all the awful torments of fear banished from the scene of death through which the child of God must go, if Jesus delay His coming.

SUFFICIENT GRACE FOR GLORY

Few people seem to realize the need of God's grace for glory, but a careful investigation into the doctrine of glorification makes clear that it, as well as other phases of our salvation, is all of grace. Even in the eternal purpose of God as it pertains to our calling we are brought face to face with this clear-cut statement from the inspired pen of Peter: "But

the God of ALL GRACE . . . hath called us unto His eternal glory by Christ Jesus" (I Pet. 5:10). Salvation from start to finish is by grace, and surely we see at the very outset from this scripture that glory for the child of God is dependent entirely upon the grace of God; yea, the "God of ALL GRACE" in the person of Christ Jesus, who is full of grace and truth.

Paul also makes very clear that from the standpoint of our predestination to the praise of His glory, it is not only by the grace of God but "according to the RICHES OF HIS GRACE" (Eph. 1:3-12), indicating the sufficiency of His grace for this ecstatic experience which is to be the portion of every believer in Christ.

UNRATIONED

There's no rationing of God's grace;
No black-out of the Holy Place;
No coupons needed when you pray;
No taxes over love hold sway;
No priorities on God's power;
No limit when His blessings shower;
No shortage in God's Word is found;
No one on Faith has set a bound;
No Truth is interfered by quota;
Joy is not cut, not one iota;
While free for Whosoever Will,
The Cleansing Fount is flowing still;
So why should we disgruntled be
By shortages of meat and tea,
When of the things that really last
The world's supply is growing fast?
—Selected.

Although the word "grace" does not occur in the eighth chapter of Romans, yet we have in this great portion of the writings of the Apostle Paul the best definition of grace to be found anywhere. In verse three of this chapter we have a part of the definition of grace, stated in contrast to law: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in

the likeness of sinful flesh, and for sin, condemned sin in the flesh." Then follows a setting forth of the victory that is ours over the flesh by the power of the Spirit. Next a word of encouragement is given to help us to rightly evaluate our sufferings in the light of our coming GLORY, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Then a delineation of that glory is given and the part the indwelling Spirit plays until the epitome of God's great purposes are declared. And then the other part of the divine definition of grace is stated thus: "He that SPARED NOT His own Son, but delivered Him up for us all, how shall He not with Him also FREELY GIVE us all things" (Rom. 8:32)? And finally there follows that great declaration of the extent to which God has gone to make us eternally secure.

Such overwhelming grace staggers the imagination, but it is all for His glory, and ours in Him. With contrite heart and humility of spirit we cry out,

*"Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,—
Grace enough for me!"*

*Dr. W. H. Griffith Thomas
as gave a beautiful interpretation
of the word
"responsibility,, to a few
friends at Northfield;*

*"response---ability."
"Man's response to God's
ability."*

My God Shall Supply All Your Need

OR

The Supply of the Believer

Along the Santa Fe Trail in New Mexico is the old Fedral Well near the historic Glorieta Battlefield. A remarkable thing about this well which furnished water for thirsty men in Civil War days is the fact that it is still supplying thirst-quenching water for men today.

In this respect this well reminds us of many of the "exceeding great and precious promises" of the Word of God. Though men through centuries past have drawn blessing from them, they are not exhausted. Fresh blessing comes from their consideration and their appropriation.

Consequently, we do not apologize for bringing to our readers this discussion of one of the most familiar verses of the New Testament; a verse which has been quoted hundreds of thousands of times; a verse which has encouraged thousands to embark on a life of service for Jesus Christ without any human guarantee of support; a verse which has encouraged countless thousands to bring their needs to God in prayer; a verse which has been vindicated by God's gracious provision for His people, times without number. This verse is Philippians 4:19 and reads thus, "But my God shall supply all your need according to His riches in glory by Christ Jesus."

We invite your attention to five thoughts relative to the believer's supply suggested in this verse: 1. The Source of the Supply; 2. The Sureness of the Supply; 3. The Scope of the Supply; 4. The Size of the Supply; and, 5. The Sphere of the Supply.

Let us turn to the first point without further preliminaries.

I. THE SOURCE OF THE SUPPLY—"MY GOD"

We live in a day when the knowledge of God is sorely needed but sadly lacking. This is amply demonstrated by the following answers received by a secular magazine in response to the questions: "Do you know anything about God? Do you believe in Him?"

1. "I'd rather not answer this" (Sixteen year old American Girl).



BY A. H. YETTER

2. "I don't know anything about Him" (Fifteen year old American boy).
3. "They talk of Him in school. I don't believe He exists" (Fourteen year old French boy).
4. "A very tall handsome person" (Twelve year old French girl).
5. "I hear about Him in Sunday School but I don't know" (Eleven year old American boy).
6. "He is invisible and very powerful. On Sunday we pray so He won't forget us" (Ten year old English girl).
7. Christians are better than savages, therefore, savages must be ruled by us" (Fifteen year old English boy).
8. "A mighty soul can do anything" (Eleven year old French girl).
9. "That is all nonsense; I do not believe it" (Sixteen year old English boy).
10. "He seems to exist. I don't know" (Thirteen year old French boy).

This truth is vitally related to our subject for men need to get back to God, the God of the Bible. The Source of supply for the Christian is the God of the Bible. Moreover, He is not a vague, indefinite Something; He is a wonderful Person referred to by Paul in Philippians 4:19 as "My God."

His conception of God was clearly set forth as he stood amid the Athen-

ians on Mars Hill. On that occasion he declared seven things regarding his God which reveals his definite belief.

1. He recognized Him as the Creator—"God that made the world" (Acts 17:24a);
2. He recognized Him as the Sovereign—"Seeing that He is Lord of heaven and earth" (Acts 17:24b);
3. He recognized Him as a Spirit—"Dwelleth not in temples made with hands, neither is worshipped with men's hands as though He needed any thing" (Acts 17:24c-25a);
4. He recognized Him as the Life-giver—"Seeing He giveth to all life, and breath" (Acts 17:25b);
5. He recognized Him as the Supplier—"Seeing He giveth . . . all things" (Acts 17:25c);
6. He recognized Him as the Seeker—"That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us" (Acts 17:27);
7. He recognized Him as the Judge—"He hath appointed a day in which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead" (Acts 17:31).

It is to this God that Paul looks to supply the needs of the believers at Philippi. Dr. Jowett expresses the thought thus: "He could not boast of 'my money' but he was most joyfully proud of 'my God.' That resource was never impoverished. The 'river of God' was always 'full of water.' It was here, therefore, that he looked for his "return department" when he wished to requite his friends. The return kindness travelled by way of God. 'My God shall fulfil every need of yours'."

Next, we wish to consider,

II. THE SURENESS OF THE SUPPLY—"SHALL SUPPLY"

The words "shall supply" carry no uncertain thought. They are positive and plain. They are made sure by the truthfulness and faithfulness of "God Who cannot lie" (Tit. 1:2). They are backed by the power of the God with Whom "all things are possible" (Matt. 19:26). This was demonstrated in the days of our Lord when He sent His disciples out with-

out "purse, and scrip, and shoes." Later, they testified to His faithfulness in caring for them as we read in Luke 22:35: "And He said unto them, When I sent you without purse, and scrip, and shoes, lacked you anything? And they said, Nothing."

*"He cannot fail, for He is God;
He cannot fail, He pledged His Word;
He cannot fail, He'll see you through;
He cannot fail, He'll answer you."*

We come now to the third point,

III. THE SCOPE OF THE SUPPLY "ALL YOUR NEED"

The promise of God is inclusive—"your every need" (Rotherham Translation). It includes the spiritual needs and the material needs. It embraces the needed testings and the needed blessings. Sometimes our need is to learn to do without the thing we think we need. Sometimes we need trials to bring us closer to the Lord and into a fuller dependence upon Him.

When God sends trials to us, it is in faithfulness and love. This was the testimony of Hezekiah when the chastening hand of the Lord was upon him: "Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back" (Isa. 38:17). The Psalmist realized the beneficial character of chastening when he wrote: "Before I was afflicted I went astray: but now have I kept Thy Word" (Ps. 119:67). Someone has well said that God had only one Son without sin, but none without trial. So God in His great wisdom and faithfulness sees our need of testing or affliction and meets that need because there is a "need-be" (I Pet. 1:6).

At other times, however, we need the Lord's guidance or encouragement and God will "fill to the full" these needs. When Paul was perplexed at the Jews rejection of Jesus Christ at Corinth and seemed ready to move on to other fields of labor, the Lord granted him the needed guidance and encouragement according to the record of Luke in Acts 18:9-11: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the Word of God among them."

When we have material needs, we can plead this promise also for they are included. In this connection

INFINITE SUPPLY

"My God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:19).

Look at the promise in its construction. Everything gathers around and amplifies the verb "supply." In this promise we see a sevenfold perfection of supply.

Its Source—"my God."

Its Certainty—"shall."

Its Fullness—"fulfill."

Its Extent—"all your need."

Its Measure—"according to His riches."

Its Climax—"in glory" (Yet to be).

Its Medium—"by (R. V.: in) Christ Jesus."

we have been blessed by the story of Evangelist Li as recorded by Mrs. F. Howard Taylor of the China Inland Mission. We quote the part that is pertinent.

"At one time, in his (opium) Refuge work, old Li had come to an end of all his resources. There were no patients coming for treatment; the Refuge was empty; his supplies were exhausted, and his faith was a good deal tried. Quite near by, in the large temple of the village, lived a cousin who was a priest-in-charge, and who when he came to see his relative from time to time would bring a little present of bread or millet from his ample store. The old man on receiving these gifts would always say, 'Tien-Fu-tih entien'—My Heavenly Father's grace'—meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of that way of looking at it, and at last remonstrated: 'Where does your heavenly Father's grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care. He has nothing at all to do with it.'

"'But it is my Heavenly Father who puts it into your heart to care for me,' replied old Li.

"'Oh, that's all very well,' interrupted the priest. 'We shall see what will happen if I bring the millet no more.' And for a week or two he kept away; although his better nature prompted him to care for the old man whom he could not but esteem

for the works of mercy in which he was constantly engaged.

"As it happened, this was just the time in which dear old Li was especially short of supplies. At last there came a day when he had nothing left for another meal. The Refuge was still empty, and he had not the cash to buy a morsel of bread. Kneeling alone in his room, he poured out his heart in prayer to God. He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that for the honor of His own great Name, He would send him that day his daily bread.

"Then and there the answer came. While the old man was still kneeling in prayer, he heard an unusual clamour and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. He rose, and went to the door to see what was happening. A number of vultures or ravens, which are common in that part of China, were flying about in great commotion above him, and as he looked up a large piece of fat pork fell at his very feet. One of the birds, chased by the others had dropped it just at that moment and on that spot. Thankfully the old man took up the unexpected portion, saying, 'My Heavenly Father's kindness.' And then glancing about him to see what had fallen before he came out, he discovered a large piece of Indian meal bread, all cooked and ready for eating. Another bird had dropped that also; and there was his dinner bountifully provided."

How grateful old Li was to God, and what a testimony this was to his unbelieving cousin who came in shortly! In fact, it was the means of this cousin's conversion to Christ. God had again used the raven and thus supplied all old Li's need,

We proceed now in our discussion to,

IV. THE SIZE OF THE SUPPLY "ACCORDING TO HIS RICHES IN GLORY"

As we face this expression, we must remember that it is in contrast to the great riches of the earth. These also belong to God, for Haggai quotes God's inspired declaration to this effect: "The silver is Mine, and the gold is Mine, saith the Lord of hosts" (Hag. 2:8). But God has a greater storehouse than the treasures of earth, even the treasures of glory. It is from these great treasures, that

Continued on page 11

PRAYER'S RESOURCES

The greatest thing in this world—which is the world itself—hangs, so we are told, upon nothing. So far as can be seen, the biggest material thing in our world is supported upon nothing, and yet, how efficiently this world operates. The only perfect timing piece in this world is the world itself, and yet, this world as a timing piece is hanging upon nothing. This is difficult to believe. To comprehend this fact one must have faith. So also is prayer, the greatest fact of human experience. To pray, one must have faith, and prayer, like the world, seems to be supported by nothing.



BY LEO C. LAPP

Prayer is the most purely spiritual topic imaginable. Prayer is what is called, in scientific language, a metaphysical subject. As compared to a physical object, prayer is not physical. In science, the material of this world can be analyzed, but the power which holds the world in space and the force which keeps it operating so regularly is not to be seen, yet it does exist though unseen.

In psychology prayer is put under the head of extra sensory perception, for it comes outside the range of physical perception but that there are extra sensory perceptions is denied by few.

In the realm of the physical sciences, prayer could be illustrated by electricity, particularly in the field of wireless transmission. Just as this world hangs upon nothing visible, so a radio receiving set responds to nothing visible. Yet, respond it does with voices, music, sounds, and even sights, and all of this upon nothing visible. So also is prayer. Prayer is as real as this world, and like this world, it seemingly hangs upon nothing visible. Prayer may seem unnatural to some people, but to those who walk by faith, prayer is like those who sit around a radio and twirl its dials to get that which they want. Just as there is selection on a radio set, so is the selection in prayer.

Concerning prayer resources let this be said. That if it was not for prayer, I know that I would not be here in 1945 writing this; but rather, out there at the foot of a green, tree-

clad, mountain southwest of Bao Shan, Yunnan, in western China; there would be a lonely white marble, round topped, grave stone about 30 inches high and written on it in English and Chinese, these few words—"Leo C. Lapp, died February 1933," but somehow, God hangeth the world of prayer upon nothing visible. Prayer was made and prayer was answered.

Also let me report that I have seen Chinese men and women in scores and in hundreds bowed down to the ground in worship and in prayer before their idols and images. Their devotions would shame most Christians for the Chinese know the burden of prayer but the method of their approach is not correct. I have heard prayers intoned monotonously for hours and for days by Buddhist priests for blessings upon others, (of course the prayers were hired) and I've seen barren Chinese women bow low, for long periods, before the Kwang Yim Pusa, imploring heaven in most pitiful tones for a much wanted son, a son who would return the husbands regard, and fulfill the strongest desire of a normal woman's nature. I have also seen, in far western China, the prayer-wheels of the Tibetans turned by water-wheels or by windmills. It is the belief of these people that heaven hears the prayers every time the wheel turns. These heathen methods of prayer approximate those spoken of by Jesus when he spoke of people who supposed their prayers are heard by repetition, or in much speaking.

Prayer to the Christian is the ex-

pressed desire for some object, or benefit, according to the eternal laws revealed in the Bible. Prayer is the desire in man that the will of God be done on earth. Prayer is intelligible and intelligent. If one does not know what he wants in prayer, how can it be intelligently asked for? Prayer, to be answered, must be put in words.

The Bible is the Christian's text book on prayer. Here the following formula of prayer is noticed. 1. The Christian prayer is always to God. 2. In the name of the Lord Jesus Christ. 3. In the power of the Holy Spirit. The Holy Spirit which is in the Christian, desires gifts of God for use in glorifying God, in the name of the Lord Jesus. Any request in true prayer will not be selfish, i.e., for self. Here see John 16:23-29. True prayer is always answered and so is always found in company with praise. Prayer and praise are like husband and wife; where one is found, the other may be expected. Answered prayer demands praise.

In First Timothy 2:1-2, Paul, the great apostle, gives some suggestions for prayer. True prayer prays for people. It prays for kings and all rulers, so that we Christians might have (1) quiet, (2) peace, (3) righteousness, and (4) honesty. These four things are spiritual. They are non-material. They are unseen, but our whole world hangs upon these. How this world needs, quiet, peace, righteousness, and honesty today. If Christians would pray and long after these four gifts, then it would be as Jesus said: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

By prayer, the entire universe, past, present and future is available to the child of God. God is eternal and anyone who learns the eternal laws of God and asks of God may have his prayers answered. In praying, the child of God enters into the Father's plan and asks for himself and others that which God has meant to give to them. But these resources are received only by someone's asking. Will that someone be you?

In studying the life of Jesus, one finds that Jesus prayed most when He was about to give great gifts to men. Jesus prayed when He was

GRACE AND TRUTH

The Sufficient Christ

Christ for sickness, Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today, and Christ tomorrow.
Christ my life, and Christ my light,
Christ for morning, noon and night;
Christ when all around gives way,
Christ my everlasting stay;
Christ my rest, and Christ my food,
Christ above my highest good;
Christ my well-beloved, my Friend.
Christ my pleasure without end;
Christ my saviour, Christ my Lord,
Christ my portion, Christ my God.
Christ my Shepherd, I His sheep,
Christ Himself my soul doth keep.
Christ my Leader, Christ my peace,
Christ hath brought my soul's release.

Christ my righteousness divine,
Christ for me, for He is mine.
Christ my wisdom, Christ my meat,
Christ restores my wond'ring feet.
Christ my Advocate and Priest,
Christ who ne'er forgets the least.
Christ my Teacher, Christ my guide,
Christ my rock, In Christ I hide.
Christ my ever living bread,
Christ His precious blood hath shed;
Christ the everlasting Word.
Christ my Master, Christ my Head,
Christ who for my sins hath bled—
Christ my glory, Christ my crown,
Christ the Plant of great renown.
Christ my Comforter on high,
Christ my hope draws ever nigh.

about to give Himself away. The resources of God, the Creator, were available to Jesus to give to men. The greatest marvel of the Bible is that more men would not receive the gifts offered to them by Jesus. Today, too many people are deluded in thinking that because they ask great gifts, they are praying, but their prayers are never answered because the gifts desired are for selfish consumption. Prayer's resources are not for such persons. Prayer's resources are for those who wish to give the gifts of God to others. On this basis, the entire supply of God is available to anyone who dares to act as the agent of God in distributing those gifts. The work is hard, the hours are long. It takes humility and submission, and sometimes one is misunderstood by being an ambassador of God.

In prayer it is a false economy to be too busy to pray or to read the Bible. Prayer is part of the eating and drinking of the soul. To the person who does much of it, the resources of prayer are unlimited.

The Lord Jesus said that men ought always to pray. Prayer is as natural to a Christian as eating or drinking. Prayers need not always be long but they must always be definite. Prayer is learned by praying just as asking is learned by asking. We learn that ideals do not make up men of prayer. Men of prayer are men who ask, who pray. There can be **EMPTY PRAYER**. For instance, a prayer asking for the Holy Spirit to come to earth is empty. The Holy Spirit is here. The prayer should ask, "Lord help me to take the Holy Spirit Who is here waiting to come

into my heart." Prayer for God to forgive sins is really empty prayer for God has forgiven sin. We must accept the forgiveness already present. People pray for blessings. They should ask, "Lord, help me to use the blessing You have given." Prayer is asking. Every prayer room should have a table in it to receive upon it the things asked for in prayer. Prayer has resources. There should be a place to receive and record those resources just as a book has a place for paying as well as receiving. Therefore pray ye! Pray ye! Pray ye!

—:o:—

BELIEVER'S SUPPLY

Continued from page 9

He supplies our need, and He promises for those who bring all the tithes into the storehouse that He will open the windows of Heaven and pour them out such a blessing that they will not be able to receive it (Mal. 3:10): The size of God's supply is immeasurable; it is infinite.

But there is a certain sphere in which one may enjoy the supply of every need, and this leads us to our closing point,

V. THE SPHERE OF THE SUPPLY—"BY (OR, IN) CHRIST JESUS"

The Lord Jesus Christ is the One Mediator between God and man (I Tim. 2:5). Man must come to God through Jesus Christ if he is to come at all. This is true in regard to salvation (John 14:6; Acts 4:12).

It is also true in the realm of prayer. Our access to the Throne of grace is through the Lord Jesus Christ (Eph 2:18; Heb. 4:14-16). If we need strength, we must receive it through Christ (Phil. 4:13). And if we are to have our need supplied, it must be "in Christ Jesus."

The moving power of the Name of Jesus Christ with the Father is suggested by the following story.

There was a banker in a small town whose son had entered the armed forces of the United States in World War I. As time elapsed, the father, along with other patriotic Americans, made many sacrifices to win the war. The greatest was that of his own son who eventually was killed on the field of battle. Following the Armistice, the banker father was called upon to help many ex-servicemen and he finally felt that because of financial reverses, he could not help another one. Then, one day he was approached by a weak, thin looking ex-serviceman with a request for help. The banker refused to help him, giving him the explanation mentioned above. Whereupon, the man pulled from his pocket a piece of dirty brown wrapping paper, and said, "Perhaps, this will make a difference in your decision. I was with your son when he died. He gave me this slip of paper, and told me to bring it to you if I ever needed any help." The banker unfolded the paper and read these words: "Dear Dad: This fellow is a friend of mine. Please help him. For Charley's sake." Immediately, the banker's attitude changed. He went out with his son's friend, got into his car and they drove to his home. He took him up to a lovely room, and said, "This is Charley's room. You may stay here as long as you like." Then he showed him the bath, and told him he could wear Charley's clothes. Then he took him out to dinner. He was treated royally, "For Charley's sake."

an earthly father will be so moved by a plea in his son's name, how much more our Heavenly Father! So let us come to Him boldly, "in Jesus' Name". Surely, we shall find that "God shall supply all (our) need according to His riches in glory by Christ Jesus" (Phil. 4:19).

—:o:—

A church building should be used not only as a place for Christians to spend their Sundays, but for the purpose of showing unbelievers a better place to spend eternity.

People determine your character by observing what you stand for, and what you fall for.

Our Greatest Heritage--the BIBLE

Someone has given us a beautiful and truthful little poem entitled, "The Anvil of God's Word." It reads:

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,

"The anvil wears the hammers out you know."

"And so," I thought, "The Anvil of God's Word

For ages skeptic blows have beat upon,

Yet, though the noise of falling blows was heard,

The Anvil is unharmed, the hammers GONE."

The Bible is our greatest heritage!

It is a heritage that we do not appreciate as we should. We ought to appreciate the fact that we have an unfettered, open Bible. There was a day when the Book was chained to the pulpit. Now it is open in the hands of the people.

The Bible is our greatest resource!

We do not appreciate this heritage and resource because it is so common. The person who purchases a copy of the Scripture in the dime store, does not realize the tremendous cost of the Book. The Bible is a costly Book. Associated with it is the blood of the martyrs.

The greatest of men give tribute to the Bible.

Sir Isaac Newton said, "We account the Scriptures of God to be the most sublime philosophy."

Earl Cairns, one of the greatest of lawyers was consulted by a father who was desirous of the best law books for his son. Cairns said, "Let him begin with the Bible, for there he will find the foundation of all law as well as all morality."

Locke, the acutest thinker and reasoner of two centuries, spent the last fourteen years of his life study-



BY THE EDITOR

ing the Bible. He said, "It has God for its author, salvation for its end, truth without any mixture of error for its matter."

Goethe said, "Let the world progress as much as it likes; let all branches of human research develop to the utmost; nothing will take the place of the Bible."

Said the great statesman, Daniel Webster, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglects its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

This Book is the foundation of our nation. It is sad to think that the Bible is not revered as it once was. In many schools and churches it is neglected and denounced.

THE DANGER POINT

We have reached the day of danger in American life. Subtle and subversive philosophies, under the guise of liberalism, threaten to destroy both Church and State. We can easily tear down in a few years that which our fathers have spent centuries in building. Signs of decay in character are everywhere evident America leads the world in invention, but she also leads the world in sin. Her public school system is the best in the world, but nearly 1,000,000 children are leading criminal lives. We spend millions in social uplift, but crime takes \$15,000,000,000 a year. Our physicians have well-nigh conquered infant mortality, but we have over 2,000 suicides a month, and thousands of unwanted babies are killed every twelve months. We lead the world in humanitarian enterprise, and we also lead the world in murder, 12,000

victims each year finding an unwanted grave. We boast of our religious organizations, but there are nearly 40,000,000 from childhood through youth who are out from under the influence of church or Sunday School.

Can America deny its God-honored history? Can it fail to see that its founders and builders trust the God of the Bible? Can we question that with all the failures of other generations in this good land, there was also strength, virility, honesty, and sobriety because they possessed an open Bible?

Don't make any mistake about it—America has reached the danger point today. All that we need to do is to forget the lessons of other days. Forget what tyrannies and dictators have done. Forget the lessons of history. Forget the lessons which were profitable for our progenitors. Forget the foundational principles other generations have built into this nation. Forget God.

Men are going to believe something, and if you do not give them the truth, they will believe a lie. Then this belief chrystallizes into a philosophy, and the philosophy galvanizes into action, and you have revolution and hatred and disintegration. The philosophy of hate is rampant in America today. But it all begins when the nation turns from God, and it turns from God when it turns from the Bible. Let's go back to the Bible; as a nation, as a church, as individuals.

Thinking of the Bible as our greatest heritage and resource, let us consider some of the characteristics that distinguish it from all other books.

ITS AUTHORSHIP

We like to think of its author. Moses, the law-giver said, "And God spake all these words" (Ex. 20:1). Cognate statements like this occur 3808 times in the Old Testament. Said Dr. A. T. Pierson, "As to the Word of God, it has the seal of God upon it; the seal of His omniscience in prophecy, His omnipotence in miracle, His omnipresence in its unity, His providence in its history, His truth in its accuracy, His righteousness and holiness in its morality and spirituality, and His love in its benevolent mission and power. There never was another book like it, and from beginning to end it has the stamp of its Author."

GRACE AND TRUTH

ITS AGE

The age of this Book is a marvel to us. It is the oldest book in the world, yet it is brilliant with eternal youth; skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness; the perennially fresh, unscathed Word of God.

ITS HARMONY

We are thrilled by the grandeur of its harmony. It has a magnificent harmony throughout. It is a most wonderful Book in this respect. It contains all kinds of episodes and digressions; it lingers and follows winding paths, yet the way is straight,—with divine precision it leads to the divine goal.

ITS PRESERVATION

Its preservation is the marvel of the ages. It has stood age after age of ferocious and incessant persecution. Century after century men have tried to jail it, burn it, bury it. Kings have set themselves, and rulers took counsel against it, yet it came forth more powerful than ever. A few years ago the New York Bible Society received a letter saying, "Your Bible will be consigned to the junk-pile before this century is out." We are reminded that Diocletian tried to consign it to the junk-pile in A.D. 313. Over a century ago Voltaire boasted that he would show the world that one man could destroy Christianity, and that a hundred years hence the Bible would be a forgotten book. Bob Ingersoll made a similar boast three or four decades ago when he was in Denver. The Bible is the anvil of the ages.

ITS STRUCTURE AND PLAN

As to its structure, it is a cathedral, built according to specifications, with many builders, but one architect. From corner-stone to cap-stone every part fits into the whole perfectly.

ITS ADAPTABILITY AND UNIVERSALITY

This is equally a wonder. It adapts itself to man everywhere. It is keyed to meet every human spiritual need. Do we want simple truth? Here it is! Do we want profound truth? Here it is! Do we want culture? Here it is! Do we want a philosophy of life that satisfies? Here it is. William Luff has well expressed its adaptability and universality in his poem, "The Volume Divine."

It is the Nation's Volume! Therefore kings

Were sent to it, as to eternal springs

*Of law, and light, and liberty.
Blest realm*

That has this Royal Pilot at its helm!

*It is the city Volume! Business men,
Who trade along its lines none can condemn:*

*They have clean hands, and deal in righteousness,
And can look up, and ask their God to bless.*

It is the homestead Volume! Round the hearth,

It scatters light: and on the daily path

Strews fragrant flowers of joy, and peace, and love,

Until our homes grow like the Home above.

It is the children's Volume, blessing youth!

It is the young man's Volume! Here is Truth!

In prime of life, in sickness, and in age,

All may find help who read the sacred page.

*It is the sinner's Volume! Only here,
A guilty conscience, trembling and in fear,*

*Can find a Saviour ready to forgive,
Dying sin's death that death's condemned may live.*

ITS KEY

Christ is the key to Scripture. "In the volume of the Book it is written of me" (Heb. 10:7). All the paths of Scripture lead to Him. Christ is the key to the entire Book, and He is the key to each individual book. He is on every page. In the Capital of our nation is a unique copy of the Constitution of the United States. It is engraved upon a copper tablet in irregular lines. At close view it looks like chaos, but when the on-looker steps back and views it in its proper perspective, he is surprised to see the face of the Father of our country. And, just so, does the glorious face of Jesus Christ look out upon us from the pages of the Bible.

A MINE OF WEALTH

We are concerned about the treatment of God's Word. The great majority of Christian people fearfully neglect the Bible. The church is suffering from this tragedy today. Yet, the Bible is a mine of wealth. It is an un-mined, unappropriated mine of truth. Of all our resources the Bible is the most indispensable.

Perhaps the reader asks, "How can I know my Bible? How can I see

its subject matter, its construction, its divisions, its clear-cut statements and its transcendent theme? How can I know how to use my Bible?" We answer: Give it a chance. Read it and re-read it. Read until the subjects stand out before you. Read until its divisions are clear in mind. Search to know God intimately. Let God talk to you through His Word. But, wait! Before you read, pray. Pray the prayer, "Open Thou mine eyes that I may behold wondrous things out of Thy law." As you read, pray. After you read, pray. Pray in the truth. In this manner you will find pleasure, profit and reward in Bible reading and study.

In a museum on the continent of Europe, is an iron egg, to which is attached a very fascinating story. Many years ago a prince fell in love with a lovely princess. He promised to send her a magnificent gift as a testimonial of his love to her, and so he sent her an iron egg. In anger she threw it down on the floor. It opened, and inside was an egg of silver. Picking it up, she discovered a secret spring. She touched the secret spring and a golden yolk was contained inside. This contained another spring, which, when touched, opened and yielded a ruby crown. The ruby crown contained a secret spring, which, in turn, brought forth a beautiful diamond ring—the token of the lover's love.

So come God's best gifts to us. The wealth of God's Word opens out more and more to us as we touch the hidden springs of power. Let us appropriate this resource. Let us dig deep into this mine of wealth, and the Word of Christ will dwell in us richly in all wisdom.

How to Read the Bible

Read the Bible, not as a newspaper but as a home letter.

If a cluster of heavenly fruit hangs within reach gather it.

If a promise lies upon the page as a blank check cash it.

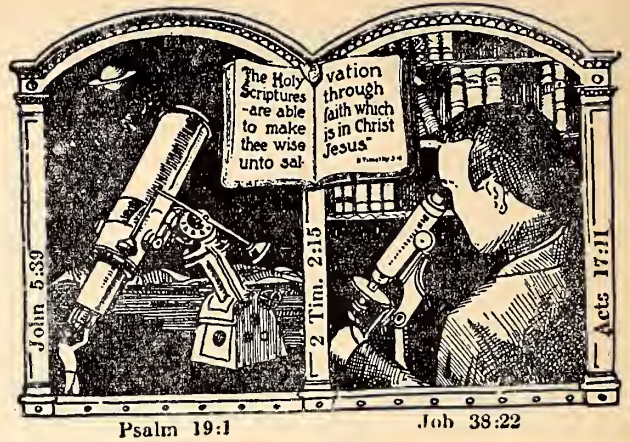
If a promise is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life.

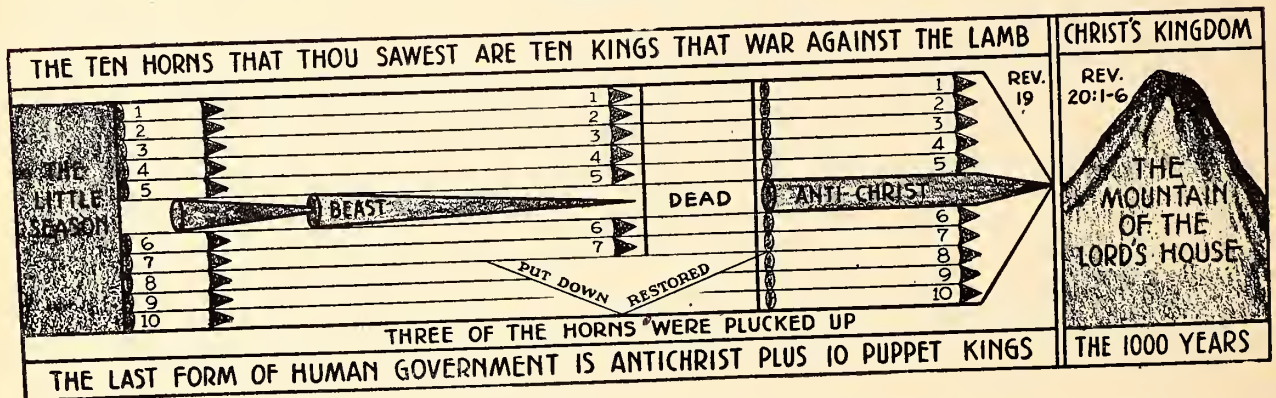
—F. B. Meyer

SERIAL BIBLE COURSES



The Three Plucked Up Horns (The Times of the Gentiles)

CHAPTER IX



"THREE OF THE FIRST HORNS WERE PLUCKED UP"

Our chapter title introduced a point in prophecy which we do not find explained in the Bible. Our explanation of it by chart and word must therefore be of a suggestive nature, and certainly far from being dogmatic in attitude. This point in prophecy, so far as we know unexplained by scripture, does not invalidate the closing scene of world-empire; that is settled by direct and easy-to-understand prophecy in Revelation. We introduce this feature in order to emphasize the clarity of the closing scene.

Of the fourth beast of Daniel 7 it is said: "And it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7:7-9).

BY CHARLES M. NEAL

Ten horns less the three plucked up would leave the little, eleventh horn and seven others.

"HAVING SEVEN HEADS AND TEN HORNS"

In Revelation 13 there is revealed a composite beast; it has seven heads and ten horns; it incorporates all four beasts of Daniel 7—the nameless beast, leopard, bear, and lion. The seven heads represent the seven world-empires revealed in the Bible. These in order are, the Old Babylonian or Assyrian empire, Egypt, Babylon, Media-Persia, Greece, and Rome. These six kingdoms, not six forms of one kingdom, brought things down to the time John wrote Revelation. This little eleventh horn, as a development out of Rome was future from John's day and is still future. That eleventh horn is called "the beast" in Daniel 7:11 and proves to be the seventh head of the com-

posite beast in Revelation 13 and 17. These seven heads were SUCCESSIVE in order and not grouped, as we often see them pictured and the ten horns were on the seventh head.

Daniel speaks of the eleventh horn and Revelation reveals the seventh head, because the eleventh horn becomes the seventh head. This seventh head was, or will be, the head which is killed by a sword-stroke and is made to live (Rev. 13:3, 12, 14): he exists as seventh head and as such is killed by a sword-stroke—goes to and comes from the abyss (Rev. 11:7); lives again or exists again and as such he becomes an eighth head. The same man is both seventh and eighth heads; as seventh he is head of human world-government brought to its highest degree of efficiency and lowest state of morality; as eighth head, as raised from the dead, he becomes Satan-incarnate and is indeed antichrist. The reader should examine Revelation 13 and 17 where these things are confirmed.

GRACE AND TRUTH

"AND THE TEN HORNS THAT THOU SAWEST"

"And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords, and King of Kings; and they also shall overcome that are with him, called and chosen and faithful" (Rev. 17:12-14 with 19:11-21). The last form in world-government of Gentile rule is ten kings and one dictator; this is Daniel's picture (Dan. 7:7, 8); this is John's picture (Rev. 17:12-14). Daniel says that the little horn—"the beast" put down three of the ten; the last word of inspired revelation shows ten kings, puppet kings, and the beast. Our conclusion is, that the three must have been restored. The details of the putting down or the restoring to power are not given. The facts of Daniel and Revelation perfectly agree. The chart shows to the eye what we have been saying to the mind of the reader.

"AND UPON HIS HEADS NAMES OF BLASPHEMY"

It is not a pleasing fact that both the Bible and history reveals the anti-God character of the six great world-empires which lie in the past. That the seventh and eighth heads yet to appear are atheistic to the extreme is clearly indicated in nearly every passage which teaches on the topic. The reader should examine II Thessalonians 2 and Revelation 13 on this feature. The Devil told Adam and Eve that they could become, by disobeying God, as God. Man has always believed that lie. He believes that he can become as God, and even more: he believes that he can and will yet dispossess God in this world and take His place. Sin began in the universe when a creature said "I will" against God's will (Isa. 14:12-14). Satan's most desperate act against God, and a fatal mistake it will be, will be when he becomes incarnate to enlist men and defeat God (Rev. 13:2). Thus it is that Satan is "the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and overthrew the cities thereof; and let not loose his prisoners to their home" (Read Isaiah 14:12-20). We live in the day of preparation for this coming atheistic world-power. We see now whole nations that were once called "Christian nations" anti-God. We are seeing the whole world swept right into an anti-God distatorship.

Truth in Type

JOSEPH THE RIGHTEOUS SETTING FORTH THE WORK OF CHRIST DURING THE TRIBULATION PERIOD

BY AARON SCHLESSMAN

In our previous studies of Joseph, the righteous, we have seen how he set forth the work of Christ in His first coming, and also the work of Christ during this age of Grace. We have seen many interesting analogies between the lives of Joseph and the Messiah.

This Beloved of his father (Gen. 37:3) and hated by his brethren (Gen. 37:4-11) is twice spoken of as being "separate" from his brethren. In Genesis 49:26, Jacob so designates him. In Deuteronomy 33:16 Moses quotes the words of Jacob. How true is this also of the Lord Jesus, "separate from sinners."

We shall now look at Joseph, the Righteous, setting forth the work of Christ during the "Tribulation period." We shall use this term to designate that period of earthly history between the Rapture of the Believers and the Revelation of our Lord Jesus Christ from Heaven; or the period that immediately follows this Grace age at the end of which the Church, the Body of Christ (Col. 1:18) is caught up to be with the Lord (I Thess. 4:16-17).

This is the period of unequaled trial, sorrow, and suffering as is seen in the Word. "For then shall be

great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be" (Matt. 24:21). This is a period of spiritual darkness and open wickedness. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (II Peter 3:3, 4). It is the night of the world (John 9:4; Luke 17:34). But the Church, which is not of the night (I Thess. 5:4, 5), will escape it, by the Rapture, and stand before the Son of Man. As Luke 21:36 says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." The children of Israel are scattered, but Zechariah tells us that a third part of them will be brought through it (Zech. 13:9); and Matthew gives us our Lord's words that "for the elects' sake" the days of this culminating tribulation shall be shortened (Matt. 24:22) by the revelation of Christ (II Thess. 1:7; 2:8). From Isaiah, chapters 24 to 28, an idea may be gained of the character of this period.

JOSEPH

1. The Children of the old man (Israel) were dispersed, moved from their own land.
Gen. 46:5-7
2. This period was a time of great famine and trouble.
Gen. 43:1
Gen. 41:57
3. Joseph provided food for the children of Israel in the midst of the famine without cost.
Gen. 43:25
4. Joseph has in store ample provision for the needs of both Jew and Gentiles.
Gen. 41:55
Gen. 41:57

The children of the old man (Israel) were dispersed, removed from their own land to Egypt. "And Jacob rose up from Beer-sheba: and

CHRIST

1. The Children of Israel shall be scattered among the nations.
Amos 9:8-9
Zech. 10:9
2. The tribulation period shall be a time of great famine.
Matt. 24:7
3. The Lord will provide for the people of Israel in the midst of the tribulation period.
Rev. 12:6
4. Christ has ample supply for the needs of His people during the tribulation period.
Rev. 12:6

the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they

GOD, TOUCH MY LIFE!

God, touch my ears that I may hear,
Above earth's din, Thy voice ring
clear;

God, touch my eyes that I may see
The tasks Thou'dst have me do for
Thee;

God, touch my lips that I might say
Words that reveal the Narrow Way;

God, touch my hands that I might do
Deeds that inspire men to be true;

God, touch my feet that I might go
To do Thine errands here below;

God, touch my life that I might be
A flame that ever glows for Thee.

—Selected.

took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him" (Gen. 46:5-7). The children of Israel will be dispersed. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob. saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations" (Amos 9:8-9). "And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again" (Zech. 10:9). These predictions were fulfilled in each instance, and suffering and tribulation were surely experienced.

With the Israelites, this was a time of great famine. "The famine was sore in the land" (Gen. 43:1); "And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands" (Gen. 41:57). So Israel is in the midst of need as well as all lands. Israel and his children must turn from the usual source of their supply, their homeland, to the resources of a great Benefactor. The tribulation period shall be a time of great famine. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). That the Lord was speaking of the tribulation period in this twenty-fourth chapter of Matthew cannot be doubted, for in verse 29 He says, "Immediately after the tribulation of those days shall the sun be darkened, . . . and the powers of the heavens shall be shaken: and then shall

appear the sign of the Son of Man in heaven." This has not yet taken place, so is yet to come to pass. The Lord Jesus Christ, the great Benefactor will be the Deliverer.

Joseph provided food for the children of Israel in the midst of the famine without cost. "Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus he did unto them" (Gen. 42:25). The Lord will provide for the people of Israel in the midst of the tribulation period. "And the woman (which is Israel) fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days" (Rev. 12:6). We are told also that God has shortened those days. He is the One who watches over them. "Except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22), and God keeps watch above His own. As Joseph proved to be a great deliverer, a greater than Joseph will do His Office work effectively—the King of kings and the Lord of lords.

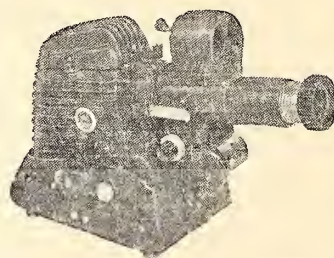
Joseph has in store ample pro-

visions for the needs of both Jew and Gentile. "When all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do" (Gen. 41:55). "And all the countries (Gentile and Jew came into Egypt . . . because the famine was so sore in all lands" (Gen. 41:57). Christ has ample supply for the needs of His people during the tribulation period. "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days" (Rev. 12:6). Their daily provision is provided by God. He "neither slumbers nor sleeps." We may become impatient and question and wonder. But God "never is before His time and never is behind."

"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant Mercy hath begotten us unto a living hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3), to an eternal inheritance, reserved for us, who are kept by the power of God unto His own good time (See I Peter 1:4-5).

(To be continued.)

BLOWER COOLED ↓ AND LIGHT WEIGHT TOO!



NU-MANUMATIC SLIDE PROJECTOR

BUILT-IN forced air cooling and heat filter permit use of 300 watt lamp. Projected pictures are brighter. Precious films are safer.

Ten Illustrated Lectures on the Bible

A New Type of Revival Service

Back to the Faith of our fathers, by more vividly impressing the BOOK of BOOKS through Eye Gate. Illustrating the Whole BIBLE,

Wonderful reproductions of Famous Paintings.

Slides for sale or rent.

THESE AND HUNDREDS OF OTHERS ARE NOW WAITING FOR PREACHERS, SUNDAY SCHOOL TEACHERS, EVANGELISTS, LAYMEN. TO EVANGELIZE, AND VISUALIZE THE GOSPEL.

FOR INFORMATION, WRITE:

Robert Crichton, Rt. 5, Columbus, Miss.

Studies in Galatians

In the introduction to Paul's epistle to the Galatians, we may learn some exceedingly interesting and helpful things about the man whom God inspired to write this epistle.

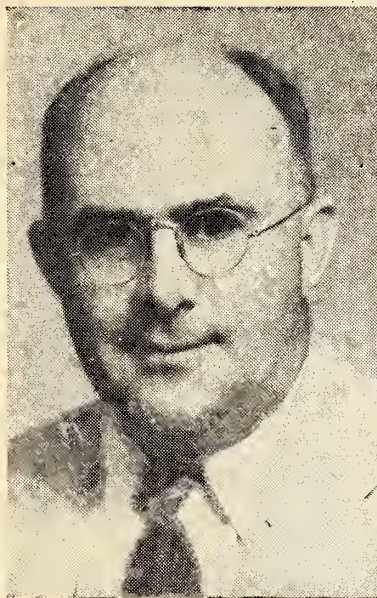
Take the very first word in the salutation, "Paul". That name denotes the HUMILITY of this man. In itself it is eloquent as to the transformation which the spirit of God has wrought in his life. Once a bigoted Pharisee, a relentless persecutor of the Church of Christ, this man has now become a humble follower of the Christ, whom once he fought. As a testimony of this change in his attitude, he has taken a new name. He was born the free man, Saul of Tarsus. Now "Saul" means, "Asked For" or "Desired" (Gesenius, Young), suggesting that the one who bore that name was a great man, one who is sought out for his company or his counsel. It is a name of pride, so much so, that in Classical Greek, it came to mean, "Conceited" or "Affected" (Liddell and Scott). When the man who bore this name became a believer in our Lord Jesus Christ, and learned to "count all things but loss for the excellency of the knowledge of Christ," he adopted a new name, henceforth being known as "Paul". In striking contrast to his former name, "Paul" means "Little" (Young). Truly this name is a key to the character of this man who had become little in his own eyes as he sought to magnify his Lord.

Pressing on, we note Paul's positive confidence as to his Divine CALLING.

"Paul, an apostle, (not of men, neither by men, but by Jesus Christ and God the Father, Who raised Him from the dead;)" (Galatians 1:1). This is but one of many such expressions which appear in the salutations of the Pauline epistles. Paul had no doubt about his calling. **HE KNEW HE WAS WHAT HE WAS BY THE WILL OF GOD.**

This blessed assurance may be shared by every child of God who is willing wholeheartedly to yield himself to his Heavenly Father, and prayerfully to seek His will for his life. God's Word plainly teaches that God has a plan for the life of every one of His children.

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that



BY HAROLD A. WILSON

we should walk in them" (Ephesians 2:10).

In his splendid tract, "The God Planned Life", James H. McConkey very helpfully points out that that expression "ordained" denotes a plan. God has a plan for each of his children, as specific and definite as the plan which an architect draws for a building or a tool designer for a new machine. If we will, we can learn and have fulfilled in our lives God's plan for us, for

"The meek will He guide in judgment: and the meek will He teach His way" (Psalms 25:9).

If we are willing to yield ourselves to the will of God, as was Paul, we may learn to say with the same positive definiteness, "What I am, I am by the will of God".

These same words speak eloquently of Paul's ORDINATION.

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead)" (Galatians 1:1).

Note, first, what it was that Paul was ordained TO, "an apostle". That word comes from two Greek words which mean, "sent away" or "sent forth". An apostle is one who is sent forth with a message. This

word is almost exactly equivalent to the word "missionary", derived from the Latin, "mitto" meaning "I send". Paul's calling and ordination was that of a missionary, and what a missionary he was!

But note also BY WHOM Paul was ordained. His was no human ordination. His was an ordination at the hand of the Most High God. True, man recognized the Divine ordination and witnessed to it by setting Paul apart for the work to which God had called him:

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

It was in obedience to this Divine directive that the council at Antioch laid their hands on these men and, in prayer, publicly set them apart to the work of the gospel ministry.

"And when they had fasted and prayed, and layed their hands on them, they sent them away.

So they, being sent forth by the Holy Ghost, departed" (Acts 13:3-4).

Blessed is that pastor or teacher or missionary who can say with the Apostle Paul, "My ministry is not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead".

In the next words we may learn something of Paul's COMPANIONSHIP:

"And all the brethren which are with me" (Galatians 1:2).

Paul kept company with believers. He knew full well that "evil communications corrupt good manners" (I Corinthians 15:33), and so he did not cultivate the companionship of unbelieving and ungodly men. Come

~~~~~  
*They say the Rothchilds can't tell within millions how much they are worth. ..That is just my condition. All the wealth of this world and all the planets-everything is mine; I am joint-heir with Jesus Christ. ..Find out what Jesus Christ is worth, and I will tell you what I am worth.*

—D. L. Moody.



in contact with such, he must, but it was to preach the gospel to them and to conduct such necessary business matters as he must conduct. But when it came to choosing his companions—his intimate friends—he was careful to seek the fellowship of the “brethren”. In this Paul practiced what he preached:

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (II Corinthians 6:17-18).

Happy are we if, like the Apostle Paul, we seek out the companionship of our fellow believers and make them our intimates.

In the next verse is suggested Paul’s COMPASSION:

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ” (Galatians 1:3).

Herein is a significant indication of Paul’s attitude. He was writing to sinning believers. In seeking to correct the wrong conditions among them, he must sternly rebuke them and he must speak plainly of the nature of their sins. But before he speaks of their sin and before he rebukes them, he earnestly prays that they may experience the grace and peace of our Lord Jesus Christ.

In this we have also an expression of the compassionate desire of his heart. He knew full well that nothing could rob the believer of peace as to cherish sin in the life. Only by confessing his sin and forsaking it, could the backslider truly enjoy the blessed experience in fellowship with the Lord Jesus Christ in which this benediction could be realized to the fullest extent. Before he could clearly perceive the grace of Christ, to which his sin had blinded his eyes, and before he could experience once more the peace of which his sin had robbed him, he must respond to the invitation of the Lord:

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isaiah 55:7).

These words were written to the backslider. So also was the promise of I John 1:9:

“If we confess our sin, He is

faithful and just to forgive us our sin, and to cleanse us from all unrighteousness.”

But before we can forsake the wickedness of our ways, we must see that our ways are wicked. And before we can confess our sins, we must know that we have sins to confess. It was to the end of awakening these Galatian believers to their sin and need that Paul was about to reprove, to rebuke, and to exhort. And it was his heart’s sincere desire that through his reproof they might come once more to the blessing of experimental knowledge of grace and peace from God the Father, and the Lord Jesus Christ, through repenting of their sins and forsaking them.

Paul’s MESSAGE also is clearly seen in this salutation, for he goes on to say:

“Our Lord Jesus Christ . . . gave Himself for our sins, that he might deliver us from this present evil world (age), according to the will of God and our Father” (Galatians 1:4).

What was the substance of Paul’s message? It was none other than the Lord Jesus Christ and His redemptive work. It was upon the redemptive work of Christ that he based his hope of recovering the Galatians from the pit into which they had fallen, for it was His redemptive work which alone could meet their need.

This is the message which is developed throughout the epistle to the Galatians—the message of the grace of Christ and His redemptive work as the antidote for self-righteous self-dependence which had been produced in these believers through the false teachings to which they had fallen prey.

But finally, we note here also the OCCUPATION of Paul:

“To whom be glory for ever and ever. Amen.”

This man of God was occupied with the glory of God. He sought to glorify Him in his own life and was eager to glorify Him in restoring those poor, sinful, backslidden Christians at Galatia. This is truly a keynote in the life and ministry of the Apostle Paul—the unceasing desire that Christ might be glorified in him, whether by life or by death. (See Philippians 1:20).

Such also should be the occupation of our hearts. Let us therefore give earnest heed to the admonition:

“Ye are bought with a price: therefore glorify God in your body,

and in your spirit, which are God’s” (I Corinthians 6:20).

“Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God” (I Corinthians 10:31).

---

## Mrs. Harold A. Wilson

Just as we are going to press, word comes to us of the passing of Mrs. Christine Wilson, beloved wife of the Rev. Harold A. Wilson of Tempe, Arizona. Mrs. Wilson was a member of the first graduating class of the Denver Bible Institute. For many years, she, along with Mr. Wilson, served on the Faculty and Staff of the Institute. Mrs. Wilson was a devoted Christian and a lovely soul, and she will be greatly missed by a wide circle of friends. We extend our heartfelt sympathy to Mr. Wilson and his two sons, Dick and Roger.

---

## WEST COAST CONFERENCE ON EVANGELISM December 30---January 6

*Sponsored by the Sword of the Lord and Conducted in the Church of the Open Door, Los Angeles, California.*

One result of the CONFERENCE ON EVANGELISM held at Winona Lake, Indiana, last summer was the instant demands on the part of Christian leaders from various sections of America that we sponsor similar conferences in strategic cities throughout the nation. Some pleaded with us to give all of our time to such conferences for a period of at least one year, on the grounds that such conferences would do more to rekindle revival fires than anything else we could do. We have felt the weight of this burden which has been thrust upon us, and we are anxious to do all in our power to present such conferences. Although we are not able to give full time to their promotion, we are planning to sponsor several of these conferences in different sections of our country, as the Lord leads.

First conference to be held in the Church of the Open Door.

Little knowledge used wisely is better than much knowledge without wisdom.

GRACE AND TRUTH



## **The PROGRESSIVE REVELATION Principle** **OR** *The Progressive Unfolding of Divine Truth*

BY THE EDITOR

The Word of God is a spiritual organism—an organic body. We call it "the body of truth." Growth in a body is the development of the parts of the body. The Bible may also be likened unto a building "fitly framed together." Growth in a building is the addition of part to part from the foundation to the cap-stone. There is no more satisfying demonstration of the divine inspiration of the Bible than its growth. Here we have sixty-six books written by some forty writers of various grades of culture, over a period of some 1600 years. Can you grasp the marvel of it, sixty-six books, forty writers, 1600 years in preparation, one author. The divine mind superintended and the divine hand regulated it all.

Keep in mind the fact that the Book is a building; the Author, then, is the Architect. The first mention of a given truth may be considered the cornerstone, and the last mention is the cap-stone. In between the cornerstone and the cap-stone is order and progress,—each new mention adding to what has gone before and preparing for what follows after. In between the cornerstone and cap-stone we discover the relation of the pillars and arches and all that lies between. And this is a key to the interpretation of Scripture. Of this, Benjamin Wills Newton has said, "The only unfailing method of interpreting Scripture is the structural method. Where do you first hear of any matter (law of first mention), and where the end of it (law of full mention)? Then compare the beginning and the end (law of context and parallel mention) in order to get a firm grasp of the general character of all that intervenes." The statements in the parentheses are ours. In the above we see the agreement of the God-given principles of interpretation, and how they work together in correlation.

There are four things connected with this progressive unfolding of divine truth.

1. The first and last mention of a subject usually indicate what lies between.
2. What lies in between is fitly

joined together,—articulated.

3. There is order and progress. Each new mention adds to what has gone before and prepares for what follows.
4. The development proceeds through the entire Bible although the books of the Bible are not arranged in the chronological order in which they were written.

This is an amazing fact! It shows that the divine mind and the divine hand superintended the arrangement of the Scripture books.

### **THE LAW OF PROGRESS DEFINED**

Progressive revelation is that law under which God makes increasingly clear and complete revelations of any given truth as the oracles proceed to their consummation.

The modernist talks about "progressive revelation," but his meaning of it is different from the Bible meaning. His progressive revelation is "reconstructive revelation," by which he brings contradiction into the Bible. We believe that no additional or larger revelation of any truth contradicts any former revelation in Scripture. Nor does the activity of this law of progress imply that man has drawn so near to God-like-ness that he does not need primitive revelation. The first occurrences often enshrine in themselves the truths that are later enlarged.

### **THE PROGRESS OF DOCTRINE**

Let us consider the growth of divine truth, the orderly progress of teaching in the Scriptures.

This progress is seen in the scope of a SINGLE PASSAGE.

The word "salvation" is used in the New Testament in a three-fold sense; (1) Instantaneous, (Luke 19:

9), (2) Progressive, (Phil. 2:12), (3) Complete, (1Pet. 1:9). We have this order in Tit. 2:11-13. Here we see, (1) Grace bringing salvation (Instantaneous), (2) Grace teaching (Progressive), (3) Looking for the blessed hope (Complete).

Notice that the entire contents of the New Testament are suggested by this order.

1. Gospel and Acts—"Grace hath appeared."
2. The Epistles—"Teaching" for the glorious appearing."
3. The Apocalypse—"Looking . . . for the glorious appearing."

In Galatians 5:22-23 is the list of nine Christian graces or virtues. These are in groups of threes. Three have reference to our relation to God; "Love, joy, peace." Three speak of our relation to our fellowmen; "Long-suffering, gentleness, goodness." Three speak of our relation to ourselves; "Faith, meekness, temperance." These are in the inverted order of "Soberly" (as to one's self), "Righteously" (as to our fellowman), and "Godly" (as to God).

Thus we see a progressive development of doctrine within the scope of a single passage.

This progression of teaching is seen in a SINGLE DOCTRINE IN A SINGLE PASSAGE.

Concerning the work of Christ we are taught that He exercises three offices, namely: Prophet, Priest, and King. Christ's shepherd-work follows this same pattern: (1) He was the Good Shepherd when He came (John 10:11); (2) He is now the Great Shepherd, (Heb. 13:20); and (3) He will be the Chief Shepherd when He comes again (1 Pet. 5:4).

This three-fold work of Christ is seen in single passages and in verses, as in Heb. 10: 12-13. Here we discover:

1. Atonement, "One sacrifice for sins forever."
  2. Advocacy, "Sat down on the right hand of God."
  3. Advent, "From henceforth ex-
- Continued on page 21*



# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## WHAT WE FIND IN THE SPIRIT OF GOD

- I. Truth  
John 14:17; 15:26; 16:13;  
I John 5:6.
- II. Life  
Romans 8:10, 11; Rev. 11:11.
- III. Power  
Romans 15:19.
- IV. Assurance  
Romans 8:15, 16; Eph. 1:13.
- V. Revelation  
I Cor. 2:10; I Peter 1:11.
- VI. Gifts  
I Cor. 12:3-11.
- VII. Guidance  
Acts 8:29; 16:7; Romans 8:14; Gal. 5:18.
- VIII. Baptism  
I Cor. 12:13.
- IX. Liberty  
II Cor. 3:17-18.
- X. Fruit  
Gal. 5:22-23; Eph. 5:9.
- XI. Access  
Eph. 2:18.
- XII. Strength  
Eph. 3:16.
- XIII. Unity  
Eph. 4:3-4.
- XIV. Sanctification  
II Thes. 2:13; I Pet. 1:2.
- XV. Obedience  
I Pet. 1:22.

—C.R.J.

## THE DIVINE HELPER

"The Lord is my helper" (Heb. 13:6).

- I. Past Helper.  
"Thou hast been my HELP."  
(Psalm 63:7).
- II. Present Helper.  
"A very present HELP in trouble" (Psalm 46:1).
- III. Powerful Helper.  
"I have laid HELP upon one that is mighty" (Psalm 89:19).
- IV. Protecting Helper.  
"The Lord God will help me" (Isa. 50:7-9).

## V. Precious Helper.

"I will HELP thee" (Isa. 41:10, 13, 14).

## VI. Providing Helper.

"The HELPER of the fatherless" (Psalm 10:14).

## VII. Perpetual Helper.

"The God of Jeshurun, who rideth upon the heaven is thy HELP" (Deut. 33:26).

—F.E.M.

## SPIRITUAL BLESSINGS

"Blessed with ALL spiritual blessings in Christ," Epistle to the Ephesians.

- I. An election that can never be annulled—Eph. 1:4.
- II. A relationship that can never be broken—Eph. 1:5.
- III. An acceptance that can never be questioned—1:6.
- IV. A title that can never be disputed—1:7.
- V. A forgiveness that can never be modified—1:7.
- VI. A union that can never be dissolved—1:10.
- VII. An inheritance that can never fade away—1:11.
- VIII. A seal that can never be disowned (II Tim. 2:19)—1:13 (margin).
- IX. A pledge that can never be dishonored—1:14.
- X. A life that can never be forfeited—2:5.
- XI. A peace that can never be destroyed—2:14.
- XII. A fountain that can never be removed—2:20.

## "PILGRIM'S PROGRESS" NOW IN FLANOBLOT

Bunyan's immortal story, more powerfully winning than ever. Over 100 attractive illustrations, richly colored. Large 62-page Manual with text, and 26 lesson scenes. For S. S., Y. P., Child Evangelism, study groups, etc. Complete Flanoblot set only \$3.00; Manual 50c. Order today. "Flanoblot adheres to your flannel board — no backing needed. Quarterly sets for Uniform Lessons only \$2.00.

Descriptive Circular Free on Request

GOSPEL FOLIO PRESS.  
Dept. G, Grand Rapids 3, Mich.

## A LIVING CHRIST

Christ IS

The Son of the living God —  
In Whom we believe (Matt. 16:16).

The Living Water—  
Who satisfies (John 4:2).

The Living Bread—  
On Whom we feed (John 6:57).

The Living Stone—  
On Whom we build (I Peter 2:4).

The Living Way—  
By Whom we approach (Heb. 10:20).

The Living High Priest—  
By Whom we worship (Heb. 7:25).

The Living Hope—  
For Whom we wait (I Pet. 1:3).

—T.D.W.M.

## PICKED UP HERE AND THERE

As the earth is filled with natural resources, so the Word is filled with spiritual resources.

No one is free until the Son sets him free.



### Train HERE for EFFICIENT CHRISTIAN SERVICE

In this ideal location amid inspiring Christian fellowship—you can prepare to "Go somewhere for the Lord", to win souls and live a spirit-filled life. Faculty of spiritual men and women. Complete courses in Missions, General Bible, Music and Teacher training. Learn to use God's word efficiently. Excellent recreational facilities in 4-acre campus and gymnasium. Comfortable home atmosphere. Expenses reasonable. Start training here for God's work. Summer school during June.

★ EX-SERVICE MEN • WOMEN  
This School Approved Under G.I. Bill of Rights and Veterans' Rehabilitation Program. Get These Benefits Here.

Write for catalog. Address  
Dr. Walter L. Wilson, Pres.

**The KANSAS CITY  
BIBLE COLLEGE**  
P.O. Box 7035, Dept. G Kansas City 13, Mo.

The  
CHRISTIAN  
SCHOOL IN THE  
HEART OF  
AMERICA



# D. B. C. AT HOME AND ABROAD

Mrs. Leonard Parcel ('36) has completed her training in the San Bernardino Valley College of Nursing and is eagerly waiting to go to Congo Belge. Application has been made for passport. Pray that soon the family will be united and she will be serving in the field where He has called her.

Rev. Joseph Edwards ('36) former pastor of the First Baptist Church in Norfolk, Nebraska and Mrs. Edwards, former student, and daughter Marlyn, are now making their home in Chicago, Illinois. Mr. Edwards is attending Northern Baptist Theological Seminary.

Lewis Sherman, former student, who has recently been discharged from the Army, was a welcome visitor at the College. After a trip to California he will return to St. Louis, Missouri.

A Gospel team composed of Carolyn Strabel, Elizabeth Kline, Lenore Smith, Mr. and Mrs. Charles Holgate, Carl Werb, and Franz McKnight made a deputation trip in November. Services were held in two of the graduates churches, the First Baptist Church of Walsenburg of which Clarence Clark ('42) is pastor, and the First Baptist Church of Hooper of which Paul Leasure ('43) is pastor. They rejoiced over this opportunity of giving forth the Word of Life in the various churches, and all reported a time of rich fellowship.

Rev. Darrel Handel, former student, and Mrs. Handel (Ruth Whaley, '38) are the parents of a son, John David.

Rev. Albert Ostrander ('41) and Mrs. Ostrander (Nell Owens '41) are the parents of a son, Ronald Lee.

Our sympathy is extended to Mr. Joseph Irving and Mrs. Irving (Ida Mae Lips, '34) in the loss of their tiny son Joseph Lowell Jr. May the Saviour comfort them in their disappointment.

Mr. and Mrs. Quentin Renn, former students, were welcome visitors at the college. Quentin has recently been discharged from the Army, and they are looking forward to further training for the Lord's service. Mrs. Renn has attended Biola for two years.

Miss Gladys Ewalt ('43), who has been faithful by serving the Lord in the Congo Belge, has returned home because of illness. Pray that she will soon be restored to health and be able to return to her field of service.

There are seven graduates of the Child Evangelism Institute who are looking forward to the foreign field. Louis Jackson ('41) is one who will be serving the Lord in Guatemala. While waiting to go to the field she is working in the I. C. E. F. Literature Depot in Santa Monica. Pray for her as she prepares to go to the field.

Mr. Bob Edwards, former student, with his family, is making his home in Chicago, Illinois. Mr. Edwards is attending the Northern Baptist Theological Seminary.

The Lord has given Rev. Max Kronquest ('37) and Mrs. Kronquest, former student, many opportunities to give out the Word of Life. Besides being very busy in their church work, Mr. Kronquest speaks twice a week in a large Army Hospital, over a public address system, which goes into every ward, also holds service in the Penitentiary, and has a radio broadcast. The Kronquests are located at Santa Fe, New Mexico and Mr. Kronquest is pastor of the Berean Baptist Church.

They have taken a little baby boy into their home, Little Gary Kem, and he is now six months old.

Rev. A. H. Yetter ('28) held a week of meetings at the First Baptist Church of Eaton, Colorado where Rev. Edwin Shattuck, former student, is pastor.

Rev. and Mrs. Roy Baese ('27 and '26), who are working under the Fuller Evangelistic Foundation visited at the college. We were blessed by hearing Mrs. Baese sing and by a message brought to us by Mr. Baese during the chapel period. Mr. Baese also told of the work being done by Charles E. Fuller. While in Denver they held services at Bethany Chapel of which Rev. P. Von Stillhammer ('26) is pastor.

Mrs. Lera Friedeman, former student, of Ogden, Utah was a welcome visitor at the College. Mrs. Friedeman was a former missionary in Czechoslovakia.

## PROGRESSIVE PRINCIPLE

*Continued from page 19*

pecting till His enemies be made His footstool."

In this, His three offices of Prophet, Priest and King are revealed. This same truth is likewise set forth in Heb. 9:24-28 where Christ's three appearances are spoken of.

1. He hath appeared, (V. 26), Prophetic work.
2. He both appear, (V.24), Priestly work.
3. He will appear, (V. 28), Kingly work.

The threefold work of Christ is applied to the life of the Christian believer, as seen in the three great doctrines of justification, sanctification and glorification. He died to justify us; He lives to sanctify us; He will come again to glorify us. The three tenses of salvation linked up here—salvation from the penalty, power, and presence of sin. He died to save us from sin's penalty; He lives at God's right hand and gives us victory over sin's power; when He comes again we will be saved from the presence of sin. This threefold aspect of salvation is set forth in II Cor.1:10, in which we are told that Christ hath delivered us; that He doth deliver us; and that He will yet deliver us. Thus we see the unfolding of a glorious doctrine and the progression of teaching concerning that doctrine in the scope of single passages.

Now let us take a step further. Let us see the unfolding of divine truth in a PARAGRAPH.

In Revelation 22:2-5 we have the description of the eternal state of the believer. There is a remarkable classification and a remarkable order.

1. Perfect sinlessness, (V. 3).
2. Perfect government, (V.3).
3. Perfect service, (V.3).
4. Perfect communion, (V. 4).
5. Perfect resemblance, (V. 4).
6. Perfect strength, (V. 5).
7. Perfect revelation, (V. 5).
8. Perfect glory, (V. 5).

This is a eight-fold enumeration of the resurrection and glorified state of the believer. Here we see a progression to completeness.

*(To be continued)*

Some people complain because they don't get what's coming to them, and others because they do.



# YOUTH PAGE

BY ELMER SEGER

## THE CHURCH YOUTH LIKES

The patient gets the medicine that is good for him, not that to which he happens to take a fancy. But if either of two methods of administering the medicine are satisfactory, the wise doctor uses the method the patient prefers. There is a clear gospel message for youth. It is the message of salvation by grace, through faith, without works. It is the message of clear-cut separation from worldly things unto God. It is the message of a ringing challenge to the yielded life and full time service. These must not be changed regardless of the whim of the listeners. But there are various methods of presenting the message. Where this is well done, you have a church youth likes. Every church cannot employ all of these means, but any of these methods can be used with profit by every church.

Youth likes a church with a lively Sunday School. This involves forethought and adequate preparation. It means a spirited song service. The word "peppy" is intentionally avoided in describing the song service. "Spirited" implies a deep understanding of the meaning of the song resulting in zestful expression. A lively Sunday School means something special in the opening exercises. Sup't B. has a different individual each Sunday present a magazine clipping, a recent letter, or a report with missionary interest, and then has a missionary offering taken, in addition to the regular class offering. It stimulates interest. A lively Sunday School means teachers who are too wide-awake to allow scholars to bury their noses in a quarterly a whole class period. Discussion and visual aid materials must supplement. These help make a lively Sunday School.

Youth likes a church with a youth program. In Sup't B's church, the work of the Sunday School is supplemented by a Junior Church for children up to ten, by a Christian Builders group for junior high age, by a Young People's Society for high school age, by Pioneer Girls and Boys Brigade, and by outside activities which will be mentioned further on. An unsaved member of the community paid the appropriate compliment to the leaders by saying, "Why, there's something going on all the time ating,

that church for young people."

Youth likes a church with definite goals. How discouraging to ask a boy what he learned in school and to hear the answer, "I don't know. Nothing, I guess." When the young people's society provides the money to buy tracts, and the members celebrate Palm Sunday by distributing the tracts from door to door before Sunday School, when another group buys "Power" magazines and mails them out weekly to high school freshmen who do not attend any church, when Christian Builders come to the meeting ready to recite the verses they have memorized, when the Sunday School class reports on the number of chapters its members have read during the week, then a worthwhile purpose for attending has been provided.

Youth likes a church with a variety of activities. The church at A. provided no youth activities because the high school completely filled up the pupils' time with extra-curricular activities. But it should have "mus-cled in" on the young people's time before the school year began. Sing-spirations after church once a month, a week of children's meetings perhaps after school, evangelistic meetings, a missionary conference, a Joy Club for children once a week after school, the orchestra, the choir, tract distribution, social times are all activities that will attract young people and keep them occupied for the Lord's glory. Lance Latham once said he began to feel worried about a group of boys whom he was keeping occupied regularly four nights a week. He asked one of the boys what he did on the other nights. The boy gaily replied, "Well, on Tuesday I go and distribute tracts at Sunshine Mission, on Thursday I go to Bible club at another church, and on Saturday I sometimes practise with the gang for our Sunday night meeting." Enough said!

Youth likes a church with a serious, positive, challenging message. The Bible literally inspired, Jesus Christ as very God and very man, forgiveness of sins through the blood of the cross: this cannot be surpassed. This is the only message which will adequately answer the practical problems of youth. Youth knows it. Youth likes it. When Lois R. said in a recent young people's meet-

ing, "I was afraid I would flunk. I



prayed to the Lord. He heard and answered. He helped me get in the necessary studying. He gave me a clear mind when I took the exam. I thank Him," she was indicating that youth had found The Answer to its problems.

Youth likes a church and pastor that cooperate with other evangelical organizations. When Young Life Campaign, or High C, or Miracle Book Club, or Youth for Christ takes the young people for a night a week, they grow in grace and come back with something to add to the work of the church. Young people appreciate the manifestation of confidence that they are able to discern when they go to other pastures for spiritual food.

Youth likes a church whose pastor mingles with the young people, likes to be with them even when he isn't delivering a message, treats them as important, shakes hands with them as well as with the older people after the Sunday morning service.

Youth naturally likes. Youth easily likes. This is the church youth likes.

\*\*\*

## SAMPLE PROJECTS

Anyone feels better to have a definite measuring stick so he can see his progress than to drift along merely hoping he is moving in the right direction. Here are samples of what does the trick.

### JUNIOR BUILDER, PROJECT I.

Make a Gospel Scrap Book of at least twenty pages. Include poems, illustrations, outlines, short Bible studies, pictures, and the like. Carefully read every item. Arrange the items attractively so that it will be interesting to another person to read right through. (Credit 15 points)

Continued on page 31

GRACE AND TRUTH





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITION BY SAM BRADFORD

ILLUSTRATIONS BY CASEY SMITH



SAM BRADFORD

## Feast Days of a People

February 3, 1946

Lesson Text: Leviticus 23

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

I Cor. 5:7

This 23rd chapter of Leviticus lists eight feasts, including the Sabbath, the Passover, the Feast of Unleavened Bread, the First Fruits, Pentecost, the Feast of the Trumpets, the Day of Atonement and the Feast of Tabernacles. However, it is evident that the Sabbath occupies a unique place, separate and apart from the other seven feasts. So in this lesson we shall give our attention to the last seven, for they are set apart thus: "These are the feasts of the Lord, even Holy convocations, which ye shall proclaim in their seasons" (Verse 4).

The first great feast of the Jewish year—the Passover—dramatically portrayed redemption. The last of the seven—the feast of the Tabernacles—pictured the glory of regathered Israel in the kingdom. Each of the feasts was a memorial of a particular experience of Israel. Each feast also portrayed an event yet to come.

### I. THE FEAST OF THE PASS-OVER.

Lev. 23:5; Exodus 12:1-16; I Cor. 5:7; I Pet. 1:19.

The Passover for Israel was a memorial of deliverance from Egypt, when God passed through Egypt in the night to smite the firstborn in the land. He "passed over" houses where he saw the blood on the door post and the lintel (Exodus 12:13). As an everlasting memorial the Jews, according to their families, took up a lamb in the tenth day of the first month and kept that lamb until the evening of the fourteenth day when the lamb was killed. In that night they ate the flesh of the lamb, roasted with fire; eating it with unleavened bread and with bitter herbs.

Prophetically, this feast typified the death of Christ and hence forms the foundation for all blessings Is-

rael should receive. For Israel and for humanity there is nothing of rest, holiness, or fellowship with God except on the ground of the death of Christ who was the "Lamb of God". Christ is our Passover. His blood stands between the believer and death. His blood guarantees rest.

### II. THE FEAST OF UNLEAV-ENED BREAD.

Lev. 23:6-8; Exodus 12:15-20; I Cor. 5:6-8; II Cor. 7:1; Gal. 5:7-9.

Immediately following the Passover, the Feast of Unleavened Bread began on the fifteenth day of the month and continued for seven days, during which Israel ate unleavened bread and made an offering by fire unto the Lord. As the Passover Feast portrayed redemption through the blood of the Lamb, the Feast of Unleavened Bread dramatically portrayed practical holiness of God's people.

Leaven is a type of evil teaching or doctrine. "And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod" (Mark 8:15). This feast portrayed the practical holiness to which God had called Israel through redemption. Two facts of this feast set forth its significance.

1. (Verse 15) "Seven days shall ye eat unleavened bread"

Jesus is the bread (John 6:31-41). No man can walk in practical holiness without constantly partaking of Jesus Christ—the unleavened bread.

2. (Verse 8) "Ye shall do no servile work therein"

(Verses 7, 8) Ye shall do no servile work therein but ye shall offer an offering made by fire to the Lord".

The practical holiness to be lived out by God's people can not be by "servile work".

"Not the labor of my hands can fulfill thy laws demand." It is first: By partaking of Jesus Christ—the unleavened bread, and second: Offering Him unto God as our sacrifice. It is not by the energy of our lives, but by Christ living in us and through us which makes true holi-

ness.

"Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Phil. 1:11).

### III. THE FEAST OF THE FIRST FRUITS.

Lev. 23:9-14; I Cor. 15:20-23

At harvest time, Israel observed another great Feast. They brought a sheaf of the first fruits of the harvest unto the priest and he waved that sheaf before the Lord. On that same day a lamb was offered as a burnt offering unto the Lord. A meal offering was made to the Lord made of two-tenths deals of fine flour mingled with oil, and a drink offering the fourth part of a hin of wine. The people were forbidden to eat of their harvest until they had made this offering to the Lord.

The feast of first fruits portrayed the resurrection of Christ who "at the end of the Sabbath as it began to dawn toward the first day of the week" rose triumphant over the grave "to become the first fruits of them that slept".

The undiscerning citizen of Israel knew only that he was bringing an offering of the first fruits of his harvest, but the one who had spiritual

## FREE "Book of Helps"



● Get your free copy of this 136 page book for Sunday School and Christian workers. Chock full of new ideas, quality supplies at reasonable prices. Full of visual aid materials, D.V.B.S. helps, maps, books, Bibles, plaques, etc. Special program materials and Christmas Gift Section.

Write today for your free copy

**SCRIPTURE PRESS**  
800 N. Clark St., Chicago 10, Ill.



discernment saw in it a portrayal of the resurrection. The meat offering represented Christ, the perfect sacrifice. The oil represented the Holy Spirit. The drink offering of wine represented His blood.

#### IV. THE FEAST OF PENTECOST Lev. 23:10-22

Fifty days after the wave offering in the feast of first fruits, the people of Israel observed the Feast of Pentecost. In this they offered two wave loaves unto the Lord, made of fine flour and made with leaven. They offered seven lambs without blemish, one bullock and two rams as burnt offering to the Lord. They also sacrificed one kid of the goat and two lambs of the first year for a sacrifice of peace offering.

In this feast also there was no "servile" work. The Feast of First Fruits represents the resurrection of Jesus Christ. The Feast of Pentecost typifies the descent of the Holy Spirit. This was definitely an event in the history of Israel for when the Holy Spirit descended on the day of Pentecost, Peter said,

But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaids I will pour out in those days of my spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor and smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

The fulfillment of Pentecost began on the day of Pentecost, fifty days after the resurrection of Jesus Christ. That fulfillment, however, was not complete due to the unbelief and rebellion of Israel. However, Israel shall yet see the fulfillment of this prophecy.

#### V. THE FEAST OF THE TRUMPETS

Lev. 23:23-25; Isaiah 18:3,7; 27:12-13; 38:1-14; Joel 2:15-32.

On the first day of the seventh month, Israel observed this feast by a blowing of trumpets and making an offering by fire unto the Lord. This Feast day marks the beginning of the new year according to the older calendar. The blowing of trumpets portrayed the gathering of Israel from

Dispersion as will be noted in the typical use of trumpets in the scripture noted above.

On this day, as on other feast days, there was to be no "servile" work performed, thus symbolizing that Israel shall be recalled to Palestine but not by the work of man's hand.

#### VI. THE DAY OF ATONEMENT Lev. 23:26-32; Heb. 9:1-16.

On the tenth day of the first month was the "Day of Atonement." On that day offerings by fire were made unto the Lord. Work was forbidden and the people afflicted their souls as an expression of their sorrow for their sins.

This feast prophetically portrays the sorrow of Israel after their regathering in Palestine. Their sorrow and repentance will precede the second advent of Christ and the establishment of His kingdom. Israel shall know her guilt.

"In that day there shall be a fountain to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1).

"And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart" (Zech. 12:10-14).

#### VII. THE FEAST OF TABERNACLES

Lev. 23:33-44

On the fifteenth day of the seventh month the people began a seven days feast unto the Lord. During those seven days, they builded "taber-

nacles" (temporary shelters of branches). They dwelt in those tabernacles seven days, during which they made their sacrifices unto God, celebrating the blessings of the promised land and reminding them that they had been strangers and wonderers when God brought them out of the land of Egypt. This feast prophetically portrays the millennial glory of Israel. When Israel is gathered in the kingdom and Christ rules all the nations there, this feast shall be observed.

"It shall come to pass, that everyone that is left of all the nations that came up against Jerusalem, shall even go up from year to year to worship the king, the Lord of Hosts, and to keep the Feast of Tabernacles" (Zech. 14:16).

Earth's warfare shall have been accomplished, roar of battle ended, the sword and spear shall have been transformed into articles of agriculture and peace. Israel shall dwell beneath their vines and figtrees and all the earth shall gather in the Feast of the Tabernacles to worship the "Prince of Peace"

#### THE LESSON ILLUSTRATED

After I had gone through the great shops with the master mechanic and was chatting in the plain but well-appointed office, I said to him, "How did you get this position?" He told me that he had begun in this great shop as a laborer at a dollar and a half a day, and as I saw the vast amount of ability which must have been developed in order that he might do what was now being done, I was interested to know by what process he had climbed up the ladder of responsibility and success. Turning to me simply he replied—and I shall never forget that answer—"I have reached my present position by doing what I was told."

—"3000 Practical Illustrations"

## BOYS AND GIRLS EDUCATED TOGETHER



Campus life at John Brown University brings America's finest young men and women in normal Christian, social and scholastic relationships.

Realizing the necessity of boy and girl relationship in the normal life of the youth of today, this university has designed courses of special interest to young women as well as vocational and commercial training for both men and women.

Homemakers' courses of interest to girls include Music and Home Economics — Dress Styling and Foods.

|                                                |               |                                                          |
|------------------------------------------------|---------------|----------------------------------------------------------|
| <b>— Courses —</b>                             |               | <b>— Facilities —</b>                                    |
| Business and Accounting                        | Agriculture   | 5000 Watt Radio Station                                  |
| Journalism and Printing                        | Aeronautics   | Print Shop                                               |
| Electricity and Radio                          | Bible Classes | Laboratories                                             |
| Mechanics and Engineering                      | Music School  | Diversified Farms                                        |
| Training men and women for living that counts. |               | Airfield<br>Classrooms<br>Concert Halls<br>Machine Shops |

"America's  
First University  
of  
Vocational  
Specialization"

### JOHN BROWN UNIVERSITY

JOHN E. BROWN, LL. D., President

### SILOAM SPRINGS, ARK.

"The Heart of the Beautiful Ozarks"

Non-profit,  
evangelical schools  
serving America's  
finest youth the  
year 'round.



When Israel accepted the law (Exodus 19:8) she made the assertion that all Jehovah required she would do. The feasts were appointed of Jehovah and Israel must keep them, not that some did not do it joyfully but they were required to observe them. Thanks be to God every day is or should be a feast day



## A Peoples's Discipline

February 10, 1946

Lesson Text: II Chron. 6:26-31  
Numbers 14:11-24

"The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation." Num. 14:13

This lesson is a beautiful illustration of the dealing of God with His people. God's justice is stern, unbending. There is no escape from his justice. God either deals in justice or deals in grace. His justice is perfect. There is no excusing, there is no hiding. In God's justice, punishment must meet the demand of the offense. God's grace is boundless and measureless as His love. There is no in-between ground with God. He either deals in justice or grace.

### OUTLINE OF THE LESSON

#### I. GOD'S JUSTICE.

Numbers 14:11-12

It would seem that after God had brought Israel out of Egypt with such a high hand, giving them freedom from the bondage of that nation, leading them across the Red Sea through the dangers of the wilderness and providing their every need that Israel would be ready to follow God without question. But in the first ten verses of this chapter as well as in many other instances we find the record of Israel complaining against God. Like an adolescent child arguing with his parents, so Israel pettishly complained and "peevish" about God and His work. These people deserved nothing but destruction, and justice would call for that punishment.

God's complaint against them is two-fold:

1. (Verse 11) "How long will this people provoke me?"
2. (Verse 11) "How long will it ere they believe me?"

for the Christian to offer praise and thanksgiving continually. We do not render Christian service because we are told to do so or must do so but because the love of Christ constrains us. We are a created workmanship unto good works (II Cor. 5:14; Eph. 2:10).

God spoke just punishment for a nation (remember that God's dealing with the nation Israel is a type of His dealing with the individual Christian) which provoked God by disobedience and proved their disbelief in Him by seeking their own counsel.

1. I will smite them with pestilence.
2. Disinherit them.
3. Make thee a greater nation, and mightier than they.

By making Moses the head of the nation, Abraham and Isaac would have been cast out.

Thus we see the balance evened. Israel's sin was met by God's justice.

#### II. MOSES INTERCESSION

Verses 13-19

Throughout the centuries it has been the intercession of Godly people that has saved individuals, families, communities and nations. Intercession of Godly saints brought about the Welsh revival. Prayer set Britain on fire through the Wesley's. Prayer caused Whitfield to spread revival fires on two continents. Intercession spread a train of fire for God around the world wherever Moody preached and traveled. John Knox literally prayed down a revival on Scotland. So we see here the power and manifestation of God's regard for man's intercession.

Moses did not deal with God according to a carnal heart for a carnal mind would have accepted God's justice upon the nation Israel, that he, Moses, might have taken the place of Abraham. Moses reasoned not for the comfort of Israel, but for the glory of God and by the Holy Spirit's direction pleaded with God that grace should be granted upon Israel in order to save the glory of Jehovah God in the eyes of man. (Verses 15-16).

#### III. THE GRACE OF GOD

Verses 20-24

God must always either act according to justice or according to grace. He honored the intercession

of Moses, by granting grace to the nation of Israel, but maintained justice to the individuals who had defied and denied him. His grace saved Israel. His justice doomed the disobedient and unbelieving, including Moses, who had failed to stand with Caleb and Joshua at Kadesh Barnea.

#### THINKING THRU THE LESSON

How different would Israel's history have been had they let God plan for them. They sent out the spies (Deut. 1:19-22) in response to the people's request. They asked for and got quail. They asked for the law, and they asked for a king.

Deut. 8:7-9 Tells us that God had already spied out the land.

The ten spies walked by sight, not by faith. Caleb and Joshua walked by faith and not by sight.

Unbelief and falsehood are inseparable (Numbers 13:27). The spies declared that the land flowed with "milk and honey." In verse 32 the record is given that they declared that "it is a land that eateth up the inhabitants thereof."

At the Red Sea the people lifted up their voices in song. At Kadesh Barnea they lifted up their voices to weep.

(Verse 3) The people of Israel blamed God for the sadness of their unbelief just as today we hear people blaming God for their sadness when trial comes upon them.

At Horeb the people said, "Let us make a calf." In verse 4 of this chapter they say "Let us make a captain." The calf was made because they said it had brought them up out of the land of Egypt. The captain was made to lead them back to the land of Egypt.

(Verse 10) Faith and real truth are never popular.

(Verse 12) God offered to build another nation through Moses but he refused this great honor in order to sustain the honor of God.

The grace of God forgave the sin of Israel at Kadesh Barnea but His Justice caused their carcasses to fall in the wilderness.

(Verse 22) The ten temptations mentioned in this verse are:

1. The Red Sea Exodus 14
2. Marah Exodus 15

*America's Favourite*  
**TRACTS and BOOKLETS**

Famous for their typographical excellence and striking messages. Good News tracts and booklets are acceptable everywhere. Samples, prices on request.

**GOOD NEWS PUBLISHERS**  
322 West Washington • Chicago 6, Illinois  
A non-profit organization dedicated to the worldwide distribution of Christian literature



|              |              |
|--------------|--------------|
| 3. Sin       | Exodus 16    |
| 4. The Manna | Exodus 16:20 |
| 5. The Manna | Exodus 16:27 |
| 6. Raphidim  | Exodus 17    |
| 7. Horeb     | Exodus 32    |
| 8. Taberah   | Numbers 11   |
| 9. Kibroth   | Numbers 11   |
| 10. Kadesh   | Numbers 14   |

### SOLID FACTS

If we would escape the justice of God, we should accept His grace.

No man ever gains in glory or happiness at the expense of the glory and pleasure of God.

A little man says, "Glorify me."  
A great man says, "Glorify God."

The point at any time in life that man faces the call of God and turns back, that much of life dies in the wilderness, for time is the stuff life is made of.

### THE LESSON ILLUSTRATED

You can measure a man's weight in this world by the strength and clearness of his convictions. Poor you may be, friendless, alone, weak, unlearned; but all this can be overcome if bright in the heart there

burns the unquenchable flame of some great passion, some high faith. Given this fire within all the tools shall be found, but without it the finest endowment of brain and body is valueless. Given but some great principle, some purpose which becomes a holy passion, something which leads you, like one of long ago who "steadfastly set his face to go up to Jerusalem," then all power is yours. The man who has faith to remove mountains always finds the picks and the steamshovels somewhere. He takes the tools he has, though they may seem but toys beside his task, and, lo, some morning when the dreamers awake the mountain is no longer there.

—*Three Thousand Practical Illustrations*

We have always respected and admired old Caleb. You will recall that he was one of two of the representatives who went in to spy out the land that brought back a good report (Numbers 13:30). In his old age when he came up for his inheritance he picked the mountains inhabited by the tough Anakims (Joshua 14:12). Mountains nor men were obstacles, to this one who "wholly followed the Lord my God" (Joshua 14:8).

was all in all to them through the wilderness.

**Verse 34.** Here God reminds them of all the wonderful things He has done for them in bringing them up out of the land of Egypt. It should have been fresh in the minds of these people as though it had happened yesterday: The remembrance of God's dealing with the people of Israel in Egypt and their deliverance from slavery.

**Verse 35.** All these great things were done "that thou mightest know that the Lord He is God; there is none else beside Him."

## II. A GREAT INHERITANCE

Deut. 4:36-38

God not only showed his grace and goodness and love to the people of Israel by bringing them out of Egypt but he had prepared for them a land "flowing with milk and honey."

**Verse 37.** For the sake of the covenant with Abraham, Isaac and Jacob He had brought them up out of the land of Egypt.

**Verse 38.** It was His purpose, His will and He was able to drive the nations out from the land that were greater and mightier than Israel, to bring Israel in and to give them the land of Canaan for their inheritance. For forty long years Israel had wandered in the wilderness until the generation that had denied God at Kadesh Barnea was dead. Now as God prepares the people for their entrance into the land, He reminds them of all the blessings that He has prepared for them:

1. A great land.
2. Victory over other nations.

What more could Israel ask than

1. A personal God to dwell with them, direct them and to bless them.
2. A national home where plenty and prosperity would be their portion.
3. A guarantee of victory over every enemy.

## III. A GREAT CHALLENGE

Deut. 4:39, 40

Israel with a great God and an assured entrance into the promised land is faced with a challenge of keeping the statutes of God and His commandments in order that "That it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord thy God giveth thee forever." Israel's title to the land did not depend upon obedience to God. That title was in the covenant of God with Abraham, but Israel's possession of the land depended upon obedience. Israel's blessings were all to be had for obeying.

# True To A Great Heritage

February 17, 1946

Scripture Lesson: Deut. 1-4

Lesson Text: Deut. 4:1 and 32-40

'Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Deut. 4:1

The first four chapters of the book of Deuteronomy set forth the journey in the wilderness and frankly tell of Israel's weakness and sin. This is interspersed with admonitions to obey the law.

The Hebrew title for the book of Deuteronomy is "The Word." This book records the words spoken by Moses to the new generation of the children of Israel, one month before his death. The theme of Deuteronomy is that to possess the land was dependent upon keeping the law given at Sinai. Nothing but prosperity was promised upon faithfulness to the law and nothing but misery was promised if Israel was unfaith-

ful to the law. Most prominent lesson of the book of Deuteronomy is that there is but one God — the great God and Saviour, Jesus Christ.

### OUTLINE OF THE LESSON

#### I. A GREAT GOD

Deut. 4:1 and 32-35

Herein is set forth the love of God to His people. Love is an attribute of God. God loves the unlovely. Even in the midst of all Israel's sin, He loved that nation. In these verses he sets forth His goodness and His grace toward His people. **Verse 32.** God here reminds the people of Israel that He is dealing with them in a way he never dealt with any other nation. They are truly "His people," and a "peculiar people."

**Verse 33.** God in His grace was very near to the people of Israel. He dwelt in their presence. He spoke to them in the midst of the fire of Sinai. He watched over them in the pillar of cloud by day and the pillar of fire by night. He led them in the wilderness like a little child. Other Gods were impersonal, but God to Israel was a personal God who watched over them, led them, pleaded with them, bore with them. He



The ways of Satan and sin are devious and difficult to understand when viewed by the eyes of a consecrated Christian. Reason would not dictate that Israel should ever turn from the ways of God and disobey his commandments and statutes, with their knowledge of that time of a great God and of a great heritage. However, a central lesson of the book of Deuteronomy is that it is impossible for the natural man to take hold upon divine privileges.

### THINKING THRU THE LESSON

"Deuteronomy" means "Second Law." It has been said that Leviticus is really the book of the law while Deuteronomy is a series of great sermons and exhortations on the law.

Verses 39, 40. Here we see the claim for obedience, grounded upon the revealed character of God and His marvelous work on their behalf. Israel was bound to obey by every argument that could possibly act upon the heart, the conscience or the understanding.

If Israel were morally bound to obey God, how much more are we. If their motives and objects were powerful, how much more so are ours. It were well before we turn from this lesson to consider the claims of Christ upon us. Let memory go back to our knowledge of Him.

1. He loved us while we were yet sinners.
2. He died for us while we were yet his enemies.
3. He intercedes for us.
4. He is coming again to receive us.
5. He has promised present and eternal blessings in His fellowship.

The only 'if' in the whole scheme of Israel enjoyment of the promised land was "if you obey." The only 'if' of the Christian's blessedness in fellowship with God is "if we walk in the light as He is in the light."

The first eight chapters of Romans are occupied in establishing the principle of grace as the basis of salvation. Chapters nine, ten, and eleven are parenthetical. The first verse of Chapter 12 refers back to the conclusion drawn in the first eight chapters of Romans. Having established the fact that grace is the basis of salvation, the spirit of God directs Paul to say "I beseech you **therefore**, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect, will of God" (Romans 12:1, 2). Here is our lesson of Deuteronomy in New Testament

setting. The same reasoning justifies the "therefore" of Romans 12:1 as justified the "therefore" of God in Deuteronomy 4:39, 40.

The first two chapters of Colossians are occupied in setting forth the completeness of the person and work of Christ as over against legalism and mysticism. This gives complete justification for Colossians 3:1-3 "**If ye then** be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

The same justification is found for the "therefore" of Phil. 4:1. Also in Galatians when Paul has spent the first four chapters utterly destroying the claims of legalism upon the allegiance and loyalty of the Christian he declares, "Stand fast **therefore** in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5:1.

### SOLID FACTS

The insanity of sin is manifest in the fact that carnal Christians turn from a God who is all, who has given all and has promised all that mortal man could desire for time and eternity and has turned to a world that has never offered man better than toil, suffering, sorrow and death.

Sin is the most illogical practice that man can conceive.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

"So then every one of us shall give an account of himself to God."

Romans 14:12

### THE LESSON ILLUSTRATED

A minister who went from a town into the backwoods to preach to the settlers, and found it necessary to return at night, when it was very dark. A backwoodsman provided him with a torch of pitch pine wood. The minister, who had never seen anything like it remarked, "It will soon burn out." "It will light you home," answered the other. "The wind may blow it out," said the preacher. "It will light you home," was again the answer. "But what if it should rain?" "It will light you home," was again the insistent answer. Contrary to the minister's fears, the little torch gave abundant light to his path all the way home. So the Lord, who is our Light and our Salvation, will never fail.

—Three Thousand Practical Illustrations

As our lesson text surely teaches us the faithfulness of God to Israel; our untold blessings likewise teach us of His faithfulness. As the light from the little pine torch lighted the way for the minister so His "Word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).



## What Makes A People Great

February 24, 1946

Scripture Lesson: Deut. 5-24

Lesson Text: Deut. 6:4-12

"Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage."  
Deut. 4:12

The purpose and ministry of this lesson is very similar to that of February 17th. However, since this lesson topic deals particularly with the home, we shall take opportunity to bring the message contained in this portion to set before our readers an outline which will profit the individual, the family and the nation.

### OUTLINE OF THE LESSON

#### I. THINK OF LOVE

Deut. 6:4-5

The Lord Jesus in Matthew 22:35-40 pointed to these verses as being

the first and great commandment of the law. The mortal heart is so constructed that there is really only room for one great love. Man may love many things, but towering above all the loves of his heart there will be the love of one. This love is the motivating force of his life. If that love be for noble things, he will be a noble man. If that love be for base things, he will be debased. Every man who has become great in the world has become great through a passion or a love that has dominated his life.

Here is presented the noblest and highest love that can possess the heart or control the impulses of man. Love is inseparably bound up with service. Man will serve that which he loves. Thus Jesus bound the love of God to service—"Thou shalt love the Lord thy God and Him only shalt thou serve."

For the Christian of today as well as the man of Israel in the day of Moses, his life may be judged by his



love. Jesus said "If ye love me, keep my commandments" (John 14:15). "He that hath my commandments and keepeth them, he it is that loveth me" (John 14:21). "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). "He that loveth me not keepeth not my sayings" (John 14:24).

Israel's obedience to God was in exact proportion to Israel's love for God. The Christian's obedience to God and his obedience to the will of God is in exact proportion to his love for God.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Thus is proven by scripture the fact that the human heart has not room for the love of God and for the love of the world. Man must always choose.

## II. SINGleness OF MIND

Deut. 6:6-11

The occupation of the mind determines the conduct of man. That there needs to be attention to the mental condition of man today is evident as the Watchman Examiner, quotes a statement from Gen. Thomas Parran of the United States public health service, that more than one-half the nation's hospital beds are occupied by patients with mental and nervous disorders. Dr. Parran also points out that of the four and one-half million men rejected for military service, one million six hundred thousand were turned down for mental disorders. The fact that we are rapidly becoming a nation of criminals has its direct cause in the accompanying fact that our multitudes are thinking criminal thoughts. Our newspapers, moving pictures, low class magazines and much of our advertising is dedicated to exploiting evil and planting that which is evil and degrading in the minds of the people.

"For as he thinketh in his heart, so is he" (Prov. 23:7).

This appeal in Deuteronomy that man should occupy his mind entirely with the things of God is good philosophy, good psychology, and good Christianity. The one verse (Verse 7) which deals with the home in this scripture scarce justifies making this lesson a specialized lesson on the home, but there is no better subject of thought, conversation or occupation in the home than the things of God.

Paul was inspired of God when he wrote "Finally, brethren, Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure,

whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things" (Phil. 4:8). Where else will one find that which is spoken of in this verse as occupation for thought, except in the things of God.

## III. SINGleness OF LOYALTY

Deut. 6:12

We come at the end of this lesson to the same place as the great challenge of the former lesson — "Beware lest thou forget the Lord." When Israel forgot the Lord, sorrow and loss always followed. (See Judges 3:5-8 and 12-14, Judges 4:1-3, Judges 6:1-6, 10:1-2 and 13:1.) Israel today is God's billboard advertising the fruits of rebellion for had Israel not forgotten God and crucified her Messiah Israel would have been the blessed nation today.

It were well to remember when we hear of the persecution of the Jews, that this is simply another chapter being written, portraying the results of rebellion against God. When a Jew suffers he may well turn back to Deut. 6:12 and remember that he once possessed all that God could give to a nation but he threw it away in forgetfulness of God. So it is with the Christian. Every argument is conclusive that loyalty to God pays but forgetting God and leaving God out of man's program always bears its own penalty.

## THINKING THRU THE TEXT

There are two Hebrew words for the English "one." The first means a single or only one. The second means a compound unity. It is the second word that is used in verse 4. This verse implies a trinity.

Verse 5: "Not just a part or half of my heart." God will have all the heart or none; all the heart, all the soul and all the mind.

Verse 6: If God is in the heart, His word will find easy lodgment there.

Verse 7: The only proper diet for the mind of a child is that which is Godly.

Verse 8: The word of God should be set upon a life that men can see it in the deeds of the hands, in the expressions on the face.

Verse 9: A Godly home will not hide the Bible, but all who come within the gates will know that God is the Master there.

Verses 10-11: That which we have as Christians is not of our own creation. All that we have was wrought out in the life and sacrifice of Jesus Christ.

Verse 12: This verse suggests fear. A Christian should fear nothing more than to forget God.

## SOLID FACTS

A home that is not on the Rock is headed for the rocks.

A mind filled with a thriller, double-feature and loves of Hollywood on Saturday night can scarce find lodgment for meditation of God on Sunday morning.

## THE LESSON ILLUSTRATED

A boy was bringing home a loaf of bread, and one said, "What have you there?" "A loaf." "Where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?" Then the truth dawned upon the boy's mind, and he replied, "From God." "Well, then, from whom did you get the loaf?" "O, from God." Here is a boy who, in the last resort, acknowledges God to be the giver of good. In this materialistic age, a man says, "My business supports me and my family." It is a lie; God supports you and your family. Men deal with God only as a last resort, and yet go on hoping to sneak into God's heaven when they have done with His world; but the God of Sinai is thundering out to this age, "Thou shalt put Me first and the baker second." We may not sacrifice to the net, nor may we burn incense to the drag.

—G. Campbell Morgan, D.D.,  
Record of Christian Work.

# ECHOES

## QUIT SCHOOL FOR MOVIES

The headmaster of a Bristol school said many pupils left school "with the one idea of having enough money to enable them to go to the movies two or three times a week."

Many children have no sense of shame at being taken into court, a woman speaker asserted. She told of a boy who found a live bomb and threw it into a gas works and another who won popular notoriety among his schoolmates because he had spent two weeks in a prison. She said when he told other youngsters that "he had a glorious time" there, they said they were sorry they hadn't been with him.—Good Cheer News.

## THE EUROPEAN SITUATION

A French cartoonist drew a picture of an artist in his studio explaining to a puzzled friend what

GRACE AND TRUTH



his latest picture was meant to be. The canvas depicted a jumble of lines looking very much like a bundle of twisted wire pressed into a square shape. The title of the picture was: "The European Situation."

Truly the situation in Europe could hardly be more like a jumble of twisted wire than it is to-day. Could perplexity be more complex? Could man in his maturity be more childish in his vain effort to govern himself? Could the utter need for the Divine King be more apparent? —The Prophetic News

### SACRED LITTLE NATIONS

We fought a world war to make the world safe for the little nations and the common man. Result: The common man is in the hands of as expert a bunch of racketeers as ever profited from the toil and sweat of humanity. As to the little nations, we simply transferred dictatorship and tyranny from the hands of Hitler to Stalin. The little nations are billed for hard sledding unless they decide to travel behind the skirt of some great world power. At present, there are but two world powers to which the little nations may look. One is the United States, which thus far has dealt mostly in languages. The other is Soviet Russia, which fact somehow or other reminds me of the story of Little Red Riding Hood.

—Bob Shuler in the *Methodist Challenge*

### HOW A PREACHER CAN KILL A CHURCH

Ignore the flock except at the hour of service.  
Only devote time to those belonging to your denomination.  
Scold the faithful for the coldness of the absentees.  
Don't say or do something good for another denomination.  
Don't fill the pulpit regularly.  
Don't have suitable substitute when you must be absent.  
Don't support or attend the Sunday School.  
If you attend, always be late.  
Don't organize the young people.  
Don't visit the ill and needy.  
Don't visit those who are well.  
Don't have a friendly and appealing disposition.  
Don't use words easy to be understood in delivering your messages; use all the high-sounding words possible.  
Don't be content with your present pastorate, but be continually on the lookout for a bigger and better one.

FOR JANUARY 1946

But the most effective way for a preacher to kill a church is to feed it the deadly poison of modernism instead of the living Word of God.

—Now

### AUSTRALIA SHOWS MORE COMMON SENSE THAN WE DO.

When the book, *Forever Amber*, which for many months was a best-seller in our country—a novel which abounds in adultery and impurity, reached Australia, Richard Keane, customs minister, prohibited its sale and distribution. He called it "a most undesirable book" and added, "The Almighty did not give people eyes to read that rubbish." Hats off to Mr. Keane!

—Walter A. Maier

### ON THE CARPET

On an American troop ship, the soldiers crowded around their chaplain asking "Do you believe in hell?"

"I do not,"

"Well, then, Will you please resign for if there is no hell, we do not need you and if there is a hell, we do not wish to be led astray."

—Good News Broadcaster

### PRAYER AT SAN FRANCISCO

Dan Gilbert charges that the program for the San Francisco Conference called for a prayer in the opening and was changed at the last moment at the insistence of the Russian delegation and their allies. He states that reporters saw and read the program before the prayer was eliminated. This, if true, makes my bishop look silly. He claims that what they had was far better than an opening prayer would have been. He also openly defends the Russian attitude in the San Francisco Conference.

—Dr. Bob Shuler

### BREEDING CAMPAIGN

A Moscow news correspondent states that "Marriage is no longer considered as necessary but it is vitally important that the Soviet depleted man-power should be made up by a breeding campaign." Young women are urged (and compensated) to rear as many children as they can, irrespective of marriage ties.

This is what we would expect from the Soviet leaders of Russia who hate God and the Bible.

—Prophecy Monthly

### JEWS PROTECT CIVILIZATION AGAIN

It was a Jew who definitely helped turn the tide of battle in the first World War by his ingenious inven-

tions, liquid fire, etc., and now two Jews, both of whom had to flee Hitler's Germany, gave us the secret formula for unlocking the world of uranium which lies at the base of the atomic bomb and its use. Aside from being the repository of the oracles of God, the Jew has given this world some of its most amazing inventions and discoveries.

God's initial formula for the treatment of the Jew and its reciprocity seems to still be functioning efficiently. "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed" (Gen. 12:3). Hitler was responsible for the death of approximately 5,000,000 Jews and purposed their banishment from the earth, but the poor demented dupe failed to realize that he was fighting against God and His Word. We are not surprised at the divine irony of providentially arranging things so that two Jews should contribute to the final downfall of both Germany and Japan.

Yet today we are forced to wonder whether America has learned her lesson well enough so that God will not be forced to judge her on the same issue in the future. According to the *SURVEY GRAPHIC* there are about eight hundred organizations in the United States engaged in aggressive anti-Jewish propaganda. Some of these are nationwide in their operation and others regional, but all join vociferously in the denunciation of the Jew. Many of these organizations have publications which enjoy a wide circulation and collectively they claim to have six million followers. They assert that through the printed page and public address they intend to reach one-third of our population. Perhaps we might contend that these figures are a bit exaggerated, but any individual who keeps in daily touch with the pulse of the man on the street cannot deny that a great anti-Jewish feeling is sweeping the country. The war has not solved the Jewish problem but has aggravated it instead.

It is time that the Christian Church increase extensively and measurably its degree of Jewish evangelism and the education of Gentiles concerning the Jewish population in God's plan and the divine attitude toward those who persecute the Chosen People!

—The Brethern Missionary Herald

### A PEACE CONFERENCE WITH CHRIST

"We may sweep the world clean of militarism. We may scrub the earth white of autocracy. We may carpet it with democracy, and drape it with flags of republicanism. We



may hang on the walls the thrilling pictures of freedom—here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Charta, and on this side the inspiring picture of Garibaldi. We may spend effort and energy to make the world Paradise itself, where the lion of capitalism can lie down with the proletariat lamb. But if we turn into that splendid room, mankind with the same old heart, 'decietful' and 'desperately wicked,' we may expect to clean house again not many days hence. What we need is a 'peace conference' with the Prince of Peace."

—Arthur Brisbane

### THE "Y" IN SCOTLAND

The General Assembly of the Free Church of Scotland recently voted to terminate all official connection with the YMCA "owing to the unsatisfactory attitude of the YMCA toward modernists doctrines and worldly amusements." Apparently the "Y" has drifted as far from Christ and its original purpose in Scotland as it has in America.

—The Standard

### THE TRIMMER

The motive of the trimmer is always selfish. The prophet said, "Why trimmest thou thy way to seek love?" That is, to win favor. The trimmer looks out for "Number One". His language is, "I have to protect myself, and take care of my family. You know how it is, I am in business and I can't say anything." No man respects a trimmer. The results of a trimmer are appalling. The wicked are influenced and encouraged by trimmers more than by any other group. The cure for the trimmer is to come back to God. Israel had forgotten God. That explains why Israel trimmed.

—Dr. Bob Jones in The Fellowship News

### A FITTING END TO A VICIOUS LIFE

All the gruesome details of Mussolini's cowardly death, the exposure of his body to public contempt, and its burial in a grave unhonoured and unmarked, have been given in the public press. Another tyrant has fallen under the inevitable judgment of God. The very atmosphere of the earth must be purer now that Mussolini's body lies under the ground.

But it is nothing new: it is but a repetition of many similar historical events, one of which we here record:

"But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for op-

pression, and for violence, to do it. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, saying, Ah my brother! or Ah sister! they shall not lament for him, saying Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

—From The Gospel Witness

### NOT A DAY TOO SOON

Commenting on the cessation of hostilities in the European War, a contemporary states truly that this event came not a day too soon. Prolonged but a few months, this nightmare of bestiality and carnage would have meant the end of the European civilization.

It is a reminder of the sovereignty of God in the affairs of men, even wicked men. None can go beyond God's time limit. Surely the mercy of God was manifest in the collapse of German military might!

The Prophetic News

### BISHOP'S BLUNDER

Dr. W. E. Barnes, Bishop of Birmingham, has never troubled about being orthodox. He does not mind being a storm-center. His advocacy some years ago of the view that man could be traced to an ape-like ancestry, proved that the Bishop knew how to get into the papers.

Lately, Dr. Barnes has been in the limelight again, by addressing a Co-operative Congress and urging euthanasia and the sterilization of mental defectives. That the Bishop should be concerned about "bad racial stocks" shows that his suggestion that they should be eliminated by painless killing is an outcome of his belief in our ape-like ancestry. If men are no more than grown-up monkeys, then it does not matter if they put each other to sleep when they think they have reason to do so. It is surely a pity the Bishop is not more concerned about saving sin-cursed souls so that they can be spiritually prepared for eternity.

—The Prophetic News Journal

### THE DEVIL'S TITHE

America is suffering from a food shortage, a sugar shortage, a butter shortage, a meat shortage, an ice cream shortage and cookie and candy shortage, a gas and oil shortage, a rubber and tire shortage, and a threatened milk shortage, but no whisky shortage. Points for shoes, but no points for booze! Points for butter but none for beer! It's the devil's tithe. Another whisky holiday is scheduled for this month. 50,-

000,000 gallons of liquor is to be added to the 300,000,000 gallons distilled liquor now in bond to insure the saloons and sots against any shortage in whisky. Worse still the WPE announced, June 14, "the possibility of permitting limited production of other beverage alcohol indefinitely" following the whisky holiday.

—Clinton A. Howard in Progress

### RUSSIA

#### AS ROBERT QUILLIN SEES HER

True, private ownership has been abolished in Russia. In theory the people own the railroads, factories, stores, apartments, farms and everything else. Nobody can establish a business or own a home.

But in practice the system is State Socialism, enforced by an absolute and ruthless dictator. All property was stolen from the original owners. When the well-to-do farmers refused to "co-operate," their farms were taken from them and they were killed or exiled in Siberia.

No man can change jobs or travel or move into another neighborhood without permission. The people have no voice in the government. They obey or they are "liquidated." They are owned body and soul by the state—which means Stalin. Maybe they like it; but if Southern slaves in the old days had been told they owned the plantation, and had believed it their status would have been very similar to that of the Russian people.

We are told that every liberated land in Europe has a large "Communist" faction, and this seems to mean that freedom-loving Europeans desire a system like Russia's. But the label is used inaccurately and unjustly.

The Greeks called Communists would fight to the death rather than accept a dictatorship. It was hatred of a dictator that made them as they are.

Their chief desire, and the desire of the majority in other lands, is economic and political freedom. They may favor a large measure of state control, but that doesn't make them Communists.

—Robert Quillin

## Baker Book House

NEW  
AND  
USED  
RELIGIOUS  
BOOKS

Catalogs free

Libraries purchased

1019 WEALTHY ST. S. E.  
GRAND RAPIDS 6, MICHIGAN

GRACE AND TRUTH



# With the New Books



**BROADMAN COMMENTS**, 1946, by W R. White, D.D., Th.D. Published by the Broadman Press, Nashville, Tenn. Price, \$1.50 in cloth.

Each Bible School lesson has a digest of the Scripture text used, special notes on the lesson, the lesson interpretation, the practical application and a fitting illustration of the outstanding thought. There is a freshness of interest in this book. It is well planned. The outstanding feature is the practical application which makes the Bible live in the everyday life of the Christian. The teacher will find inspiration in this volume.

(May be purchased from the Bible College Book Store, 2011 Glenarm Place, Denver 5, Colo.).

**THE FIRS OF THE LORD**, by Doris Coffin Aldrich. Order from The Firs Bookroom, 139 Cable Street, Bellingham, Washington. Price 45 cents.

The Fir trees of the Pacific North West are world famous. They are a great source of timber for the whole world.

The **FIRS OF THE LORD** is a 57 page booklet by Mrs. Aldrich, who is also the authoress of **OUT OF THE MIXING BOWL**. This booklet has the vision of taste! The sound of showers of blessings and the taste of good things in it.

Here is a ringing testimony to the fact that the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those who trust in Him. God has looked in among the Firs and blessed many as you will find if you read **THE FIRS OF THE LORD**.

—Leo C. Lapp

**TIME'S CHARACTER GAUGE**, by John D. Freeman. Published by the Broadman Press, 127 Ninth Ave. North, Nashville, Tenn. 219 pages, price \$2.00 in cloth.

The author has produced a masterpiece on Christian psychology and personal Christian Living. The book reflects a mature faith and experience. It is written in excellent style. Every thought is very clearly expressed. Every paragraph has its heading sets forth in crystallized form. The author stresses personal faith as the foundation of Christian character. The book's outline is found in II Peter 1:5-7 and the emphasis is upon faith, courage, wisdom, knowledge, temperance, patience, godliness, brotherly kindness and love. The chapters on Chris-

tian morality are unsurpassed. One will find rich reward in the reading of this timely book.

**ROCKS OF THE AGES**, by R. C. Campbell. Published by the Broadman Press, 127 Ninth Ave. North, Nashville, Tenn. 217 pages. Price \$1.25 in cloth.

This is another Broadman sermon volume of excellent worth. Twelve sermons are contained therein. They are forceful and gripping. Some of the titles are: "Defiant Devotion," "Diagnosing Doubt," "Dallying with Destiny," "Vital Verities," "Victory Through Handicaps," and "Christ's Conquests of the Centuries." The author impresses us as one of the greatest of preachers. We venture that whoever buys a copy of this book will read and re-read, and will circulate it among his friends, for it certainly merits that.

**ROBES OF SPLENDOR**, by Harold E. Dye. Published by the Broadman Press, 127 Ninth Ave. North, Nashville, Tenn. 200 pages. Price \$1.75 in cloth.

This is a great book for young people and for those who work with youth. The messages were first given before one of the many youth conferences. The style is vivid. The messages are very unique. They deal with the God of the creation and of the great out-doors. They find their setting in the high mountains of New Mexico. The emphasis is practical and devotional, and is absolutely true to the great truths of Scripture. The book is faith-building. They breathe of the upper air and the lofty heights of Christian experience, and they should lead the reader into the marvelous life in the heavenly places.

—:o:—

## YOUTH PAGE

*Continued from page 22*

**PROJECT II.** Memorize the first verse and chorus of these ten gospel songs:

The Old Rugged Cross  
Saved by Grace  
Only a Sinner  
I Need Jesus  
What a Friend  
The Ninty and Nine  
Almost Persuaded  
Just as I Am  
Jesus Paid It ALL  
O Happy Day

(Credit 10 points)

**APPRENTICE BUILDER, PROJECT 13.** Read three Christian books approved by your leader and write a brief report of each, especially commenting on its application.

## THREE BROADMAN BOOKS

### OF Unusual Merit

## TIME'S CHARACTER GAUGE

John D. Freeman \$2.00

Using as his basis the sound and lofty admonition of 2 Peter 1:5-7, "... add to your faith virtue; and to virtue..." Dr. Freeman has written a wise and kindly book—a book of peculiar value in a day of shoddy standards and facile cynicism. Simple, clear, encouraging, this discussion of the basic elements of a perfect human character will lead the earnest and discerning reader into greater strength and symmetry of personality and being.

## ROCKS OF THE AGES

R. C. Campbell \$1.25

Challenging, positive, spiritual, these messages offer inspiration and courage to bolster the confidence and faith of the Christian, and set forth clearly the fundamental principles of salvation for the lost. A vigorous and forthright book, and one that attains and in some ways excels the author's own high standard of sermonic literature.

## ROBES OF SPLENDOR

Harold E. Dye \$1.75

Devotional and Inspirational messages in which the author has drawn largely upon his love and knowledge of nature for his subjects and illustrations. Fresh and original in content and style, this is a truly inspiring book that magnifies the spirit and power of Christ and exalts him as the One and only all-sufficient One for individuals and for all humanity.

AT  
*Your Bookseller*



# BACK PAGE COMMENT

## IGNORANCE OF THE BIBLE

The man best posted is in all advantage of every opportunity. The person who does not know his Bible and neglects to read and study it, throws out of his hand a good sword with which God intends that he shall conquer. Such Bible neglect and ignorance is costly. We live in an age of Bible ignorance. Even the church is suffering from the tragedy of a neglected Bible. This neglect and this ignorance is scandalous.

A college professor asked the question, "What are the epistles?" One of the bright students in his class answered, "The epistles are the wives of the apostles." (This incident did not take place in Denver Bible College).

A seminary graduate was questioned for ordination, and was asked what the connection is between the Old and New Testaments. He replied, "The only connection that I remember is that Malachi cut off the ear of the high priest."

The editor was pastor a number of years ago in a small town in north-eastern Weld County, Colorado. One day it was raining heavily. Some of the people on the street were gathered in the hotel lobby for shelter. Among them was a visiting nurse from the city of Greeley. It became known to her that the minister was in the group, whereupon she sought to display her Bible knowledge by asking the question, "Where is the place in the Bible where it says that 'two shall be under one umbrella; the one shall be taken, and the other left?'"

We were one time present in a Sunday School convention where one of the leaders remarked about the great number of people present, and quoted what he thought was a very familiar Bible passage, as follows: "Birds of a feather flock together."

In an examination given 139 students in one of the universities, seven percent could not name a book of the Old Testament, and less than fifty percent could give ten books of the Old Testament. Among the original ideas were the mentioning of "Paul," "Timothy," "Titus," "1 and 2 Romans," "Philistines," and "Xerxes" as Old Testament books. Concerning the New Testament, eight and one half percent were unable to mention a single book, and only forty-six were able to mention ten, as re-

quested. Five put Samuel in the New Testament, three the Psalms, three Ruth, and two Esther. One mentioned "1 and 2 Judges." Seventeen mentioned "Paul," or "St. Paul," or "Pauls." Three suggested "Simon" and two "Jacob." There was mention of "Thelesians," "Philip," "Thomas," "Lazarus," and "Samson Agonistis" as New Testament books. That was tragic.

Further tragedy is revealed in a recent Biblical information test in which 18,483 high school students participated. It was held in the State of Virginia. Of this number 16,000 were unable to name three prophets of the Old Testament, 12,000 could not name the four Gospels, and 10,000 could not name as many as three disciples of Jesus. A total of 12,000 of these pupils stated that they attended Sunday School regularly, but they made only a slightly better grade than children who did not attend Sunday School at all. This is tragedy in that it reveals that the Sunday School is falling down.

We are amazed at such ignorance as this of the barest outlines and externals of the Scriptures. Had these people been asked to give a concise outline or summary of the doctrine of evolution, doubtless the vast majority could have answered with a reasonable intelligence, because evolution is still persistently taught in the high schools. This ignorance of Holy Scripture is ignorance at the foundation upon which manliness, godliness, righteousness and truth, faith, hope and love rest. What prospect can there be for a healthy religious and social life, and for a sound and thrifty civilization when at the very source there is ignorance and neglect?

## THE WORLD'S GREATEST LIBRARY

Dr. David L. Cooper, President of the Biblical Research Society, has accomplished a masterful work in the book under the above title. Here is a handbook for eager Bible readers and students. It gives a bird's eye view of Scripture; a panorama of God's redemptive and prophetic program in both Old and New Testaments. Some of the basic laws of Bible interpretation are given a thorough discussion. The author sets forth the golden rule of interpretation,—"When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning unless the

facts of the context indicate clearly otherwise." The book is very well illustrated, there being outline charts, pictures, maps and prophetic and dispensational charts throughout. There is an analysis of the key-books. The history of Israel is set forth under the symbolism of the vine. The great Messianic prophecies are thoroughly expounded. Considerable space is given to the place of Israel among the nations. We have never seen any better treatment of the prophecies of Daniel and Revelation, the dispensational aspects of the Four Gospels, the Olivet discourse and God's program for world peace. This is a monumental work.

(This book may be obtained from the Bible college Book Store, 2011 Glenarm Place, Denver 5, Colorado: Price \$3.00 in paper; \$4.00 in cloth).

## PICKED UP HERE AND THERE

A blind girl, whose eyes had been opened by a surgical operation, delighted in her sight of her father, who had a noble appearance and presence. His every look and motion was watched by his daughter with the keenest delight. For the first time, his constant tenderness and care seemed real to her. If he caressed, or even looked upon her kindly, it brought tears of gladness to her eyes. "To think," she said, holding his hand closely in her own, "that I have had this father for these many years, and never knew him!" When we awake in the next life to the glories of the divine Presence, we may in a similar way voice our wonder that we had for many years of earth-life a heavenly Father, yet never quite knew how great, how loving, and how ready to bless He actually is!—*The Christian Herald*.

Some people like to stay as close to the Lord as they can, while staying as far away as possible.

There is no way to get out of hell and only one way to keep out; take that way.

Do not do something and ask God's blessing upon it; ask God's blessing first and then do something.

Humility puts us at the bottom, who can fall from there?

Discipline is greater education than Knowledge.

GRACE AND TRUTH



## "As in the Days of Noah---and Lot!"

By Louis S. Bauman, D.D.

This latest prophetic writing from the pen of one of America's most outstanding students of Bible Prophecy consists of three radio addresses recently broadcast, and for which numerous requests have been made.

Graphically depicts present day conditions fulfilling this particular prediction of Christ. Price, 20¢, six copies for \$1.00

Order from  
Alan S. Pearce, P.O. Box 224,  
Dept. G., Long Beach, Calif.

## RELIGION IN RUSSIA

Mr. Vladimir Gsovski, who was formerly a County Judge and lawyer in Russia, and who is presently Assistant in Foreign Law to the Law Librarian of Congress and a professor in Russian at Georgetown University in the School of Foreign Service, has written on the legal status of the church in Soviet Russia. Mr. Gsovski states:

"The Soviet laws directly dealing with religion and the church are not the only factors determining the status of the church in Soviet Russia. Inimical attitude toward religion in the Communistic philosophy has contributed largely to the manner in which the laws were interpreted and applied. Stress is laid at one time upon propaganda, at another time upon direct persecution and suppression. To deprive the churches of any possibility of exercising influence upon the people even outside of politics is the real tenor of all the acts of the Soviet Government. To create conditions for replacement of religion by atheism is its real aim."

—The Defender

## "A Great Booklet"

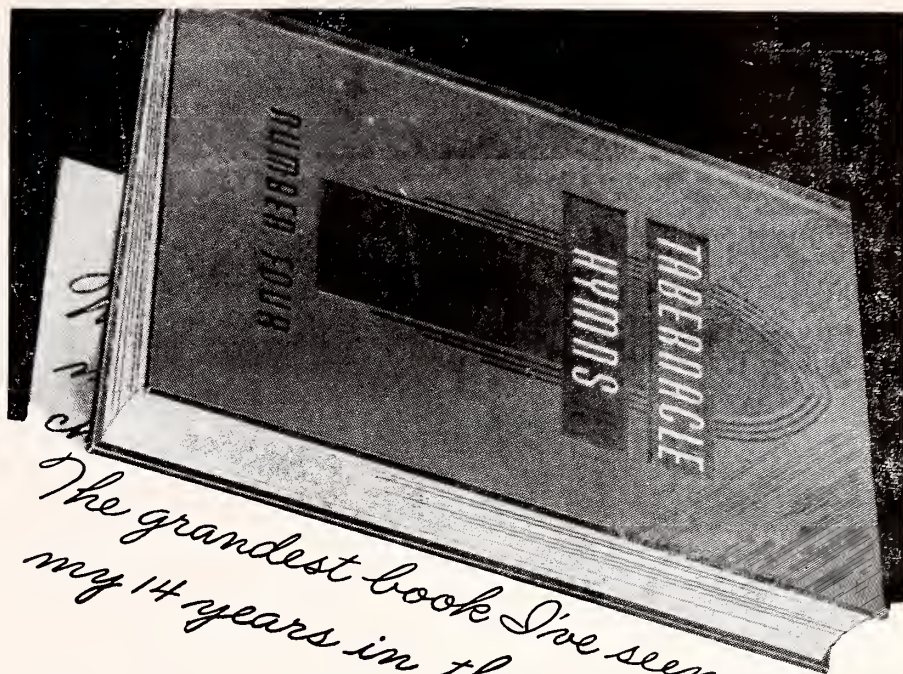
This is the word of a leading Bible expositor after reading Eliza Fasset Salter's new 48-page booklet, "BEYOND THE STARS—HOME." It answers many questions, and is loaded with Scripture. Ask for a FREE COPY, and enclose postage. Additional copies, ten cents each.

### "THE MESSENGER PUBLICATIONS"

Worldwide, since 1921

Rev. C. H. C. JACKSON  
Director

5646 42nd S. W.,  
Seattle 6, Wn., U.S.A.



*The grandest book I've seen in my 14 years in the ministry*

Pastors acclaim and people jubilantly praise the power of this "Song Book of the Nation" to turn hearts Godward. Let coupon below bring your church in touch with its strong Evangelical appeal.

## TABERNACLE HYMNS NUMBER FOUR

This amazing All-Purpose song book embodies years of planning and research against the background of a half-century's experience. Now satisfying the musical needs of thousands of churches. "Has no equal," "Most for the money," are the comments of enthusiastic users.

Covers wider spiritual range than its famous predecessors of the Tabernacle Series; more richly emphasizes fundamental truths. Tabernacle Hymns Number Four inspires flaming zeal and prayerful service. Contains more heart-warming, life-changing songs; stronger, timelier responsive readings; more detailed topical index—95 headings—than any comparable book.

Ties returning service men tightly into church fellowship. Satisfies young and old—pulpit, choir, and congregation.

### Special Features

Contains the cream of favorite hymns and songs that never die, with new, beautiful compositions. An unrivaled assortment of Devotional, Second Coming, and Worship hymns; songs of Invitation, Redemption, Testimony; many Children's Numbers and Choruses. Beautifully bound in attractive quality cloth, die stamped. Over 350 pages, 342 musical numbers. Complete orchestrations. Price only \$60.00 a 100, not prepaid.

### TABERNACLE PUBLISHING CO.

345-A6 North Waller Avenue,  
Chicago 44, Illinois

Gentlemen: Please send me a FREE sample copy of "Tabernacle Hymns Number Four"

Name .....

Address .....

City .....

State .....

I am ☐ Pastor,  
☐ Superintendent, or.....

Church and  
Denomination .....

Total  
Membership .....

We expect to buy new  
books (Give date).....

Pastor's Name .....

Address .....

Supt. ....

Address .....

## TABERNACLE PUBLISHING COMPANY

345-A6 North Waller Avenue,

Chicago 44, Illinois





# THREE VALUABLE GIFTS FREE

## To New Subscribers of the WAY Magazine

- 1 Photo of CHARLES E. FULLER  
Free large 8 x 10 photo of this famous radio preacher.  
(Cover picture of the WAY, January issue.)
- 2 January issue of the WAY magazine with 68 pages—more than 12 articles, 24 pages of pictures—4 beautiful colors.  
(Your subscription starts February.)
- 3 Pictorial history of the Old Fashioned Revival Hour and its founder, Charles E. Fuller, included in the January issue.

### Contents of Recent Issue

#### In the News

|                                                             |    |
|-------------------------------------------------------------|----|
| The Future of the Church in Europe— <b>Evangelize</b> ..... | 7  |
| What's being planned for China—Richard T. Baker .....       | 35 |
| Why go to Palestine— <b>Sunday School Times</b> .....       | 37 |
| Report on South America—A Symposium .....                   | 41 |

#### WITH Picture Stories

|                                                           |    |
|-----------------------------------------------------------|----|
| Theodore Epp: Good News Broadcaster, Harry J. Albus ..... | 11 |
|-----------------------------------------------------------|----|

#### Round the World

|                     |    |
|---------------------|----|
| United States ..... | 19 |
| International ..... | 21 |
| Canada .....        | 22 |
| South America ..... | 22 |
| Europe .....        | 23 |
| Africa .....        | 24 |
| India .....         | 25 |
| China .....         | 25 |
| Youth World .....   | 29 |
| Radio World .....   | 29 |
| Book World .....    | 30 |
| Film World .....    | 33 |

#### Book Digests

|                                                           |    |
|-----------------------------------------------------------|----|
| Chinese Police Chief— <b>Miracle Lives of China</b> ..... | 45 |
|-----------------------------------------------------------|----|

#### For Your Life

|                                                                                      |    |
|--------------------------------------------------------------------------------------|----|
| God's Service Star— <b>Missionary Broadcaster</b> .....                              | 5  |
| Plan your Quiet Time— <b>Gospel Herald</b> .....                                     | 17 |
| What about the Social Gospel— <b>His How to be Lovely—Pentecostal Advocate</b> ..... | 39 |

**Advocate** ..... Back Cover

#### Postscript

|                          |    |
|--------------------------|----|
| This Month .....         | 48 |
| Next Month .....         | 49 |
| Advertisers' Index ..... | 50 |

## ALL YOURS FREE

### Here's How To Get These Three Valuable Gifts

You can have a large beautiful 8 x 10 inch photograph of Dr. Charles E. Fuller, the director of the Old Fashioned Revival Hour. Also we will send you the January issue of the WAY magazine with 68 pages, more than 12 articles and 4 picture stories, 24 pages of pictures, printed in 4 beautiful colors.

We will send you these three valuable gifts free with one years subscription to the WAY magazine. The WAY magazine contains 4 key types of reading which will keep you abreast of the times.

## Four Kinds of Reading Each Month in the WAY

1 The WAY magazine reports for you the world-wide march of the church in a 16 page global news coverage. It brings to you significant church news in the same manner as **TIME** and **NEWSWEEK** reports secular activities.

2 The WAY magazine digests for you the most important articles of world-wide significance from more than 339 magazines. Like the **READERS DIGEST** and **MAGAZINE DIGEST** it shows you how significant events in world news affect you.

3 The WAY magazine pictures for you the march of the church in various countries the same way as the **LIFE** magazine. Some issues carry more than 24 pages of pictures interpreting Christian news.

4 The WAY magazine is published for the sole purpose of helping you in your life. Its devotional and practical articles are slanted to help you solve your personal problems. It will give you inspiration and guidance in solving the perplexities of your life.

You can have the WAY magazine for one year for \$2.00. And as a special reward for acting RIGHT NOW we will send you a picture of Dr. Charles E. Fuller, the January issue of the WAY magazine which includes the picture story of the Old Fashioned Revival Hour. **ALL YOURS FREE.** (Your subscription starts February). Simply sign the order blank below and mail with \$2.00. Will you be ordering your subscription NOW? Good! The free gifts are yours.



PLEASE SEND THREE FREE GIFTS

With subscription to the WAY magazine Enclosed \$2.00 for one year subscription.

Name .....

Address .....

Mail to the WAY Magazine, Dept. GT,  
324 E. Roosevelt Rd., Wheaton, Ill.



LIBRARY COPY



# GRACE AND TRUTH

... grace and truth came by Jesus Christ---John 1:17.

## TYPOLGY NUMBER



... every beast of the forest is Mine, and the cattle upon a thousand hills.---Psalm 50:10

## FEBRUARY, 1946



# "Grace and Truth"

A feast of good things  
awaits you in . . .  
Each succeeding issue

March - - ATONEMENT  
April - - PASTOR'S  
May - - Child Evangelism



A New Serial Bible Study Course entitled, . . .  
*"Suffering---Why? and How?"* by Dr. Norman  
B. Harrison, nationally known Bible teacher and  
conference speaker, begins next month.



*Send in the Names of your Friends and we will  
mail Introductory Copies Free.*

## **GRACE AND TRUTH**

2011 Glenarm Place



Denver 5, Colorado

*An Introductory copy will be sent free.*



# GRACE and TRUTH

OFFICIAL ORGAN OF DENVER BIBLE COLLEGE

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

VOLUME XXIV.

FEBRUARY, 1946

No. 2

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

## THE COVER

CATTLE ON TRAIL in the Rocky Mountains (Half-tone, courtesy of Record-Stockman, Denver, Colorado).

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00  
In clubs of five, \$1.00 per year  
15 cents per copy

Foreign (except Canada) \$1.75 per year; \$1.25 in clubs

Issued monthly by

DENVER BIBLE COLLEGE PRESS

NOTICE: In case of change of address please notify  
GRACE AND TRUTH

2011 Glenarm Place Denver 5, Colorado

DENVER BIBLE COLLEGE

SAM BRADFORD, President

Pastor, Beth Eden Baptist Church

JOHN E. KLEIN, Vice-President

Pastor, South Broadway Presbyterian Church

MAURICE G. DAMETZ, Chairman, Board of Directors

Pastor, Littleton Presbyterian Church

ARCHIE H. YETTER, Secretary and Treasurer

LEO C. LAPP, B.S., Th.D., Dean

## IN THE TYPOLOGY NUMBER

|                                                                 |    |
|-----------------------------------------------------------------|----|
| Editorially Speaking .....                                      | 34 |
| The Doctrine of Typology—Aaron Schlessman .....                 | 35 |
| Types of Calvary—Max R. Kronquest .....                         | 37 |
| The Cities of Refuge—The Editor .....                           | 39 |
| Typical Truth in the Tabernacle—Harold A. Wilson .....          | 41 |
| The Antichrist in Type—Archie H. Yetter .....                   | 43 |
| Studies in Galatians—Harold A. Wilson .....                     | 45 |
| Truth in Type—Aaron Schlessman .....                            | 46 |
| The Reign of Christ on Earth—Chas. M. Neal .....                | 48 |
| Some Combination Numbers and their Meaning<br>—The Editor ..... | 49 |
| Bible Seed Thoughts—Chas. R. Johnson .....                      | 62 |
| Helps for God's Workman—Clarence Swihart .....                  | 50 |
| D.B.C. at Home and Abroad—Faye Arbuthnot .....                  | 51 |
| Youth Page—Elmer Seger .....                                    | 63 |
| Book Reviews .....                                              | 52 |
| The Sunday School Lessons—Sam Bradford .....                    | 53 |
| Echoes .....                                                    | 59 |
| Back Page Comment—The Editor .....                              | 64 |

## WHO'S WHO AMONG OUR CONTRIBUTORS

Aaron Schlessman is pastor of the First Baptist Church of Lamar, Colo.

Charles M. Neal is a Bible teacher and expositor residing at Winchester, Ky.

Harold A. Wilson is pastor of the First Baptist Church of Tempe, Arizona.

Archie H. Yetter is a member of the Faculty of the Denver Bible College.

Max Kronquest is pastor of the Berean Baptist Church, of Santa Fe, N. Mex., and is also chaplain of the New Mexico State Penitentiary.

NOTE: Communications to the Editor should be addressed to  
166 N. Grant Avenue,  
Littleton, Colorado

## DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



# EDITORIALLY SPEAKING

## STUDYING THE TYPES

The consideration of the Old Testament types is one of the most helpful studies of the Bible and very necessary to the right understanding of the Word of God. The Old Testament is often viewed as a collection of historical tales, but very little of practical importance. The Bible is the most beautifully illustrated book that was ever written—full of choice pictures. The New Testament refers back to them and explains them. It has been said:

"The New is in the Old contained;  
The Old is in the New explained."  
II Timothy 3:16-17 applies here.  
"All Scripture is given by inspiration of God, and is profitable."

How many know that the resurrection of Christ is taught in the Old Testament? How many realize that Christ is the key to every book of the Bible? How many know that the events which happened in the past, picture or foreshadow future events? The Old Testament types need to be more carefully studied and more widely taught.

★ ★

## FOSDICK REAFFIRMS HIS UNBELIEF

We sometimes hear those who apologize for Dr. Fosdick saying that he is more evangelical than he was a few years ago, and that we should not be so hard on him on account of his modernism. The Brethren Missionary Herald, in its issue of November 17th, publishes a letter recently received from Dr. Fosdick. In it he states: "I do not believe in the virgin birth, or in the old fashioned substitutionary doctrine of the atonement; and I do not know any intelligent Christian minister who does." This is rather a slam at the intelligence of a host of true ministers. He then goes on slamming the fundamentalists in the words, "The trouble with these fundamentalists is that they suppose that unless one agrees with them in their doctrinal set-up, he cannot believe in the profound, substantial, everlasting truths of the Christian gospel that transform men's lives, and are the only hope of Christ's saviourhood in this world." The question is not as to any doctrinal set-up; the question is as to whether authority is in the Word of God, or in the human mind. Dr. Fosdick believes that reason takes precedence over Divine Revelation. His words reveal how completely he has been deceived. There is no "profound,

substantial, everlasting truth of the Christian gospel" without the virgin birth and the substitutionary atonement. Without the virgin birth we would have a sinful Christ, and a sinful Christ could not save sinners. If Christ is not virgin-born He is not even good, for He said, "Before Abraham was, I am," and "I came down from heaven." Christ has no Saviourhood without the virgin birth and without all His claims concerning Himself being true. Dr. Fosdick is honest when he says that he is a liberal in theology and that he has not changed his views, but he is dishonest when he uses evangelical terminology in his preaching, so that sometimes the very elect are fooled into believing that he has become sound in faith.

★ ★

## HAS THE GREAT TRIBULATION BEGUN?

Nothing more fills the thoughts of men today than the atomic bomb. It is being discussed in almost every group. Every periodical that comes to our desk has something in it relative to its importance, or what should be done with it. Books are being written on the subject—many of them dealing with various angles of prophecy. Some of these publications are sane, while others cannot seem to deal with prophecy without prophesying. One editor has gone on record, saying that "Atomic energy in warfare has ushered in the great tribulation. The great tribulation began with the explosion of the atomic bombs in Japan." This is an interesting piece of news. It is counter to all our understanding of the Scriptures. No rapture of the church has yet taken place. That, we believe, will be the closing event of judgment upon this age. When the rapture takes place the great tribulation will begin. The rapture will be even more sensational than the atomic bomb. The tribulation will be primarily a dispensation of judgment. The church (we mean the true church) is not reserved unto judgment, and will have no part in it, but will be above it all. The Scrip-

ture for our position is I Thess. 5: 1-9. This passage states that we (the church) are not of the night, but of the day. When the day of grace ends at the rapture of the church the night of tribulation will set in. Some of the events to take place early in the tribulation are the appearance of the Antichrist, the covenant with Israel, and the sealing of the 144,000. None of these have yet taken place,

It is better to stay close to the rightly divided Word of God than to speculate and prophesy. Coming events which are prophesied to take place during the great tribulation, cannot take place while the church is still here, although coming events may cast their shadows ahead of time. Foreshadowing and fulfillment are two different things. Let us not confuse them.

★ ★

## DOROTHY THOMPSON SAID IT!

Dorothy Thompson, newspaper columnist, speaks of the need of a spiritual revival. Writing in the July "Ladies Home Journal," she said that the Bible has one ever-recurring refrain from the mouth of its poets, and records one ever-recurring historic fact: that great civilizations perish when men turn from God and fail to walk in the path of righteousness, justice, and mercy." She further says that "Unless there is a rebirth of religious spirit in the hearts of its leaders and in people throughout the world, our civilization, despite tremendous victories, will slide into an abyss—perhaps for centuries." One only needs to read the Bible to see what it teaches along this line. Its warnings stand out very bold and clear. Dorothy Thompson is right in what she said because it agrees with God's Word. And we are glad that she said it because it needed to be said, and because her voice reaches many places where the witness of the church is not heard. God raises up those in unlikely places to sound the alarm as to where we are heading.

Continued on page 47



## "TRANSFIGURATION"



# The Doctrine of Typology

The Bible furnishes abundant evidence of the presence of types and typical instructions in its sacred pages. The New Testament bears witness to this fact. In it we find many persons and things and events of former dispensations, which are treated as adumbrations and prophecies of the future. Some decades ago there was a widespread interest in typology; later the interest subsided, chiefly because of the vagaries and extravagances that attended the writings of not a few authors. Pressing the typical teaching of scripture often went so far as to imperil the historical validity of God's Word. This is not only dangerous but also certain to be followed by reaction and neglect of the subject.

The word "type" is derived from the Greek word "tupos", which occurs 16 times in the New Testament. It is variously translated in the Authorized Version, e.g., twice, "print" (Jno 20:25); twice, "figure" (Acts 7:43; Rom. 5:14); twice "pattern" (Tit. 2:7; Heb. 8:5); once, "fashion" (Acts 7:44); once, "manner" (Acts 23:25); once, "form" (Rom. 6:17); and seven times, "example" (I Cor. 10:6,11; Phil. 3:17; I Thess. 1:7; II Thess. 3:9; I Tim. 4:12; I Pet. 5:3). It is clear from these passages that the New Testament writers used the word "type" with some degree of latitude; yet one general idea pervaded, namely, that of likeness. A person, an event, a thing or a ceremonial (I Cor. 5:7), is so adapted or appointed as to resemble another; in certain essential features the one is made to answer to the other. The two are called type and antitype.

"A type is a divinely purposed illustration of some truth." Types are pictures, object-lessons, by which God taught His people concerning His grace and saving power. During the last half century especially we have often heard educators say, "we have learned to teach by using objects and pictures." Had they read the Bible with open-eyes, they would long ago have seen that God had always used such methods. The Mosaic system was God's kindergarten by which He trained His people in Divine things, and by which also they were taught to look for better

BY AARON SCHLESSMAN

things to come. An old writer expresses it thus: "God in types of the last dispensation was teaching His children their letters. In this dispensation He is teaching them to put the letters together, and they find that the letters, arrange them as they will, spell Christ, and nothing but Christ."

## DISTINCTIVE FEATURES

We may well ask, what are the distinctive features of a type? A type, to be such in reality, must possess three well defined qualities. (1) It must be a true picture of the person or thing it represents or prefigures. (2) A type must be of Divine appointment. (3) A type always prefigures something future. Let us develop these three points further. **FIRST**, a type must be a true picture of the person or thing it prefigures. A type is an outline or a sketch of some well-defined feature of redemption, and necessarily must in some distinct way resemble its antitype, e.g., Aaron as high priest is a rough figure of Christ, the great High Priest, and the Day of Atonement in Israel (Lev. 16) must be a true picture of the atoning work of Christ. Many illustrations can be cited, but these will suffice. **SECOND**, a type must be of Divine appointment. When it was instituted, it was intended to bear a likeness to the antitype. Both type and antitype are pre-appointed as necessary parts in the scheme of redemption. Since centuries often lie between the

type and its fulfillment in the antitype, it is seen that infinite wisdom alone can appoint the one to be the picture of the other. Only God can be the author of types. **THIRD**, a type always prefigures something future, hence is predictive. A scriptural type and predictive prophecy are in substance the same; they differ in form. This fact distinguishes between a symbol and a type. A symbol may represent a thing of the present or of the past as well as of the future. For instance, the symbols of the Lord's supper are an example. A type always looks to the future and carries an element of prediction in it. What a blessing a study of types can be to the child of God as he seeks to delve into a fuller understanding of God's word and the depths of its revelation as given to His people in past dispensations.

## CLASSIFICATION OF TYPES

In the study of types another thing should be borne in mind, namely, that a thing which in itself is evil cannot be a type of that which is good and pure. It is somewhat difficult to give a satisfactory classification of Biblical types. One must use the utmost care, but freely we shall classify them as follows: (1) Personal types, by which we mean those persons whose lives illustrate some great principle or truth of redemption. Such are Adam of whom it is written is "a figure of Him that was to come" (Rom. 5:14); Melchizedek, "thou art a Priest forever after the order of Melchizedek" (Heb. 5:6); Aaron (Heb. 7:11); Isaac (Gal. 4:28); Sarah, a type of

*As a single letter, or a few letters from the alphabet could not express the full ideas of the author, so no type could fully exhibit the promised Saviour in the dignity of His person, the mystery of His incarnation, the excellency of His character, the union of His offices, the depth of His humiliation, the greatness of His sufferings, the peculiarity of His death, the triumph of His resurrection, and the glory of His exaltation.*

—J. W. Monser



# IT'S IN THE BIBLE

**"COME, BUY WINE AND MILK WITHOUT MONEY AND WITHOUT PRICE."**  
ISAIAH 55:1



GRAPEJUICE WAS PRESERVED IN AN UNFERMENTED STATE BY BOILING IT DOWN TO A SYRUP, CALLED "SWEET WINE" IN THE BIBLE, WHICH WAS MIXED WITH MILK!

J. Schirmacher

## THE DOCTRINE OF TYPOLOGY

grace (Gal. 4:22-31); Jonah, etc. (2) Historical types, which include the great historical events which under God became striking foreshadowings of good things to come, e.g., the Deliverance from Egyptian Bondage; the Wilderness Journey; the Conquest of Canaan; the Complaining Israelites and Fiery Serpents; etc. (3) Ritual types such as the Alter, the Offerings, the Priesthood, the Tabernacle and its furniture. There are typical persons, places, times, things and actions to be found in the Old Testament, and a reverent study of them will bring not only pleasure but also profit in a thorough acquaintance with the fulness and the preciousness of the Word of God.

## HOW MUCH OF THE OLD TESTAMENT IS TYPICAL?

*How much of the Old Testament is to be regarded as typical?* Is a question we may well consider now. This question is not easily answered, but we should be careful to avoid two extremes, first, that of extravagance; and second, that of contraction. FIRST, some of the early church Fathers, as Origen, Ambrose, Jerome, sought for types in every incident and event in the Scripture and of course found them. This same extravagance was revived in our time by Andrew Jukes and his followers. The most simple and trivial circumstance was thought to conceal some hidden truth. Mystery and mysticism were seen everywhere. It was seen in the cords and pins of the tabernacle, in the yield of the herds, in the death of one, in the marriage of another, even in the fish caught

by the disciples on the night of the risen Saviour's appearance—how much some have tried to read into that number, 153! (Even the so-called Christian Scientists have added their bit). The very serious objection to this method of study is that it wrests Scripture out of the natural and historical and places it in the arbitrary and fanciful. It tends to destroy the trustworthiness of the Divine record and bring into disrepute this precious doctrine.

SECOND, the other extreme is the undue contraction (or even shunning) of the typical element. Professor Moses Stuart expresses this view in the following words: "Just as much of the Old Testament is to be accounted typical as the New Testament affirms to be so, and no more." This opinion assumes that the New Testament writers have exhausted all the types of the Old Testament while the fact is that those found in the New Testament are but samples taken from the great storehouse where many more are found. If this is not so, then the New Testament use of types becomes arbitrary for, it seems to me, there is nothing to distinguish them from many others of the same class. Further, as someone has said: "This view assumes Divine authority alone can determine the reality and import of types—a view that applies with equal force against prophecy." We may safely follow this rule in the study of types, that wherever the three characteristics of types are found already mentioned above, (the Personal, Historical and Ritual), there is the type.

The types do away forever with the idea that the Hebrew religion, as delineated in the books of Moses, was only borrowed from the pagan nations around them. Were it only a borrowed religion, it would not contain these types setting forth with wonderful accuracy the great redemptive truths and doctrines of Christ Jesus. "And beginning at Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself" (Luke 24:27 R. V.).

"A glory gilds the sacred page:  
Majestic, like the sun,  
It gives a light to every age—  
It gives but borrows none."

## THE SECRET PLACE

"One day, all burdened with my care,  
From which I could not set me free,  
I sought the secret place of prayer,  
And found His rest awaiting me,

"My store of patience had been spent  
With naught but fretting for my fee;  
Then, to the secret place I went,  
And there His peace awaited me.

"My sorrow grew on me apace;  
From bitter woe, I could not flee;  
But, when I sought the secret place,  
His joy was waiting there for me.

"No longer do I try to face  
My weight of sorrow, fret and care;  
I seek, instead, the secret place,  
And find His love still waiting there.  
T. E. P. Woods

## CONCERNING HIMSELF

Luke 24:27

Throughout the Old Testament Books may be found

Most wonderful types of our Lord,  
Like beautiful pictures they richly adorn

Those persons of God's Holy Word;  
And, through the New Testament Scriptures to-day

Their meaning to us is explained,  
By the Spirit Divine, whose heaven-born words

In both Old and New is contained.

The heart of Cleopas glowed, as of old,

He heard his Redeemer expound  
The types and predictions "concerning Himself,"

Which in all the Scriptures abound;  
And our hearts often burn with love to that One,

Who died, but now lives again,  
As those Scriptures concerning His Person and Work

Are, by God the Spirit, made plain;

Types, shadows, and figures are all passed away,

But Jesus the Antitype lives,  
And still to each sinner who on Him believes

The richest of blessings He gives;  
To Him then, who loved us and died for us once,

Who loves us and lives for us now,  
Our Lord, our Redeemer, our High Priest, our Friend,

In true adoration we bow.

—The Wonderful Word

*Many parts of the Old Testament, as Exodus and Leviticus  
Many parts of the Old Testament, as Exodus and Leviticus  
in particular, are as a sealed book to one who has no understanding of the types; the whole New Testament is but a large and full exposition of these types. They are full of light and glory, since they are full of Christ.*

—Cotton Mather



# TYPES OF CALVARY

"Now all these things happened unto them for ensamples . . . ." (I Cor. 10:11).

"Calvary" still continues to be the pivot around which the entire Bible has been written. All of the types, figures of speech, parables, direct statements, and all other methods and principles of Bible study focus their light on Calvary. God has developed through His Word one great theme, namely, Jesus dying on Calvary for you and me, "that in all things He might have the preeminence" (Col. 1:18b).

"I am a New-Testament believer," has quite frequently been stated by Christians. Do they by that statement exclude the Old Testament? Surely not, for it is the New Testament that tells us that "All Scripture is . . . profitable" (II Tim. 3:16).

It is true that we do not rely upon tabernacles, earthly priests, worshipping at Jerusalem (John 4:20-21), and the offering of animals since Calvary, for Calvary is the completed picture (Heb. 10:1, 10). Jesus Christ is our Lamb (John 1:29), and our Mediator (I Tim. 2:5).

But, it is equally true that the one basic and only means of approach to God has not changed, and never will, namely, the Blood of Jesus Christ. "Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6). Peter, a New-Testament believer, claimed that we are saved today by the grace of God "even as they," the fathers in Old Testament days (Acts 15:10-11). The martyred, tribulational saints, under the regenerating work of the Holy Spirit shall be saved the same way, by Calvary's blood; ". . . these are they which came out of (the) great tribulation, and have washed their robes, and made them white in the blood of of the Lamb" (Rev. 7:14). The inspiration of God's Word is proven in that every writer not only agrees on the subject of the blood, but also on every other given subject.

Our first type for consideration is,

## I. ABEL'S OFFERING

First we see the decision of one man whose spiritual discernment, and



—BY MAX R. KRONQUEST—

foresight of the promised "Seed of the woman" (Gen 3:15) caused his name to go down in history as an outstanding example of a blood-bought believer.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

All of this he did by "faith," which shows that he did not believe in his own works, nor in the lamb himself, but in the Lamb of God, even Jesus.

Cain in all probability worked harder in preparing his fruits and vegetables of the field for his sacrifice. But for Cain's offering God "had not respect." Christ said, "Many shall say to me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out demons? and in Thy Name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23). Cain was a worker of iniquity, but he did it in a religious way which requires a keener eye to detect. If we, like Cain, try to climb up "some other way," it will be said of us even as of Cain, that "sin lieth at the door" (Gen. 4:7).

Able obtained witness that he was righteous according to Hebrews 11:4, with God testifying as to the acceptability of his gift, and "he being dead yet speaketh." What does he yet speak? He still gives thunder to fundamentalism in denouncing vain

and empty works for salvation. He so stood for the Lord that God could use him in His Word as a great example of a blood-bought believer. He joins with Isaiah, David, Paul, and other dynamic proclaimers of the blood as the only payment for sin.

## II. THE OFFERING OF ISAAC —Gen. 22

Calvary is again pictured in this passage with a slightly different accent. With Abel there was the blood of a lamb, while with Isaac it is the offering of the one and only son. So our minds immediately go to God's only Son.

Two or three good dependable points of analogy should serve as sufficient proof that we have a type. Many times we begin with only one good point which serves as the cue. From there it is easy to gain the rest of the type. For instance we have the Father and the Son in the story. Should we expect other characters in the story to have any particular significance?

In the securing of a wife for Isaac later in the story the servant enters the picture, and doubtless represents the work of the Holy Spirit in several good points of analogy. First he is a servant. The Holy Spirit holds the place of a servant, and "shall not speak of Himself" (John 16:13). The servant took "all the goods of his master" to offer Rebekah, so the Holy Spirit offers the riches of heaven to the sinner. The Father, Spirit, Sinner and Saviour are beautifully presented in this story.

But the characters do not complete the story. For, as Abraham was called of God to offer his son, so God was called upon by His great love for our souls to take the same steps. As Abraham obeyed immediately (22:3), so "IN DUE TIME Christ died for the ungodly." As Abraham took all the necessary equipment to offer his son, so Calvary was the set price for the payment of our guilt. As Isaac was offered, so Jesus was slain for our guilt. As Isaac was raised from death, so Christ was raised in glor-



ious resurrection. As Abraham through the servant sought a wife for Isaac, so God through the workings of the Holy Spirit is seeking a bride for His Son the Lord Jesus, and that bride is the invisible church.

### III. THE PASSOVER LAMB

—Exod. 12

"When I see the blood I will pass over you" (12:13). The terrible spiritual conditions in Israel immediately preceding the passover night brought on severe judgment from God, which is typical of the death that "passed upon all men" in Adam. With death and destruction on every side there was life for those who in simple faith sprinkled blood upon their door posts. We sprinkle blood on our door posts when we profess the Lord Jesus as our personal Saviour.

### IV. THE "DEATH-IN-THE-POT" INCIDENT—II Kings 4:38-41

The pot represented the daily living and substance of the people of Gilgal. It was a very serious thing for a deadly herb to find its way into the pot. But even more serious is the deadly serpent that has gotten into our lives bringing death and pollution. We also should be alarmed at the world's condition and cry out, "O thou man of God, there is death in the pot." The world is spiritually dead.

The "man of God" cast meal into the pot and then assured them that there was no harm nor future danger. The meal in typology speaks of the Lord Jesus Christ. Meal is the fruit of the ground, that which Cain brought in his offering, and pictures the humanity of the Lord Jesus. Unfortunately that is the only offering that the modernists have to offer. The question may come right here, Do the Old Testament offerings have anything to do with our present day church? They most assuredly do. While we do not actually make the same sacrifices, and observe the same ordinances, we are constantly recognizing God in our attitude and conduct. We worship Him as the One who is able to do exceeding abundantly above all that we ask or think, which is the burnt offering, or possibly we never get beyond the meal offering which pictures Him in all of His human limitations. We, as individuals are constantly either limiting God in our conduct and influences, or else we are paving the way for God's great powers to be manifested in human hearts. Very few Christians are aware of these transactions that are going on in their own soul. When He gets into the heart the seething stops.

### V. THE BRAZEN SERPENT

—Numbers 21:9

When the people of Israel bitterly criticized pastor Moses for bringing them out of Egypt "to die in the wilderness" (according to them), God sent a plague of fiery serpents into their midst "and much people of Israel died" (21:6). God seems to find it a little easier to handle some of his children by taking them up to heaven where they are a little closer to Him. When His children insist that they will not bear fruit He just "taketh away" (John 15:2).

The brazen serpent is a type of the Lord Jesus. The serpent had limitless saving qualities when lifted up! So, Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Jesus was lifted up and nailed to the cross, thus bringing salvation to lost humanity. It is our duty to continue lifting up the Name of Jesus so that men may look at Him and live.

Lest any of our readers should question the strength of typology we would add here the direct usage of it by the Lord Jesus Himself. Jesus seeking to win Nicodemus said, "That AS Moses lifted up the serpent in the wilderness, EVEN SO must the Son of man be lifted up" (John 3:14).

### VI. THE FIVE OFFERINGS OF LEVITICUS—Leviticus Chapters 1-5

These offerings were presented on the altar just inside the gate of the Old Testament tabernacle. The Jewish priests were in charge of the detailed execution of each sacrifice.

The animals that were offered had to be "without blemish," thus picturing Jesus Christ as the perfect Son of God. The meal offerings had to be without leaven (a type of sin) for Jesus said, "The prince of this world cometh and hath nothing in me" (John 14:30).

"Fire" signifies the presence of God, as with Moses and the burning bush (Exod. 3:2): see also the three Hebrews in Nebuchadnezzar's furnace (Dan. 3:25). The requirements of the male animals presents the masculine

gender of the God-head. The hand upon the head of the animal (Lev. 1:4) is the sinner becoming identified with his offering. Believers in this dispensation have the assurance of God's Word as to their identity.

Those who offered the bullock saw Jesus as The Almighty One, for the bullock represents "strength". Those bringing lambs to the altar of sacrifice saw Jesus as the one "led as a lamb to the slaughter." Those offering the Meal offering saw Jesus Christ as only a man; a good teacher, or a great example. As a man Jesus was truly an ideal man, but then as now we must go beyond that, and see Him as the Divine Son of God giving His life's blood for the remission of our sins. Those offering doves saw only the morning and sorrowful Christ who was to be "acquainted with grief," and doubtless missed the glorious promises of Genesis 3:15, and the story of the Triumphant Christ found in that verse. There was tremendous sorrow at Calvary, but the cry "It is Finished" should make us rejoice every day of our life.

As the Gospel presents four different pictures of the Lord Jesus, so the five offerings of Leviticus. As many today in reading the four Gospels fail to grasp the significance, so many who brought offerings failed to find Calvary. This brief outline may be helpful in further study of this One who died on Calvary;

Burnt offering—As God—So presented in John.

Meal offering—As Man—So presented in Luke.

Peace offering—As King—So presented in Matthew.

Sin and Trespass—As Servant—So presented in Mark.

One thing above everything else in Bible study is to remember that Calvary is the skeleton key which opens every door in God's great storehouse. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).



NOW all these things happened unto them for ensamples (types) and they are written for our admonition.

—I Cor. 10:11

GRACE AND TRUTH



# The Cities of Refuge

In Hebrews 6:18 we have the words: "Who have fled for refuge to lay hold upon the hope set before us." It is evident that the apostle alludes to the ancient cities of refuge appointed under the Levitical economy. When we wish to see the saving truth of God's Word in the beauty of divine simplicity we have to go to the Old Testament. There it is placed before us, not so much in plain statements as in impressive pictures, in stately ceremonies, in ritual observances, in divine ordinances and appointments which were all intended to penetrate the hearts and affect the consciences, and be embodied in the lives of the people. Thus we could say with John, "Our eyes have seen, and our hands have handled of the word of life." Paul tells us, that all those things that came into existence under the Old Testament law were a shadow of good things to come, but the "body," or "substance" was Christ.

Among the many divinely-appointed institutions that foreshadowed and illustrated the salvation of Christ, none were more perfect than the cities of refuge. We hear the prophet Isaiah saying, "We have a strong city; salvation will God appoint for walls and bulwarks. . . . Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength" (Isaiah 26:1-4). The Psalmist cries in triumphant tones, "God is our refuge and strength, a very present help in trouble." "The Lord of hosts is with us: the God of Jacob is our refuge" (Ps. 46:1, 11). This note sounds continually throughout the Old Testament scriptures, especially in the Psalms.

Let us look into the Old Testament type and see what wonderful lessons we can learn. It is evident that this type does not set forth the salvation of God in its fullest sense, for the salvation of God is so great that no one figure or type can fully set it forth. Each only gives us a few lines of it, or an aspect or phase of it, therefore it takes many types to fill it out. However, we shall find about seven points of resemblance between this type and the Lord Jesus Christ.

## REFUGE WAS NEEDED

In the first place we are impressed with the fact that refuge was **NEEDED**. One of the first rays of truth which came from heaven to light up the mind of man was the revelation

## BY THE EDITOR

of the sacredness of human life. Almost from the very beginning men were taught that their lives were not their own, but God's; and that no man had the right to take his own life, or to send another unbidden into the presence of God. To slay a human being was declared to be an outrage on the image of God found in man, and to prevent this outrage the most powerful of all safeguards was placed about every life: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man" (Gen. 9:6).

One of the first glimpses we have of the world in its early dawn reveals the existence of a universal law which required that when a man was slain his nearest of kin should act as God's representative to avenge his blood. How or at what time this law came into existence, no man can tell: it prevails in the East today, and, so far as history goes, it has always prevailed there. No other law except, perhaps, the law of hospitality, has such a strong hold on the minds of the oriental people. The man who would refuse to avenge his kinsman's blood would be ranked with the murderer himself.

Useful as this law may have been, it was easily abused, and many evils grew out of it. In order to rid the law of blood-revenge of the abuse which had grown up around it, it became necessary to provide a convenient asylum for the man-slayer, where he could be safe from the avenger of blood until he could be given trial. It was for this purpose that God ordered Joshua to appoint cities of refuge, "that the slayer that killeth any person unawares and unwillingly, may flee thither; and they shall be your refuge from the avenger of blood" (Jos. 20:3).

We have all sinned, and we are all guilty of breaking God's law; and justice says, "the soul that sinneth it shall die." We are therefore under condemnation and the curse of death. For "cursed is everyone that continueth not in all the things which are written in the book of the law to do them" (Gal. 3:10). Thus we see the need of a refuge—a Saviour. And unless the Lord God appoint and provide this refuge, man is forever lost.

## REFUGE PROMISED

The cities of refuge were not only needed, they were **PROMISED**. Long before the children of Israel reached the promise land, the cities of refuge were appointed. In fact, God spoke of them before they left Mt. Sinai. In Numbers 35:9-34, we have a full description of these cities of refuge. They were appointed forty years before they actually came into use. They were appointed in the wilderness before the land of promise was reached. Thus we see the gracious purpose and wonderful foresight of God. He does not wait for the need to arise before He provides for it, but, with a full knowledge of the future, He makes full provision for it all.

In like manner, the Lord Jesus Christ was a promised refuge. No sooner had man sinned than God promised a Saviour. But Christ was more than a promised Saviour; He was a prepared Saviour. God had made provision before man sinned, for we read that He "was foreordained before the foundation of the world" (I Pet. 1:20). Again, we are told that Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8). The plan of redemption was no afterthought with God.

## REFUGE PROVIDED

The cities of refuge were promised, and when the proper time came they were **PROVIDED**. And so, "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

We noticed that the provision of the cities of refuge was legal and divine. It was guarded and sanctioned by divine enactment, and it was as secure as the will and power of God could make it. If the law of the land stands behind you, you are stronger in your humble home, with a single thread to hold the door, than you would be in a fortified castle, if you were contrary to the law. The protection which God gave to the ancient man-slayer was a legal and divine protection. The cities of refuge were provided under special laws. He might flee to the city of refuge, and no one could touch him. Every law and power of the land was bound to protect him.



And the salvation God offers the sinner is not a mere incidental escape from punishment, but a security so divinely arranged, so justly secured, so eternally guaranteed, that "we might have strong consolation, who have fled for refuge, to lay hold of the hope set before us." If you accept the provisions of the gospel of Christ you will have all the power of God back of you to defend you; you will have all the justice and righteousness of God pledged to your defense. The Lord is bound by the very attributes of justice to save the soul that accepts the atonement of Christ, and His word is pledge as one that cannot lie, to save and keep the trusting heart.

Again, the cities of refuge were a just and righteous provision. It was not indiscriminate exemption from punishment for all classes of criminals, but it was a place of safety for the man who has accidentally, or without intent of evil, taken the life of his neighbor, and he was sheltered and guarded until his case could be investigated, and if he was found to be innocent of any intent of evil, he was allowed to remain in the safety of this refuge until the death of the high priest.

And so the Gospel of Jesus Christ is not a premium on vice or any excuse for license. It does not say to a man, "commit all the sin you please, and you shall be exempt from the punishment due your sin." But it is God's provision for those who want to be delivered from sin, and become right with God and man. There is forgiveness with God, not that He may be trifled with, but that He may be feared.

### REFUGE WAS ACCESSIBLE

The cities of refuge were accessible from all places. There were no less than six of them throughout the land: three on the east side of the Jordan, about equal distances apart, and three on the west side: and none farther than a day's run from any part of the land.

And so Christ Jesus is a Saviour, not far off, but near at hand. Jesus is near to all who call upon Him, and a moment's look of trust will bring His life into the soul.

Again, the cities of refuge were not built in the valleys, nor concealed among the trees, but were set on hills, that they might be seen from afar. They stood on high eminences, so as to be visible in every direction.

And so "Christ is exalted to be a Prince and a Saviour" (Acts 5:31). He has been lifted up and placed before the world as a Substitute for the sinner.

The roads leading to the cities of refuge were very wide and spacious. They were always kept in good repair at the expense of the government. Once every year the magistrate sent workmen to clear them, and put them in complete repair. And so the way to Christ is plain, and it is the work of ministers and Christian workers to keep it clear.

The roads to the cities of refuge were wide enough to provide room for all who might flee to them for protection.

In like manner, the way to Christ is narrow as to character, but it is wide enough for the whole world to run in.

Again, there were posts set up at every crossroad, on which the word "Refuge" was written, for the guidance of him who was fleeing for security. The words were printed in such large letters that one could read them as he ran.

In like manner, the Word of God is given to us to show us the way of life, and to make us wise unto salvation. The Gospel of Jesus Christ reveals the way of salvation so plainly that it is impossible for the honest inquirer to mistake it.

The gates of the cities stood open night and day. They were always open to receive the poor fugitive.

So Christ is ever accessible, every day, every moment of the day. During a man's life there is not a single moment when the gates of mercy are closed against him.

### REFUGE WAS AMPLE

The cities of refuge were just the refuge needed. In them was provision for every need. The refugee lacked nothing which went to make his life comfortable.

And so with the provision of the gospel. God in His infinite grace has made provision for the supply of all our needs. "We have access by faith into this grace wherein we stand" (Rom. 5:2). There is grace for our daily cleansing and constant keeping. In Christ Jesus, in whom all the fulness of God dwells, all our spiritual needs are fully and forever met.

Once more, there was room in the city of refuge for all. Both Israelite, stranger, and sojourner might flee to it. It had no exclusiveness about it.

Likewise, the salvation of God is for all. The gospel of Christ is glad tidings of great joy to all people. Whosoever will, may take of the water of life freely.

### REFUGE WAS SAFE

The cities of refuge were safe. When the man-slayer once entered the city no power on earth could take him out, unless he was guilty of wilful man-slaughter; then he deserved

death. But the innocent man was safe there, and no power could drive him out. He was kept there until the death of the high priest, and then he went home, and no man could touch him or point an accusing finger at him.

What a beautiful picture of our safety in Christ Jesus. Our High Priest can never die, so we are safe in Him forever. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

### REFUGE WAS PERFECT

Going back to the type before us, we are impressed with the thought that each of the six cities of refuge represent some point in the character of Christ. The first one named is Kadesh, which means "sanctuary" or "righteousness." Christ is our Kadesh—the true sanctuary of all His people. He is absolutely holy and righteous, and He is made unto us righteousness. A holy and righteous Saviour is just the Saviour we need. Shechem comes next, which means a "shoulder," and stands for strength. The shoulder is that part of the body which bears burdens. It is the place where the shepherd puts his sheep when he has sought and found it. Thus we have a beautiful picture of Christ our burden-bearer. Christ is the strength of His people. Next in order comes Hebron, which means "fellowship." It is a type of the friendship and fellowship which we have in Christ. The next city of refuge was Bezer, which means a "stronghold," or a "fortress." Christ is our fortress. To be in Him is to be secure. Next, we come to Ramoth in Gilead, which signifies "heights," "exaltation." Thus we have a type of Christ, the "Exalted One," who has ascended up into heaven that He might become our Intercessor, Advocate, and High Priest. The last city of refuge was Golan, which signifies "joy," "exultation." It presents us Christ Jesus as our "exceeding joy." And, beloved, when we have the Saviour enthroned in our hearts, "we rejoice with joy unspeakable and full of glory." Rowland Hill once said: "Those who are truly born again are born to enjoy two heavens, a heaven of grace now, and a heaven of glory hereafter."

Summing up the typical teaching of the cities of refuge, we can draw only one conclusion—CHRIST IS THE ALL-SUFFICIENT SAVIOUR. He is our sanctuary Whom God hath set apart for our worship; He is the strength of our life; He is our unfailing Friend; He is our strong fortress; He is our standing, and He is our joy. All that we need for time and eternity is found in Him. He is enough for us. We want no other, and we can not be contented with less.



# TYPICAL

## Truth in the Tabernacle

In studying such types as those given in the tabernacle one wonders how anyone ever could have thought the Old Testament dry and uninteresting. The tabernacle is called "The Tabernacle of Witness" (Acts 7:44). In Hebrews we are told that the priests who served in the tabernacle "served unto the example and shadow of heavenly things" (Heb. 8:5). It is also said that "Moses was admonished of God when he was about to make the tabernacle: for See, said He, that thou make all things according to the pattern showed to thee in the mount." From these Scriptures and their context it is evident that the tabernacle was given as a testimony to heavenly things. It is in fact a representation of the throne-room of God, which is described in the fourth chapter of the Revelation. There we see the heavenly realities of which the tabernacle was only a type,—a shadow. This tabernacle also in a wonderful way gives witness to the grace of God in Jesus, His Son, for all the Scriptures testify concerning Him. Let us consider the testimony which the tabernacle gives concerning the Son of God in whom God became flesh and tabernacled in our midst. Jno. 1:14.

### I. THE MESSAGE OF THE MATERIALS

*Even the materials used in this tabernacle have a wonderful message pointing to Christ.* The gold which was used so lavishly is frequently used in the Scripture in connection with royalty, or authority in a kingdom (Dan. 5:7, 16; Gen. 41:42). The silver speaks of redemption (Ex. 30:12-16; Ex. 38:25-26). The brass is a symbol of judgment (Deut. 28:22-23). In these three materials we find the three aspects of the gospel presented. The brass speaks of the Cross of Christ where He bore God's judgment against the sins of men. The silver speaks of God's manifestation of His power in redeeming Him from the grip of death, and in making us to share in His resurrection life through the redemption which He accomplished upon the Cross. The gold speaks of the glory of His second coming when He will establish His Kingdom.

*Then the colors referred to are also*

BY HAROLD A. WILSON

*significant.* The blue and purple are the colors of royalty (Esth. 8:15; Jud. 8:26). The scarlet, however, speaks of sin, and of the necessity for cleansing from sin through redemptive blood (Isa 1:18; Lev. 14:1-7). In these we see set forth both Christ's first coming and His second coming. Though Jesus is holy and pure, yet in His first coming He assumed our guilt and sin, and cleansed us from them by the shedding of His own blood. It is significant, in this connection, that "scarlet" is obtained only through death. It is obtained by the death of a small insect which produces this color, and the word translated "scarlet" in the Scripture is used to refer both to the insect and to the dye obtained from it. So Jesus in His death both assumed our guilt and provided cleansing from it, through the shedding of His own blood. This is the message of the scarlet. In His second coming He will come to reign over all the earth. He will be manifested in Kingdom glory. This is the message of the royal colors, blue and purple.

*The fine linen suggests righteousness.* It is used in this connection in Rev. 19:8. Surely Jesus is the embodiment of righteousness, for He is God. And while we cannot find any Scriptures which suggest the meaning of the goats' hair, the rams' skins, and the bager skins, still it seems that they have their significance. The goat and the ram were both used in sacrifice, and the use of the goats' hair and ram's skins would seem to suggest the sacrificial death of Jesus. The badger skins are not mentioned in the Scripture save in connection with the tabernacle with the single exception of Ezekiel 16:10, in which God says to Israel, I "shod thee with badger skins." It is there mentioned as one of the blessings which God bestowed upon Israel in making her a kingdom (Ezek. 16:13). The implication is that badger skins stand connected with the kingdom glories of Christ, and if so they point forward to His second coming. The shittim wood appears to have been used because of its enduring qualities and may point to the truth stated in Heb. 13:8, "Jesus Christ the same

yesterday, and today, and forever."

### II. THE MESSAGE OF THE FURNITURE

*As with the material, so it is with the furniture. Every article of furniture which appears in the tabernacle has a clear and distinct message of grace, and points directly to the Lord Jesus Christ.*

*The ark of the testimony speaks to us of the presence of God in glorious majesty.* It stood within the most holy place. It was covered with gold, which is a symbol of kingdom authority. Upon the ark was the mercy seat, and upon the mercy seat were two cherubim. The cherubim are God's ministers of judgment (Gen. 3:24; Psalms 18:10). This also speaks to us of His majesty, for it is when Jesus comes to establish His kingdom that He will visit judgment upon the earth. It is well to note, however, that the mercy seat was sprinkled with blood, which reminds us that the judgment of God is always executed with the blood of sacrifice in view. But most significant of all was the fact that between the wings of the cherubim which overshadowed the mercy seat was the Shekinah glory. God there manifested His presence by a blazing light of glory which shone day and night over the ark. This glory is the glory of His majesty. Num. 7:89; Ex. 40:34-35; I Ch. 13:6.

*Within the holy place, which was just outside the most holy place, stood three articles of furniture. Each of these teaches concerning some part of Jesus' ministry on our behalf.* Before the veil which separated the two compartments of the tabernacle stood the golden altar of incense (Ex. 37:25-29; Ex. 30:1-10). This speaks to us of the intercessory work of Christ, Who ever liveth to make intercession for us (Heb. 7:25; Rev. 8:3; Psalms 141:2), for incense, in the Scripture, stands connected with intercession and prayer and this gives us the key to the meaning of the incense altar. On one side of the holy place was the golden, seven-branched candlestick. This candlestick shed light as the priests went about their ministrations there. The seven branches of the candlestick speak of Jesus' perfection, for seven



is the number of perfection. And the light which emanated from it was a constant testimony that Jesus is the light of the world (Jno. 1:4; Jno. 8:12; II Cor. 4:6). On the other side of the court stood the golden table of shew bread. It was the continual reminder of the truth in John 6,—Jesus the bread of God which came down from heaven to give life to men (Jno. 6:48-51).

In the outer court were the brazen laver (Ex. 38:8; Ex. 30:18-20) and the brazen altar, both of which speak to us of judgment. Brass, as we have already seen, is a symbol of judgment. Then, too, upon the brazen altar the fire of sacrifice blazed day and night, and fire is typical of judgment (II Thes. 1:7-10). There the sacrificial victims were offered, their blood was shed and their bodies were consumed by the fire. This is a testimony to Jesus' grace in receiving God's judgment for our sins. Every sacrifice which passed over that altar spoke of the "Lamb of God which taketh away the sin of the world" (Jno. 1:29). The laver also speaks to us of judgment, for it was formed of brass. But it speaks to us rather of the purification of the sinner through the judgment which fell upon Jesus, for at this laver the priests purified themselves before entering the holy place. Rev. 1:5; I Pet. 2:24; I Pet. 3:18.

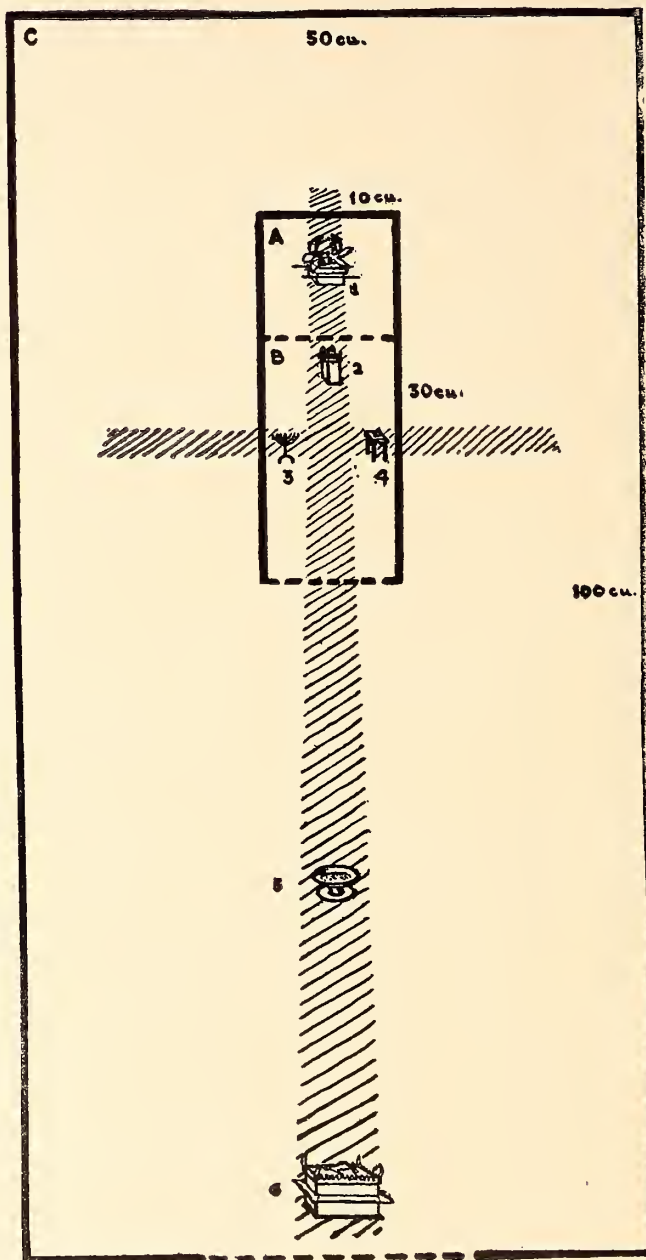
So in the furniture of the tabernacle we have a wonderfully clear and complete picture of Jesus. The brazen altar shows us Jesus offering Himself to receive God's judgment against our sins. The brazen laver shows us Jesus cleansing us from our sins by virtue of having received our condemnation. The golden candlestick shows us Jesus enlightening our darkness and instructing us. The table of shew bread shows us Jesus feeding us with the Bread of life. The altar of incense shows us Jesus reigning in majesty.

### III. THE MESSAGE OF THE ARRANGEMENT

Before we close we must notice the wonderful message contained in the arrangement of the tabernacle. As will be seen in the little drawing with this lesson there were three courts. These three courts by their very number suggest the Trinity of the Godhead, and remind us that in Jesus dwells all the fullness of the Godhead in bodily form (Col. 2:9). But in these three courts we have pictured also the three aspects of the Gospel of Christ. As defined in the fifteenth chapter of First Corinthians, the Gospel consists of three facts: (1) Christ died for our sins; (2) Christ arose from the dead; (3)

# The Tabernacle of Witness

ACTS. 7:44



- A. Holy of Holies - Most Holy Place.  
B. Holy Place.  
C. Outer Court.

1. Ark of the Testimony. 4. Golden Table of Shewbread.  
2. Golden Altar of Incense. 5. Brazen Laver.  
3. Golden Candlestick. 6. Brazen Altar of Sacrifice.

Dimensions are given in cubits; a cubit is approximately 18 inches.  
Drawn by Helen Wartburg. Copyright 1924, Clifton L. Fowler

death that He received God's judgment for our sins and provided cleansing from sins for all who would believe in Him (I Pet. 2:24; Col. 1:4; Rev. 1:5). The holy place shows us the resurrection life of Christ for it is in His resurrection that He enlightens and instructs us, that He intercedes for us, and that He feeds us (Heb. 7:25; Psa. 23; Rev. 7:17). It is significant in this connection that Hebrews 7:25 should connect His resurrection and His intercession, for it says, "He ever LIVETH to make intercession" for us. The most holy place in which stood the ark of testimony shows us the second coming of Jesus for it speaks of judgment and majesty. It is in His second coming that Jesus will judge the wicked and establish His Kingdom. II Thes. 1:7-10; Rev. 19:11 to 20:5.

But still another delightful message may be seen in the arrangement of the furniture, for its very order formed a cross. This is apparent from the sketch which accompanies this lesson. And the instructions given to govern the children of Israel in their encampment show us that they encamped in the form of a cross with the tabernacle in the center of the camp. Thus in the very arrangement of the tabernacle itself we see the message of the Cross of Christ prefigured in harmony with the message of the ma-

Christ is coming back again. The outer court in which stood the brazen altar and the brazen laver speaks to us of Jesus' death, for it was in His

terials and in that of the furniture.

Types from the warp and woof of Scripture.—Ada R. Habershon

GRACE AND TRUTH



# The Anti-Christ in the Types

BY A. H. YETTER

Much has been written on the subject of "Christ in the Types" but comparatively little on the subject of this article. The probable reason for this is that the types of Christ abound in the Old Testament, but the types of the Antichrist are few in number. We might also suggest that this is God's way of indicating the relative emphasis to be given to the types of Christ and the types of Antichrist. In other words, the Spirit of God would have our minds filled with thoughts of Jesus Christ, rather than with thoughts of Antichrist.

However, since "all Scripture is given by inspiration of God and is profitable;" and since the Old Testament does contain types of the Anti-

christ, we should not overlook these entirely. Consequently, we are presenting this brief study for the information and edification of the Lord's people.

From the types available, we have selected four types of the Antichrist: Nimrod, Pharaoh Haman, and Nebuchadnezzar.

We shall present these types in the now familiar analogy form which clearly indicates the correspondence between the type and the antitype.

The first typical character we wish to present is NIMROD.

## NIMROD

1. He aspired to be a world ruler  
Gen. 10:9 (Marlowe)  
Gen. 10:11 (Margin)
2. He was a great conqueror  
Gen. 10:9, 11
3. He was a persecutor of the descendants of Shem.  
Gen. 10:11, 22
4. He was a rebel against Jehovah.  
Gen. 10:9 (Marlowe)  
(Note: "Nimrod" means "rebel" according to Jamieson, Faussett, Brown.)
5. He was a leader in a rebellion against God.  
Gen. 11:1-4  
(Note: Many Bible teachers believe that Nimrod was the leader at Babel.)
6. His rebellion consisted of setting up an anti-God government and an Anti-God religion.  
Gen. 11:1-4
7. His Anti-God plans were brought to nought by the direct judgment of God.  
Gen. 11:5-9

To conserve time and space, we shall only comment on the points in the analogy which require explanation.

Under point one, we refer to the Marlowe translation of Genesis 10:9 which makes Nimrod's aspiration to world rulership quite clear: "He was a terrible subjugator, defiant before

## ANTICHRIST

1. He shall aspire to be a world ruler.  
Rev. 13:7
2. He shall be a great conqueror.  
Rev. 13:4
3. He shall be a persecutor of the people of Israel—descendants of Shem.  
Dan. 8:23-24
4. He shall be a rebel against God.  
Rev. 13:6  
Rev. 19:19
5. He shall be the leader of a rebellion against God.  
Rev. 17:12-14
6. His rebellion shall consist in the setting up of an Anti-God government and an Anti-God religion.  
Rev. 13:4-8, 11-17
7. His Anti-God plans shall be brought to nought by the direct judgment of God.  
Rev. 19:11-21

the face of Jehovah; wherefore it is said, even as Nimrod the giant hunter, presumptuous in the presence of Jehovah."

Point three declares that Nimrod was a persecutor of the descendants of Shem. This is supported by the marginal rendering of Genesis 10:11 which states that "he went out into

Assyria." This, by the way, was the land of Asshur, one of the sons of Shem.

The sixth point states that Nimrod set up an Anti-God government and an Anti-God religion. The suggestion for this is found in the omission of any reference to God in the plans recorded in Genesis 11:1-4. It is believed by many that the tower of Babel was to be used in worship, possibly through the signs of the Zodiac being enthroned on the top.

The next person, typical of the Antichrist, we wish to consider is PHARAOH, the Pharaoh of oppression.

## PHARAOH

1. He had no regard for the Lord and His word.  
Exod. 5:1-2
2. He was the oppressor of the people of Israel.  
Exod. 5:4-19
3. His magicians performed deceptive miracles.  
Exod. 7:11-12; 7:20-22; 8:6-7
4. His people and land were plagued by God's severe judgments.  
WATER TURNED TO BLOOD  
Exod. 7:19-21  
SORES UPON MEN AND BEAST  
Exod. 9:1-11  
GREAT HAIL  
Exod. 9:22-26  
LOCUSTS  
Exod. 10:12-15  
DARKNESS  
Exod. 10:21-23
5. He gathered a great army to fight against Moses and the Israelites.  
Exod. 14:5-9
6. He and his entire armies were overthrown by the Lord.  
Exod. 14:13-28
7. His overthrow is the occasion for the Israelites singing the "song of Moses".  
Exod. 15:1-19

## ANTICHRIST

1. He shall have no regard for God and His Word.  
Dan. 11:36-37  
Cf. Rev. 13:6
2. He shall be the oppressor of the people of Israel.  
Dan. 8:23-24  
Cf. Rev. 12:13-17
3. His associate, the false prophet shall perform lying miracles.  
Rev. 13:11-14



4. His people and land shall be plagued by God's severe judgments.

#### WATER SHALL BE TURNED TO BLOOD.

Rev. 16:4-6

#### SORES SHALL BE UPON MAN.

Rev. 16:2

#### GREAT HAIL

Rev. 16:21

#### LOCUSTS

Rev. 1:11

#### DARKNESS

Rev. 16:10-11

5. He shall gather a great army to fight against the Lord and His people.

Rev. 19:19

Cf. Ps. 83:1-5

6. He and all his forces shall be ignominiously overthrown by the Lord Jesus Christ.

Rev. 19:11-21

7. His overthrow shall be the occasion for his conquerors singing "the song of Moses and the song of the Lamb".

Rev. 15:1-4

worship Nebuchadnezzar's image were saved from death

Dan. 3:24-27

10. Following their deliverance from Nebuchadnezzar's wrath the faithful three were exalted.

Dan. 3:28-30

#### ANTICHRIST

1. Antichrist allows an image of himself to be set up.

Rev. 13:14

2. Antichrist's image shall be connected with three sixes.

Rev. 13:18

3. All men shall be commanded to worship Antichrist's image.

Rev. 13:12-15

4. Refusal to worship Antichrist's image shall mean death.

Rev. 13:15

5. Many shall worship Antichrist's image.

Rev. 13:8

6. A remnant of Israel shall refuse to worship Antichrist's image.

Rev. 12:10 11, 17

7. Antichrist shall try to kill the godly remnant.

Rev. 12:17

8. All worshipers of Antichrist's image shall burn forever.

Rev. 14:9-11

9. The remnant of Israel who refuse to worship Antichrist's image shall be saved from death.

Rev. 7:1-8

10. Following the deliverance of the remnant of Israel at Christ's return, they shall be exalted.

Rev. 14:1-5

In closing we call attention to one fact which is very evident in all four analogies, namely, Antichrist shall be defeated by the Lord Jesus Christ.

May this thought encourage us to press on with the victorious Christ in our battle against Satan and sin knowing that we are on the victory-side.

\*\*\*\*\*

*In all the types, Christ is partly revealed and partly veiled. No single type sets Him forth fully. Take them all together, and we have a life-size portrait of the Redeemer.*

—J. Norman Case

\*\*\*\*\*

GRACE AND TRUTH

The third character we wish to present as typical of the Antichrist is HAMAN.

#### HAMAN

1. He was given authority over a vast realm.

Esther 3:1

Cf. Esther 1:1

2. He was revered by many.

Esther 3:2

3. He sought to destroy those who refused to reverence him.

Esther 3:3-6

4. He was the Jews' enemy.

Esther 3:8-13

5. His plot against the Jews led to his downfall and death.

Esther 7:1-10

6. His riches became the possession of God's people.

Esther 8:1-2

7. His downfall was followed by rest and gladness for Israel.

Esther 9:17-18

#### ANTICHRIST

1. He shall be given great power and authority.

Rev. 13:1-3

2. He shall be worshipped by many.

Rev. 13:4

3. He shall seek to put to death all who refuse to worship him or his image.

Rev. 13:12-15

4. He shall be the Jews' enemy.

Dan. 8:23-24

Dan. 9:26-67

5. His plot against the Jews shall lead to his downfall and death.

Dan. 11:45

Ps. 83:1-5

Zech. 14:1-3

Rev. 19:19-21

6. His kingdom shall become the possession of God's people.

Dan. 7:18, 22

Cf. Rev. 11:15; 20:4-6

7. His judgment shall be followed by rest and gladness for Israel.

Isa. 14:7-8

The last of the characters typical of the Antichrist to come before us in this discussion is NEBUCHADNEZZAR.

#### NEBUCHADNEZZAR

1. Nebuchadnezzar sets up an image.

Dan. 3:1

2. Nebuchadnezzar's image was connected with three sixes.

Dan. 3:1, 5

3. All men were commanded to worship Nebuchadnezzar's image.

Dan. 3:4-5

4. Refusal to worship Nebuchadnezzar's

image meant death.

Dan. 3:6

5. Many worshipped Nebuchadnezzar's image.

Dan. 3:7

6. A remnant of Israel refused to worship Nebuchadnezzar's image.

Dan. 3:8-18

7. Nebuchadnezzar tries to kill the godly remnant.

Dan. 3:19-23

8. Some worshipers of Nebuchadnezzar's image were burned.

Dan. 3:22

9. The godly three who refused to



# Studies in Galatians

BY HAROLD A. WILSON

Verse 6-9 in the first chapter of Galatians introduces to us the conflict or contest which is apparent through the epistle—a conflict between the Gospel of the Grace of God, and a perverted teaching or misuse of the Law of Moses.

The purpose of this letter to the Galatians is to correct wrong conditions which have grown up in the Galatian Church through false teaching. So here, at the outset, Paul seeks to make it very clear that the issue is not between himself and other men, but between God and men:

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Vss. 6-7).

The human philosophy which these false teachers have labelled "the gospel," is inviolent contradiction to the divinely-revealed Gospel of Christ. To emphasize this, Paul employs two Greek words which are here translated by the same English word. He calls the teaching of these false teachers "another gospel," and here he uses the word, "heteros," meaning "another of a different or opposite kind," then follows with the words, "which is not another," and here he uses the word, "allos," meaning "another of the same kind." Both meanings inhere in the English word "another."

To illustrate—if you purchase a pocket knife, and in using it you find that the edge of the blade is exceedingly soft and untempered, so that it will not hold an edge, you will be very much disappointed, and very likely to go to the dealer and say, "That knife which you sold me is absolutely no good—I want another!" But you would mean something very different if, finding the knife to be superior in every way, you returned and said, "That is the best I ever had—I want another!"

Finally, in this section, Paul emphatically teaches that to embrace a false philosophy in the place of the Gospel of Christ is no light matter, for he says:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before,

so say I now again, If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8-9).

That is exceedingly strong language! And the Greek of the original in no wise softens it. And remember! Paul was speaking by inspiration of the Spirit of God. In the light of this anathema upon those who preach a false "gospel", so-called, is it not possible—nay, even likely, that we are too lenient in our dealing with false teachers? Certainly, to judge by the numbers of professed believers who swell the ranks of the devotees of the multitude of "isms" and "cults" of our day, Christian people are all too receptive to strange "gospels," which have no rightful claim to being called, "The Gospel of Christ."

But now we take up the concluding section of Chapter 1.

Insomuch as under the guidance of the Spirit or God, he is undertaking a corrective ministry, Paul's teaching will come into conflict with the teaching of the false teachers, who have been troubling the Saints at Galatia. It is imperative, therefore that he make clear what is his authority for thus challenging the teaching of others who have won the confidence and following of these Galatian believers.

And so, beginning in verse ten, and continuing through the second chapter of this letter, Paul presents a striking defense of his apostleship, demonstrating that his message is not of human derivation, but a Divine Revelation.

First, he boldly proclaims the supernatural origin of his message:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ" (Gal. 1:11-12).

This he follows by calling attention to the supernatural working in his own life of the Gospel which he preaches to others. It has transformed the bigoted persecutor of the Church of Christ into an humble

preacher of the faith of Christ. Listen to his own testimony of the miraculous transformation which the Gospel has wrought in him.

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me" (Gal. 1:13-24).

Someone has said that when the missionaries went to heathen lands, the priests of the heathen religions first attacked the Gospel of Christ by saying, "It is not true." But very soon they were overwhelmed with convincing proofs of its truthfulness. Then they turned to a new line of attack, saying, "It is not new!" and sought to find in their own sacred writings parallels for the salient teachings of the Gospel of Christ. But the more they searched, the more apparent became the superiority of the Gospel of Christ, and they very quickly abandoned this line of attack. Their present line of attack is, "It is not you!" Here, alas, they have their most powerful line of attack, for we are ashamed to confess that many Christians fail to exemplify in their lives the great truths of the Gospel which they profess

*Continued on page 49*



# Truth in Type

By AARON SCHLESSMAN

## JOSEPH SETTING FORTH CHRIST IN THE WORK OF HIS SECOND COMING.

In the previous studies of this great character, Joseph has been considered as being analogous to Christ from the following viewpoints: Joseph setting forth Christ in the work of His first coming; Joseph setting forth Christ in His work during this grace age; Joseph setting forth Christ in His work during the tribulation period. We shall turn to the fourth and last division of the second coming. The circumstances set forth in God's Word wherein Joseph and Christ resemble each other are so numerous, so clear, and so striking, that, to him who studies reverently and prayerfully the Old Book, it would seem that he is a remarkable type of our blessed Lord.

We are aware of the fact that a safe rule to follow in typography is, as Dr. Wm. Evans says, "make no character, institution or event of the Old Testament a type which the New Testament does not affirm to be such." So we have presented these studies as analogies between Joseph and Christ. We have not tried to call attention to all the similarities that can be found, but these that have been mentioned, have been set forth under the above four captions that we may realize all the more that "Whatsoever things were written afore time were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

A more beautiful and fascinating character is not found in the Bible aside from our Lord Jesus Christ. One thinks of Daniel on the same high level with that of Joseph, but none is greater except that of Jesus, in my humble judgment.

With a message of love from his father who sent to him to seek his brethren, they hated him without a cause, sold him for twenty pieces of silver. He became a bond-slave, imprisoned for naught but righteousness, yet he is exalted to the throne, then fed his brethren and says "Ye meant it unto me for evil, but God meant it for good,—to save much people alive" (Gen. 50: 20).

Let us see now:

### JOSEPH

1. Joseph was made known the second time to his brethren (Acts 7:13; Gen. 45:6).
2. After the revelation of Joseph, his brethren went forth into the land of Canaan to proclaim that he was alive and ruler in the land of Egypt (Gen. 45:25, 26).
3. Joseph made ready his Chariots and went forth to meet Jacob (Israel) in the land of Goshen (Gen. 46:29).
4. Joseph established his brethren in the land of Goshen (Gen. 47:6; 46:28; 47:27).
5. Joseph's brethren (and all Egypt) owned Joseph as their Saviour (Gen. 47:25).
6. Joseph's brethren bowed down to him, the one whom they rejected, the climacteric fulfillment of all his dreams and visions (Gen. 50:18).

Joseph, who had been rejected and was an outcast from his native land, was made known to his brethren on their second visit for food. "At the second time Joseph was made known to his brethren" (Acts 7:13). "Joseph said unto his brethren Come near to me, I pray you. And they came near. And he said, I am Joseph your brother whom ye sold into Egypt" (Gen. 45:6). Christ also, who has been rejected and despised, will be made known the second time to His people, Israel. "And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. 12:10). "And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). "Behold, He cometh with clouds; and every eye

### CHRIST

1. Christ will be made known the second time to his people, Israel (Zech. 12:10; 13:6).
2. After the revelation of Christ, His people will go forth to proclaim to the world that He is alive and ruler throughout the land (Isa. 66:19; 61:6).
3. Christ will come forth to meet his his people in chariots of glory (Isa. 66:15).
4. Christ will establish His people in the land of Israel (Ezek. 37: 21, 22, 25; Amos 9:15).
5. All Israel (and the world) will own Christ as the alone Saviour and Lord (Isa. 25:9).
6. All Israel will fall down before the Lord Jesus Christ, the One whom they rejected and crucified, the climacteric fulfillment of prophecy (Acts 1:11; Zech. 14:4; Isa. 25:9).

shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him' (Rev. 1:7).

After the revelation of Joseph, his brethren went forth into the land of Canaan to proclaim that he was alive and ruler in the land of Egypt. "And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt" (Gen. 45:25, 26). After the revelation of Christ, His people will go forth to proclaim to the world that He is alive and ruler throughout the land. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles" (Isa. 66:19). "Ye shall be named the priests of the Lord; men shall call you the ministers of our God" (Isa. 61:6). "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts:

---

---

The New is in the Old contained,  
The Old is in the New explained.

---Saint Augustine.



In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" Zech. 8:22, 23). They shall go forth and proclaim that He whom they rejected as King of the Jews, is on the throne of all Israel; He is King of kings, and Lord of lords. Wondrous day of Victory!

Joseph then made ready his chariots and went forth to meet Jacob (Israel) in the land of Goshen. "Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him" (Gen. 46:29). Joseph revealed himself in splendor and kingliness to his people. He met Judah in Goshen first (Gen. 46:28), and then met his father, the household of Jacob (Gen. 46:29). This is a representation of the coming of Christ in His glory to meet Judah first: "The Lord also shall save the tents of Judah first" (Zech. 12:7). "For, behold, the Lord will come with fire, and with chariots like a whirlwind" (Isa. 66:15).

Joseph established his brethren in the land of Goshen. Pharaoh said to Joseph, "The land of Egypt is before thee: in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell" (Gen. 47:6). "And he (Jacob) sent Judah before him unto Joseph, to direct his face into Goshen; and they came into the land of Goshen" (Gen. 46:28). "And Israel dwelt in the land of Egypt, in the country of Goshen" (Gen. 47:27). Christ will establish His people in the land of Israel. "Thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they are gone, and will gather them on every side, and will gather them on every side, land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king of them all: and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever" (Ezek. 37:21, 22, 25). "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord their God" (Amos 9:15). They may be kept from returning to their land by some of the nations at this present hour, but God's promises have been made. His justice will not suffer Him to deceive. His grace will not suffer Him to forget. His truth will not suffer Him to change. His power will not suffer Him to fail.

FOR FEBRUARY 1946

Joseph's brethren (and all Egypt) owned Joseph as their Saviour. "And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants" (Gen. 47:25). All Israel (and the world) will own Christ as the lone Saviour and Lord. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). Glorious Day!

Joseph's brethren now bowed down to him, the one they had rejected. "And his (Joseph's) brethren also went and fell down before his face; and they said, Behold, we be thy servants" (Gen. 50:18). This was the climactic fulfillment of all Joseph's dreams and visions. He did reign over them. They made obeisance to him. The time is coming when, like Joseph's brethren, all Israel will fall down before the Lord Jesus Christ, the One whom they have rejected and crucified, and will own Him as their King. "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). "And His feet shall stand in that day upon the Mount of Olives" (Zech. 14:4). "And it shall be said in that day, Lo, this is our God; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9). This will be the climactic fulfillment of prophecy. "And of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

"Yea, all kings shall fall down before Him; all nations shall serve Him" (Psa. 72:11). "The kingdoms of this world are become the king-

doms of our Lord and of his Christ" (Rev. 11:15).

Lo! He comes, with clouds descending,  
 ing,

Once for favored sinners slain;  
 Thousand thousand saints attending,  
 ing,

Swell the triumphs of His train;  
 Hallelujah!

God appears on earth to reign.

—:o:—

## EDITORIALLY SPEAKING

Continued from page 34

### MAC ARTHUR ON ARMAGEDDON

On the occasion of the formal surrender of the Japanese, General MacArthur made a memorable speech in which some very significant words were spoken: "Military alliances, balances of power, League of Nations all in turn failed—We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character, that will synchronize with our almost matchless advance in science, art, literature and all material developments of the past two thousand years. It must be of the spirit, if we are to save the flesh."

Armageddon has been the subject of many prophetic sermons and books of late, but this is probably the first time that any American general has called our attention to the final battle. No one has to be visionary in order to see the trend. World War III is in the offing. The world is white with fear. Another conflict will make World War II look like a dress rehearsal. War is still in the air. Today's children are still playing war, and we haven't seen any of them signing peace treaties in their play.

---

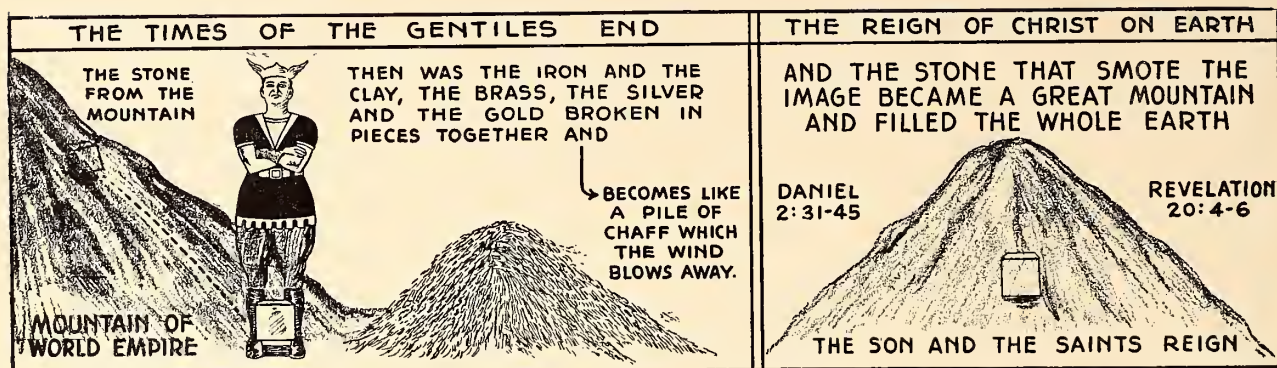
*The typology of the Old Testament is the very alphabet of the language in which the doctrine of the New Testament is written; and as many of our great theologians are admittedly ignorant of the typology, we need not feel surprised if they are not always the safest exponents of the doctrines.*

—Sir Robert Anderson



# The Reign of Christ on Earth

## CHAPTER X



**"ALL THE PEOPLES, NATIONS, AND LANGUAGES SHOULD SERVE HIM"**

The first fourteen verses of Daniel seven gives in order the succession of human world empires down to "the beast" and the judgment; these human world empires are displaced by the Son of man coming from heaven to reign. "And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:11).

In Revelation 11:15 this announcement is made: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever." The final conflict with the beast—antichrist—is seen in Revelation 19:11-21; the reign of Christ in which all enemies are subdued is given in Revelation 20:1-15. After all enemies are subdued, a joint throne "of God and of the Lamb" appears for the first time. The saints reign with Christ for the thousand years and in the eternal reign "they shall reign for ever and ever" (Rev. 21:22). This is the reign of Christ. Usually, however, when we speak of "the reign of Christ on earth" we refer to the reign of the thousand years. Such is the subject of this chapter. The qualities of all human government will appear in the last form, under the beast, and the whole image of Daniel two will stand up again to be broken in pieces and disappear like the chaff of a summer threshing floor. All the people are not destroyed, but

BY CHARLES M. NEAL

human government is displaced by the government of Christ and the saints (Zech. 14:16-21).

**"ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF JEHOVAH."**

The thousand year reign will not be a time of absolute righteousness in the earth; it is a time in which enemies are being subdued (I Cor. 15:24-26). But the earth will have an absolutely righteous government which will be administered by Christ and His church as spiritual rulers, and the nation of Israel as a perfect and redeemed nation on the earth. These two elections from among the peoples will displace the present world-rulers, that is, "the host of the high ones on high, and the kings of the earth on the earth" (Isa. 24:21-23). Having a perfect government in the earth is the only guarantee of a warless world. "He will judge between the nations, and will decide concerning many peoples; . . . nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:24). If the nations do not obey the righteous ruling, sanctions from heaven will be visited upon them to compel obedience (Zech. 14:16-21). If a nation refuses the rulership of God's nation of kings and priests, Israel, with her capital and temple in Jerusalem, that nation will utterly perish (Isa. 60:10-14; 61:4-9).

**"AS THE DAYS OF A TREE SHALL BE THE DAYS OF MY PEOPLE"**

There is no account, not even a hint, that any righteous shall die during the thousand years reign. Longevity

will be increased so that it seems that accountability will begin at the age of 100 years. If one persists in disobedience after such time he is a subject of judgment. As it needs be "He shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." The animal creation will return to an herbivorous life (Gen. 1:30), and to peace with themselves and with man (Examine Isa. 11:1-10; 65:17-25).

The desert shall blossom as a rose and sorrow and sighing shall flee away (Isa. 35). The land of Israel will become more fruitful than it ever was (Ezek. 36:1-15). Much discussion has taken place regarding the time Gog's armies meet God in Israel's land as recorded in Ezekiel 38 and 39: I regard this prophecy, that is, placing the TIME of its fulfillment, as the hardest in all the Bible. Is it BEFORE or AFTER the thousand years? As far as I have any position, I reject both suggestions, and place the time of this invasion of Gog DURING the thousand years reign. Space is too short to give reasons but Christ's enemies "shall lick the dust" during His reign, and He shall redeem His people "from oppression and violence" during such time (Read Psalm 72 and note such implications; also Isa. 11:1-10; Ps. 2:8-9 with Rev. 2:26-27).

**"THE TIME COMETH THAT I WILL GATHER ALL NATIONS"**

The time cometh when God will gather the nations for judgment (Zeph. 3:8). But another time cometh, saith God, "that I will gather all nations and tongues; and they shall come and see my glory." These are far off nations and the time of such gathering seems to be in the reign of Christ (Isa. 66:18-21).

*Continued on page 47*



# GRACE AND TRUTH

*THE TOPICAL BIBLE STUDY MAGAZINE OF AMERICA*



INDEX

VOLUME XXIII, JANUARY - DECEMBER, 1945



PUBLISHED BY

DENVER BIBLE COLLEGE PRESS  
2011 GLENARM PLACE, DENVER 5, COLORADO





# SPECIAL NUMBERS

|                                         | Page No. |                                        | Page No. |
|-----------------------------------------|----------|----------------------------------------|----------|
| NEW THINGS NUMBER, January .....        | 1        | CHRISTIAN EDUCATION NUMBER, July ..... | 206      |
| TREND OF THE AGE NUMBER, February ..... | 34       | CHRISTIAN VICTORY NUMBER, August ..... | 234      |
| THE CROSS NUMBER, March .....           | 70       | POWER OF GOD NUMBER, September .....   | 266      |
| RESURRECTION NUMBER, April .....        | 102      | BOOK OF HEBREWS NUMBER, October .....  | 298      |
| CHRISTIAN HOME NUMBER, May .....        | 138      | REVIVAL NUMBER, November .....         | 331      |
| CHRISTIAN EVIDENCE NUMBER, June .....   | 174      | BIBLE STUDY NUMBER, December .....     | 362      |

## ARTICLES

|                                                         |     |                                                        |     |
|---------------------------------------------------------|-----|--------------------------------------------------------|-----|
| Ability of God (The), R. S. Beal .....                  | 268 | Happy New Year (A), Dr. James F. Spink, F.R.G.S. ..    | 2   |
| After Breakfast, R. S. Beal .....                       | 105 | How to Secure a Revival, Carl C. Harwood .....         | 338 |
| "Behold I Make All Things New," A. H. Yetter .....      | 9   | Implications of the Resurrection, H. A. Ironside ..... | 111 |
| "Bible and Education (The)," Sam Bradford .....         | 212 | Is Mass Evangelism Done For?                           |     |
| Bible Study Methods, Maurice G. Dametz .....            | 209 | L. Brooks Laumann .....                                | 336 |
| Law of First Occurrence .....                           | 344 | Juvenile Delinquency, Donald Kathan .....              | 145 |
| Law of Full Mention (The) .....                         | 152 | Law of the Spirit of Life, John L. Losh .....          | 240 |
| Law of the Context (The) .....                          | 277 | Logic and Miracles, F. Bettex .....                    | 180 |
| Law of Parallel Mention (The) .....                     | 367 | Look Up—Pray on—Go Out! Leo C. Lapp .....              | 214 |
| Laws and Principles of Bible Interpretation (The) ..    | 18  | Many Infallible Proofs, Leo C. Lapp .....              | 108 |
| Self - Interpreting Facts (The) .....                   | 82  | New Jerusalem (The), Maurice G. Dametz .....           | 12  |
| Willing and Spiritual Discernment .....                 |     | New Song (A), Leo C. Lapp .....                        | 8   |
| Book of Philippians (The), Joseph Edwards .....         | 151 | Numbers in Scripture, Maurice G. Dametz .....          | 51  |
| Fellowship of the Gospel (The) .....                    | 245 | Number Eight in Scripture (The) .....                  | 118 |
| Fellowship of the Gospel (The),                         |     | Number Nine in Scripture (The) .....                   | 189 |
| A Mutual Concern .....                                  | 185 | Number Ten in Scripture (The) .....                    | 247 |
| Paul's Hope and Ministry .....                          | 219 | Number Eleven in Scripture (The) .....                 | 313 |
| Preserving the Fellowship from Within .....             | 279 | Number Twelve in Scripture (The) .....                 | 210 |
| Protecting the Fellowship from Without .....            | 346 | Present Status of Education (The), Leo C. Lapp ..      | 270 |
| Philippians Hope and Life (The) .....                   | 303 | Power of God in Creation (The), Leo C. Lapp ..         | 272 |
| Christian's Sabbath (The), L. Brooks Laumann, D.D. .... | 140 | Power of God in Redemption (The), Elmer Seger ..       | 273 |
| Christian Household (The), H. A. Ironside .....         | 236 | Power of God in Revival (The), Max R. Kronquest ..     |     |
| Christ Our Victory in Service, R. S. Beal .....         | 238 | Revivals Do not Begin in the Pulpit,                   |     |
| Christian's Conflict (The), H. A. Ironside .....        | 304 | Hyman Appleman .....                                   | 334 |
| Consider Him, W. H. Jordan .....                        | 181 | Truth in Type, Aaron Schlessman .....                  | 246 |
| Dead at the Top, Maurice G. Dametz .....                | 143 | Abel's Lamb a Type of Christ .....                     | 46  |
| Decay of the American Home (The),                       |     | Adam, A Type of Christ .....                           |     |
| Ernest E. Lott .....                                    | 215 | Elood of the Lamb Typical of the Blood of              |     |
| Dispensations (This Present Age and the Next),          |     | Christ (The) .....                                     | 13  |
| Charles M. Neal .....                                   | 275 | Introduction .....                                     | 149 |
| A Chosen Nation in a Chosen Land .....                  | 341 | Isaac, A Type of Christ .....                          | 342 |
| Degeneration of This Age (The) .....                    | 373 | Joseph Setting Forth Christ .....                      | 371 |
| Last Seven Years of this Age (The) .....                | 154 | Joseph the Righteous .....                             | 187 |
| No Hope Under Adam's Headship .....                     | 243 | Ladder A Type of Christ (The) .....                    | 280 |
| Present Phase of the Kingdom (The Times of              |     | Leprosy, A Type of Sin .....                           | 309 |
| the Gentiles) .....                                     | 308 | Naaman, The Leper, A Type of Sin .....                 | 113 |
| Threefold Division of the Human Family (The) ..         | 188 | Noah's Ark as a Type of Christ .....                   |     |
| Times of the Gentiles (The) .....                       | 218 | Three Appearances of Christ (The),                     |     |
| Reign Of the Son and The Saints (The) .....             |     | Donald Kathan .....                                    | 306 |
| Ecclesiastes and Ephesians, Charles M. Neal .....       | 80  | Time of Jacob's Trouble (The), Max Wertheimer ..       | 43  |
| Christian Soldier Under Fire (The) .....                | 15  | 2,000 Years Without Easter, Paul W. Fleming .....      | 109 |
| Purpose for Which We are Wrought (The) .....            | 115 | Trustworthiness of the Old Testament (The),            |     |
| Spotless Bride in Full Attire (The) .....               | 47  | R. S. Beal .....                                       | 178 |
| Unity Our Lord Has Sought (The) .....                   | 176 | Victory in Psalm Forty-Six, Maurice G. Dametz .....    | 241 |
| Evidence of Fulfilled Prophecy (The),                   |     | Walk of the New Man (The), H. A. Ironside .....        | 5   |
| Leo C. Lapp .....                                       | 363 | What Does the Cross of Christ Mean to You?             |     |
| Exploring the Bible, Ernest E. Lott .....               | 147 | Harold A. Wilson .....                                 | 72  |
| Family Alter (The), Max R. Kronquest .....              | 77  | What is the Next Event of Prophecy?                    |     |
| Finished Work of Christ (The), Ernest E. Lott .....     | 79  | Harold A. Wilson .....                                 | 40  |
| Foolishness of the Cross (The), George Watmough ..      | 366 | Will the Church Be Restored to Pristine Power?         |     |
| Go and Dig There, Hilland H. Stewart .....              | 302 | Maurice G. Dametz .....                                | 339 |
| God's Last Word, Harold A. Wilson .....                 |     | "Without God", Elsie W. Mott .....                     | 216 |

## EDITORIALS

|                                     |     |                                         |     |
|-------------------------------------|-----|-----------------------------------------|-----|
| Absolutely Beautiful .....          | 234 | Dr. G. Campbell Morgan .....            | 299 |
| American Inland Mission .....       | 139 | Dr. Neighbor with the Lord .....        | 266 |
| Appropriation .....                 | 235 | Chapter (The) .....                     | 298 |
| Approaching Hour (The) .....        | 71  | Christian Education .....               | 207 |
| Are You ready For Peace? .....      | 3   | Christian Home (The) .....              | 138 |
| Bible (The) .....                   | 362 | Christmas 1945 .....                    | 362 |
| Bible and Science (The) .....       | 175 | Coming Issues (The) .....               | 4   |
| Bible Not Bombs .....               | 266 | Cross, The Pivot of History (The) ..... | 70  |
| Bible Ponders (The) .....           | 139 | Deepening Apostasy .....                | 104 |
| Big News .....                      | 298 | Diamond Jubilee .....                   | 4   |
| Blasphemy of This Age (The) .....   | 35  | "Dirty Bully" .....                     | 299 |
| Centrality of the Cross (The) ..... | 71  | Do You Know? .....                      | 174 |



|                                            | Page No. |                                          | Page No. |
|--------------------------------------------|----------|------------------------------------------|----------|
| Dr. Strachan Called Home .....             | 267      | New Things .....                         | 3        |
| Easter Greetings .....                     | 102      | Nobility (The) .....                     | 365      |
| Evidence of Christianity (The) .....       | 174      | No Substitutes .....                     | 266      |
| Evidence of A Transformed Life (The) ..... | 175      | Notable Anniversary (A) .....            | 206      |
| Free World .....                           | 102      | Pacifism Again .....                     | 299      |
| Gift Subscription Fund .....               | 103      | Post-War Planning .....                  | 206      |
| God-Given Power .....                      | 266      | Peace and Safety .....                   | 34       |
| Great Step Forward (A) .....               | 207      | Perilous Times .....                     | 35       |
| Growing Apostasy (The) .....               | 36       | Preparation For Antichrist .....         | 331      |
| How To Read The Bible .....                | 365      | Reborn Church (The) .....                | 138      |
| If I Had But One Year to Live .....        | 3        | Reckoning As God Reckons .....           | 104      |
| "Kiss The Son" .....                       | 206      | Revival, Ruin or Rapture .....           | 335      |
| Labor Shortage .....                       | 70       | Sermons in Shoes .....                   | 234      |
| Last Day Scoffers .....                    | 35       | Some Other Signs .....                   | 36       |
| Let America Bless God .....                | 4        | Spurgeon Memorial Foundation (The) ..... | 4        |
| Martin Niemoeller .....                    | 299      | Studies on Prophecy .....                | 158      |
| Marks of a Christian Home (The) .....      | 139      | Tolerance .....                          | 103      |
| May 7th, 1940 .....                        | 206      | Trend of the Age (The) .....             | 34       |
| Meeting Atheism .....                      | 174      | Trend Toward Internationalism .....      | 34       |
| Missionary Church (A) .....                | 206      | Tragedy of an "If" (The) .....           | 102      |
| More About Gospel Broadcasting .....       | 4        | V—E Day .....                            | 206      |
| More Than Conquerors .....                 | 235      | Victorious Life (The) .....              | 234      |
| New Crises .....                           | 331      | "V" Is For Victory .....                 | 234      |
| New Feature (A) .....                      | 4        | Where Do You Keep Your Bible .....       | 365      |
| New Series (A) .....                       | 139      | Youth Page (A) .....                     | 365      |

#### PRESIDENT'S CORNER

|                                   |     |                                      |     |
|-----------------------------------|-----|--------------------------------------|-----|
| Beginning of Wisdom .....         | 174 | Ready By The Providence of God ..... | 298 |
| Bible—There it Stands (The) ..... | 34  |                                      |     |
| How Shall They Preach .....       | 3   | Shadows Gather .....                 | 138 |

#### DEPARTMENTS

|                                                   |                                                             |                                                                             |                                                        |
|---------------------------------------------------|-------------------------------------------------------------|-----------------------------------------------------------------------------|--------------------------------------------------------|
| Abraham's Vineyard, Fred Kendal .....             | 56, 89, 160                                                 | D. B. I. At Home and Abroad, Harriet M. Johnson<br>and Faye Arbuthnot ..... | 19, 56, 86, 121, 155, 190, 217, 247, 282, 347, 385     |
| Lack Page Comments, The Editor .....              | 263, 295, 328, 391, 392                                     | Editorials, Maurice G. Dametz .....                                         | 3, 34, 70, 102, 138, 174, 206, 234, 266, 298; 331; 362 |
| Bible Seed Thought, Charles R. Johnson .....      | 21, 52, 122, 84, 170, 230, 248, 283, 314, 348, 384          | President's Corner, Sam Bradford .....                                      | 3, 34, 70, 103, 138, 174, 298                          |
| Echoes, The Editor .....                          | 22, 59, 35, 87, 191, 203, 227, 261, 292, 325, 359, 386; 387 | With the New Books, Maurice G. Dametz .....                                 | 60, 124, 259, 296, 345, 382                            |
| Helps For God's Workman Clarence L. Swihart ..... | 21, 53, 85, 123, 157, 191, 249, 284, 315, 349, 383          |                                                                             |                                                        |

#### BIBLE SEED THOUGHTS

|                                                        |     |                                               |     |
|--------------------------------------------------------|-----|-----------------------------------------------|-----|
| Always Confident .....                                 | 231 | "Man of Sorrows" (The) .....                  | 84  |
| Atonement—Advocacy—Advent .....                        | 314 | "Musts" of Scripture .....                    | 348 |
| Believer's Relationship .....                          | 52  | "My Presence Shall Go with Thee" .....        | 21  |
| Believers (To) .....                                   | 231 | Natural Sin .....                             | 384 |
| Better Things of Hebrews .....                         | 314 | "New" From First to Last .....                | 21  |
| Bible Study on the Word "One" .....                    | 384 | New in Hebrews .....                          | 314 |
| By Nature and By Grace .....                           | 384 | Old, Yet Ever New .....                       | 21  |
| Chastening of The Christian .....                      | 283 | Our Responsibility to Others .....            | 52  |
| Christian's Calling .....                              | 231 | Passover Lamb and the Lamb of God (The) ..... | 84  |
| Christian Home (A) .....                               | 159 | "Pointing Up!" .....                          | 84  |
| Christian Privilege and Christian Responsibility ..... | 248 | Power of the Trinity (The) .....              | 283 |
| Contrast Between Genesis and Revelation .....          | 230 | Precious Elood of Christ (The) .....          | 348 |
| Developments of Darkness .....                         | 52  | Progress of Blind Bartimaeus (The) .....      | 52  |
| Exhortation in Hebrews .....                           | 314 | Seeing Jesus .....                            | 122 |
| Faith .....                                            | 384 | Seven Safeguards for Saints .....             | 84  |
| Free Gift in Romans Five (The) .....                   | 384 | Some of the Realms of God's Power .....       | 283 |
| God's Dealings with His Son .....                      | 230 | Three Powerful Things .....                   | 283 |
| God's Message to The World .....                       | 230 | Thrones of God (The) .....                    | 283 |
| Great Death Chapter (The) .....                        | 314 | Twelve Fundamental Truths .....               | 384 |
| "I Beseech You, Brethren" .....                        | 314 | Victory .....                                 | 248 |
| Jesus Christ .....                                     | 348 | Victorious Faith .....                        | 248 |
| Joy of the Lord "Great Joy" (The) .....                | 122 | What is a Revival? .....                      | 122 |
| Love at Home .....                                     | 159 | Wisdom in First Corinthians .....             | 384 |
| Lord's Body (The) .....                                | 348 | Work of God's Servants (The) .....            | 52  |

#### POEMS

|                                               |     |                                                  |     |
|-----------------------------------------------|-----|--------------------------------------------------|-----|
| Gospel According to You (The), Selected ..... | 242 | Our God is Able .....                            | 267 |
| His Life-Long Sacrifice "The Christian" ..... | 76  | Our Hope, Anne Catherine White .....             | 39  |
| Home, T. L. Paine .....                       | 139 | Secret of Victory, Selected .....                | 237 |
| My Bible, C. E. Ziegler .....                 | 369 | Sir Walter Scott's Tribute to the Bible .....    | 369 |
| Nation's Strength (The) Anonymous .....       | 141 | Throned Upon the Awful Tree, John Ellerton ..... | 70  |
| "Once" .....                                  | 312 | Why a Family Alter .....                         | 148 |



# SUNDAY SCHOOL LESSON EXPOSITIONS

|                                |               |
|--------------------------------|---------------|
| Genesis                        |               |
| 1:1-5, 10-12, 16-18, 26-27, 31 | 192, 193, 194 |
| 6:5-7                          | 195, 196, 197 |
| 8:1, 4, 18, 20-22              | 195, 196, 197 |
| 9:12-16                        | 195, 196, 197 |
| 12:1-9                         | 197, 198      |
| 12:1-3                         | 95, 96        |
| 12:4                           | 96            |
| 13:1-12                        | 199, 200      |
| 17:1-10                        | 201, 202      |
| 17:20                          | 225, 226      |
| 21:1-8                         | 221           |
| 21:9-14                        | 221, 222      |
| 26:19-33                       | 222, 223      |
| 28:10-22                       | 224, 225      |
| 33:1-11                        | 225, 226      |
| 39:20-23                       | 251, 252      |
| 41:41-44                       | 252           |
| 41:46-57                       | 252, 253      |
| 42                             | 254           |
| 43                             | 254           |
| 44                             | 254, 255      |
| 45:1-4                         | 255           |
| 45:5-8                         | 256           |
| 45:9-15                        | 256           |
| 47:1-12                        | 256, 257      |
| Exodus                         |               |
| 1:8-14                         | 376, 377      |
| 2:23-25                        | 376, 377      |
| 6:7                            | 378           |
| 7:10-25                        | 378           |
| 8:1-32                         | 378           |
| 9:1-35                         | 378           |
| 10:6                           | 378           |
| 10:21-27                       | 378           |
| 12:1-3                         | 95, 96        |
| 12:4                           | 96            |

## PASSAGES EXPOUNDED

|                        |          |
|------------------------|----------|
| Genesis 7:11           | 114      |
| Genesis 7:17-18        | 114      |
| Genesis 8:15           | 114      |
| Genesis 21:9           | 150      |
| Exodus 20:8-11         | 303      |
| Exodus 12:13           | 215      |
| Leviticus 13:45        | 280      |
| Leviticus 13:9-13      | 280, 293 |
| Leviticus 13:46        | 293      |
| Leviticus 14:1-7       | 293      |
| Deuteronomy 32:31      | 268      |
| I Kings 8:1-46         | 273      |
| II Kings 5:1           | 272      |
| II Chronicles 20:15-17 | 272      |
| II Chronicles 25:9     | 268      |
| Psalms 22              | 74       |
| Psalms 46              | 241      |
| Proverbs 3:5           | 272      |
| Isaiah 6:1             | 302      |
| Isaiah 45:22           | 79       |
| Isaiah 59:2            | 209      |
| Isaiah 66:22           | 276      |
| Jeremiah 31:10         | 176      |
| Jeremiah 31:35-40      | 276      |
| Ezekiel 21:24-27       | 276      |
| Ezekiel 37:21-28       | 276      |
| Daniel 2:37-38         | 276      |
| Zechariah 16:1-14      | 10       |
| Matthew 5:17-18        | 204      |
| Matthew 16:28          | 240      |
| Matthew 24:13          | 152      |
| Matthew 24:21          | 40       |
| Matthew 24:35          | 9        |
| Matthew 24:40-41       |          |

|               |          |
|---------------|----------|
| 12            | 378      |
| 13:19         | 378      |
| 13:21-22      | 378      |
| 18:19-24      | 96, 97   |
| 19:3-8        | 97       |
| 20:1-3        | 97       |
| 20:1-17       | 397, 380 |
| 25:10-22      | 382      |
| 25:23-40      | 381      |
| 27:1-8        | 381      |
| 28:1-8        | 381      |
| 30:1-10       | 381      |
| 30:17-21      | 381      |
| 35:4-9        | 381      |
| Deuteronomy   |          |
| 6:4-9         | 287, 288 |
| 8:17-18       | 350      |
| Ruth          | 98, 99   |
| I Kings       |          |
| 7:51          | 125      |
| 8:1, 14-15    | 125      |
| 9:1-9         | 125      |
| 9:26          | 126      |
| 10:22-29      | 126      |
| 11:4-5        | 126      |
| 12:26-30      | 126      |
| 13:18         | 127      |
| 16:30-33      | 127      |
| 19:1-4, 13-18 | 127      |
| II Kings      |          |
| 4:8           | 128      |
| 17:6-8        | 128      |
| Nehemiah      |          |
| 2:1-8, 17     | 131      |
| 7:1           | 131, 132 |
| 8:1-6, 8, 12  | 131, 132 |
| 9:1-3         | 129      |
| Psalms        |          |
| 145:10-19     | 93       |
| Proverbs      |          |
| 2:1-9         | 94       |
| Isaiah        |          |
| 6:1-8         | 319, 320 |

|                    |          |
|--------------------|----------|
|                    | 152, 153 |
| Mark 2:10-11       | 150      |
| Mark 4:26-29       | 243      |
| Mark 8:33          | 239      |
| Luke 1:30-31       | 149      |
| Luke 2:1           | 218      |
| Luke 2:51          | 140      |
| Luke 4:1-15        | 343      |
| Luke 19:10         | 342      |
| Luke 23:14-15      | 343      |
| Luke 24:3          | 343      |
| John 1:29          | 246, 305 |
| John 3:16          | 365      |
| John 3:36          | 365      |
| John 5:24          | 78, 309  |
| John 5:46, 47      | 179      |
| John 6:38          | 343      |
| John 7:7           | 342      |
| John 12:26         | 237      |
| John 12:31         | 39       |
| John 12:41         | 302      |
| John 14:30         | 39       |
| John 16:7          | 38       |
| John 16:12-15      | 204      |
| John 19:30         | 77       |
| John 20:19         | 105      |
| John 21:15         | 105      |
| Acts 1:15-16       | 38       |
| Acts 13:38-39      | 74       |
| Acts 15:13-18      | 308      |
| Romans 1:11        | 370      |
| Romans 3:20        | 270      |
| Romans 5:9         | 215      |
| Romans 7:18        | 270      |
| Romans 7:25        | 279      |
| I Corinthians 1:18 |          |
|                    | 79, 272  |
| I Corinthians 1:21 |          |
|                    | 272      |

|                  |            |
|------------------|------------|
| 9:2              | 354        |
| 9:3, 6, 7        | 354        |
| Jeremiah         |            |
| 18:1-17          | 132, 133   |
| 38:5-13          | 130        |
| Malachi          |            |
| 3:1-3            | 161        |
| 16:17            | 161        |
| Matthew          |            |
| 5:13-16          | 352        |
| 5:43-48          | 352        |
| 9:1, 9-13, 18-26 | 24, 25     |
| 10:1, 5-8        | 26         |
| 11:25-30         | 27, 28     |
| 13:44-66         | 28         |
| 14:13-21         | 29         |
| 16:13-17         | 30, 31     |
| 17:1-8           | 31, 32     |
| 18:21-35         | 61, 62     |
| 19:16            | 63         |
| 19:17            | 63         |
| 19:21            | 63         |
| 19:22            | 63, 64     |
| 19:23-26         | 64         |
| 19:29            | 64         |
| 21:6-16          | 66, 67     |
| 25:31-46         | 64, 65, 66 |
| 26               | 67         |
| 27:1-56          | 67, 68     |
| 27:62-28:9       | 91, 92     |
| Mark             |            |
| 1:14-15          | 164        |
| Luke             |            |
| 1:26-33          | 354        |
| 2:1-20           | 355, 356   |
| 2:51-52          | 287        |
| 4:16-21          | 164, 165   |
| 10:25-28         | 285        |
| 10:29-35         | 285, 286   |
| 10:36-37         | 286        |
| 10:38-42         | 288        |
| 12:16-21         | 350, 351   |

|                         |          |
|-------------------------|----------|
| I Corinthians 1:23      | 73       |
| I Corinthians 15        | 111      |
| I Corinthians 15:58     | 236      |
| II Corinthians 5:16     | 38       |
| Galatians 2:8           | 279      |
| Galatians 4:19-21       | 245      |
| Galatians 5:17          | 279, 307 |
| Ephesians 1:7           | 74       |
| Ephesians 3:1-13        | 15       |
| Ephesians 3:20          | 268, 269 |
| Ephesians 4:17-24       | 5        |
| Ephesians 5:3-15        | 115      |
| Ephesians 3:14-19       | 16, 17   |
| Ephesians 5:22-33       | 116      |
| Ephesians 6:6-9         | 117      |
| Ephesians 6:10-12       | 238      |
| Ephesians 6:10-20       | 80       |
| Philippians 1:16        | 219, 220 |
| Philippians 1:12-30     | 185, 186 |
| Philippians 2:17-30     | 345, 260 |
| Philippians 3:1-19      | 279, 280 |
| Philippians 3:10-19     | 311, 312 |
| Philippians 3:20        | 246      |
| Philippians 4:9         | 246      |
| Philippians 4:10-19     | 275      |
| Colossians 1:13         | 243      |
| Colossians 1:15         | 204      |
| Colossians 2:9          | 305      |
| I Thessalonians 4:16-17 | 209      |
| I Timothy 2:5           | 305      |
| I Timothy 4:1-7         |          |

|                     |               |
|---------------------|---------------|
| 18:18-24            | 351           |
| 24:44-47            | 166           |
| John                |               |
| 17:20-23            | 323           |
| Acts                |               |
| 5:29-42             | 166, 167      |
| 10:22-29, 34-43     | 356, 357, 358 |
| 11:21-30            | 321, 322      |
| 12:24-13:4          | 321, 322      |
| 15:22-29            | 323, 324      |
| 16:13-15            | 290           |
| Romans              |               |
| 12:3-18             | 317, 318      |
| I Corinthians       |               |
| 13:4-13             | 288, 289      |
| II Corinthians      |               |
| 3:1-8               | 94            |
| Galatians           |               |
| 4:4-5               | 162           |
| Ephesians           |               |
| 5:5, 15-21          | 319, 320      |
| 5:22, 25            | 287, 288      |
| 6:1-40              | 287, 288      |
| Philippians         |               |
| 2:9-18              | 324           |
| I Timothy           |               |
| 2:1-4               | 353           |
| 3:3-5               | 168           |
| 6:9-10              | 169           |
| 6:11-16             | 169           |
| II Timothy          |               |
| 1:1-6               | 290, 291      |
| 3:14-15             | 290, 291      |
| Titus               |               |
| 2:1-4               | 291           |
| 2:11                | 291           |
| 2:12                | 291           |
| I Peter             |               |
| 2:13-17             | 352, 353      |
| 4:12-16             | 170           |
| II Peter            |               |
| 1:21                | 94            |
|                     | 39, 40, 337   |
| II Timothy 1:12     | 269           |
| II Timothy 3:1-5    | 339           |
| II Timothy 3:1-7    | 40            |
| II Timothy 16, 17   |               |
|                     | 344, 363      |
| II Timothy 4:1-4    | 339           |
| II Timothy 4:3-4    | 40            |
| Titus 2:12          | 39            |
| Hebrews 1:1-5       | 302           |
| Hebrews 1:3         | 302           |
| Hebrews 1:6-12      | 300           |
| Hebrews 1:13-14     | 300           |
| Hebrews 2:1-4       | 300           |
| Hebrews 2:4-18      | 76, 300       |
| Hebrews 4:12        | 178           |
| Hebrews 7:7         | 301           |
| Hebrews 7:21        | 301           |
| Hebrews 7:22        | 301           |
| Hebrews 7:25        | 268, 369      |
| Hebrews 8:6         | 301           |
| Hebrews 9:23        | 301           |
| Hebrews 10:12       | 302           |
| Hebrews 10:34       | 306           |
| Hebrews 10:38       | 306           |
| Hebrews 11:4        | 246, 258      |
| Hebrews 11:16       | 301           |
| Hebrews 11:17, 19   |               |
|                     | 149, 150      |
| Hebrews 18:2        | 269           |
| James 5:17, 18      | 273           |
| I Peter 2:24        | 72            |
| I Peter 3:18-19     | 72, 246       |
| II Peter 1:20       | 277           |
| Revelation 19:11    | 277           |
| Revelation 20:13-14 |               |
|                     | 277, 278      |
| Revelation 25:8-10  | 277           |



# Some Combination Numbers and their Significance

BY THE EDITOR

The number twenty is the number of expectancy and waiting. It is the double of ten and is therefore connected with testing.

Twenty years Jacob waited to get possession of his wives and property (Gen. 31:38-41).

Twenty years Israel waited for deliverance through Samson (Judges 15:20, 16:31).

Twenty years the ark of the covenant waited at Kirjath Jearim (I Sam. 7:2).

Twenty years Solomon waited for the completion of both houses (I Kgs. 10:9, II Chron. 8:1).

The number twenty-four is the double of twelve and it seems to be associated with heavenly government and worship.

In the earthly tabernacle there were twenty-four courses of priests (I Chron. 23). The earthly tabernacle was patterned after the heavenly.

Twenty-four courses of singers were engaged in the temple service (I Chron. 25).

Twenty-four elders are associated with the throne of God (Rev. 4).

Forty is the multiple of ten and four, and it is associated with earthly testing. This number has many occurrences, and some are quite familiar to us.

The length of the deluge was forty days (Gen. 7:17).

The children of Israel were tried and tested in the wilderness forty years (Deut. 8:2-5; Acts 13:18).

Forty days Moses was in the mount after Israel's sin of worshipping the golden calf (Deut. 9:18, 25).

The life of Moses was divided into three periods of forty years each. In Egypt (Acts 7:23), in Midian (Acts 7:30), and in the wilderness.

Israel endured the testing of bondage for forty years under the Philistines (Judges 13:1).

For forty days the spies searched out the land. This ended in the sentence of Israel to forty years in the wilderness (Num. 13:26, 14:24).

Elijah fled from Jezebel and spent forty days and nights in hiding in Horeb, the mount of God (I Kgs. 19:8).

Jonah in warning the city of Ninevah, gave that city forty days to repent (Jon. 3:4).

The prophet Ezekiel lay on his right side forty days to symbolize the forty years of Judah's transgression (Ezek. 4:5).

Jesus was tested in the wilderness forty days (Matt. 4:2).

Jesus was seen of the disciples forty days after His resurrection (Acts 1:3).

The number one hundred and fifty-three occurs but once in the Scripture but it is not without significance. In the miraculous draught of fishes one hundred and fifty-three were caught in the net (John 21:11). This was a symbolical action. In the Scripture symbolism, fish stand for men (Matt. 4:18-19). Amongst the multitudes who received blessing from Christ, there are recorded one hundred and fifty-three special individual cases through His ministry of preaching and healing. It is significant that this action should come at the close of His ministry.

## REIGN OF CHRIST

Continued from page 48

When the Gentile lease of power runs out, government is taken from them and the judgments of the great tribulation greatly reduces the population of the earth, but after all, many shepherdless peoples remain

to pass immediately under the reign of Christ (Zech. 14:16; Rev. 11:15; Matt. 24:22). We should learn to distinguish between GOVERNED nations and SAVED nations. There will be both as the millenium advances. All the nations will be under the government of Christ—they must submit to the rod of iron (Ps. 2:8 9; Rev. 2:26 27), but salvation is a matter of choice. At the close of the thousand years many hearts are ready to follow the leadership of Satan—Adam's seed always fails. We write these things to induce a re study of millennial times. This study closes this series.

## STUDIES IN GALATIANS


Continued from page 45

to believe. It was not so with Paul: the gospel which he preached had wrought powerfully in his own life—so powerfully that the very transformation which he experienced becomes evidence of the supernatural character of the Gospel which produced this transformation.

"Climb to the treasure house of blessing on the ladder made of Divine promises. By a promise as by a key open the door to the riches of God's grace and favor."

—A. B. Simpson.

## Baker Book House



NEW  
AND  
USED  
RELIGIOUS  
BOOKS

Catalogs free  
Libraries purchased

1019 WEALTHY ST., S. E.  
GRAND RAPIDS 6, MICHIGAN

## BOYS AND GIRLS EDUCATED TOGETHER



Campus life at John Brown University brings America's finest young men and women in normal Christian, social and scholastic relationships.

Realizing the necessity of boy and girl relationship in the normal life of the youth of today, this university has designed courses of special interest to young women as well as vocational and commercial training for both men and women.

Homemakers' courses of interest to girls include Music and Home Economics — Dress Styling and Foods.

### ACADEMIC, VOCATIONAL AND BIBLE COLLEGES

#### —Courses—

Business and Accounting  
Journalism and Printing  
Electricity and Radio  
Mechanics and Engineering

Agriculture  
Aeronautics  
Bible Classes  
Music School

#### —Facilities—

5000 Watt Radio Station  
Print Shop  
Laboratories  
Diversified Farms

Airfield  
Classrooms  
Concert Halls  
Machine Shops

Training men and women for living that counts.

"America's  
First University  
of  
Vocational  
Specialization"

## JOHN BROWN UNIVERSITY

JOHN E. BROWN, LL. D., President

SILOAM SPRINGS, ARK.

"The Heart of the Beautiful Ozarks"

Non-profit,  
evangelical schools  
serving America's  
finest youth the  
year 'round.



# HELPS

# FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## HOW TO KNOW GOD'S WILL

When I was crossing the Irish Channel one dark starless night, I stood on the deck by the captain and ask him, "How do you know Holyhead Harbor on so dark a night as this?"

He said, "You see those three lights? Those three must line up behind each other as one, and when we see them so united we know the exact position of the harbor's mouth."

When we want to know God's will there are three things which always concur—the inward impulse, the Word of God, and the trend of circumstances! God in the heart, impelling you forward. God in His Book, corroborating whatever He says in the heart; and God in circumstances, which are always indicative of His will. Never start until these three things agree.—F. B. Meyer.

## UNANSWERED MESSAGE

As the long train was standing at a station one of the trainmen gave a hand signal from the platform to the engineer to proceed. But the train did not start. The man gave the go signal with his handkerchief once, twice, three times, but no response. His patience seemed sorely taxed, when finally a sound of the whistle indicated that the signal was recognized and the ponderous train began its rumbling motion.

What had been the trouble? Evidently the engineer had been giving his attention to other matters—some adjustment about the engine probably. And it was a vain thing to send a message to a man who was so occupied that he could not receive it. And we thought of the many times our Heavenly Father has signaled to us and received no response. We were giving attention to other things and were unaware that he was trying to attract our attention.—

—Religious Telescope.

## THE PROOF OF THE PUDDING

A hungry beggar cannot satisfy his hunger by smelling good food or rubbing his nose against the window of a restaurant. He must eat to be satisfied.

It is not enough to believe that God is love. The gift of His love, the Lord Jesus, must be received into the heart. It is not enough to peep into God's banqueting house and admire or long for the wonderful provisions of His grace at a distance. **You must GO RIGHT IN and partake.** It is of little value to see the Promised Land afar off and wish you were enjoying

the milk and honey. You must enter in by faith.

Most people believe that Christ "is able to save to the uttermost", but comparatively few put their belief in to action and definitely trust the Lord to do it for themselves. It is a perilous thing to go on hoping and praying that sometime and somehow you will ultimately become a true Christian. That privilege may be yours now, but "Ye must be born again".

—Selected

## IN THE HANDS OF THE POTTER

An evangelist visited a man in a pottery district who, in his younger days, had been an infidel. The visitor gazed upon two magnificent vases contained in a glass case. "What lovely vases!" he remarked. "I suppose they are very valuable?" "Yes," was the reply. "How much would you sell them for?" With a shake of the head, the man turned to his questioner. "All the money in the world wouldn't tempt me to part with either of them," he answered. Years ago I was a drunkard, a gambler; one who sold his soul to the devil. One day I was persuaded to attend a revival meeting. I did so, and on going home I passed a rubbish heap. I saw there a piece of clay. Evidently some one had thrown it away as being useless. I picked it up, took it home, kneaded it and molded it. Then I went to the wheel, and out of that worthless piece of clay I made those two vases. I thought to myself that if I could do such a thing as that, then God could do so with me. And thereafter I placed myself into His hands, and He has made me a new man."

—Christ's Ambassadors.

## THE LIGHTHOUSE IN THE DESERT

For the lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters (v. 17a). Most lighthouses are on rocks and dangerous places in the water. Practically all lighthouses seem to say, Stay away from here. Danger! I know of a lighthouse that says just the opposite, for it says, Come. This lighthouse is in the middle of the Arizona Desert. There is no water to be had for over thirty miles in every direction, but just where that lighthouse stands there is a well. So there is a light there at night to let thirsty people know where the well of water is. The tower in the daytime and the light at night say, Here is water. Isn't that like the Lord Jesus who in the midst of a desert

would stand and cry, "If any man thirst, let him come unto me, and drink"? Where else could you go for living water but to the Lord Jesus? The Gospel is still calling to all, "Whosoever will, let him take the water of life freely."

—From Good News.

## "MY OLD BIBLE"

Though the cover is worn,  
And the pages are torn,  
And though places bear traces of tears.

Yet more precious than gold  
Is the Book, worn and old,  
That can shatter and scatter my fears.

When I prayerfully look  
In the precious old Book,  
Many pleasures and treasures I see,  
Many tokens of love  
From the Father above,  
Who is nearest and dearest to me.

This old Book is my guide,  
'Tis a friend by my side,  
It will lighten and brighten my way;  
And each promise I find  
Soothes and gladdens my mind  
As I read it and heed it today.

—Selected

What great things have come to those who have looked to Him in faith believing. A 15-year-old lad looked to Jesus and later became the world's greatest preacher—Spurgeon.

A Boston shoe clerk looked to Jesus and later became the mighty evangelist—Moody. These men did not stop at merely looking; they were men of action, with a burden for unsaved souls. God used them. They were just ordinary young men, but by looking unto Jesus, they became extraordinary. No more brilliant than others, but they had a great ambition to BE what God wanted them to be, to use their ONE talent for His glory in winning souls to Him.



## Train Here for

### EFFICIENT CHRISTIAN SERVICE

In this ideal location amid inspiring Christian fellowship—you can prepare to "Go somewhere for the Lord", to win souls and live a spirit-filled life. Faculty of spiritual men and women. Complete courses in Missions, General Bible, Music and Teacher training. Learn to use God's word efficiently. Excellent recreational facilities in 4-acre campus and gymnasium. Comfortable home atmosphere. Expenses reasonable. Start training here for God's work. Summer school during June.

★ EX-SERVICE  
MEN • WOMEN  
This School Approved  
Under G.I. Bill of  
Rights and Veteran's  
Rehabilitation Pro-  
gram. Get These  
Benefits Here.

Write for catalog. Address  
Dr. Walter L. Wilson, Pres.

## The KANSAS CITY BIBLE COLLEGE

P. O. Box 7035, Dept. G Kansas City 13, Mo.

The  
CHRISTIAN  
SCHOOL IN THE  
HEART OF  
AMERICA

GRACE AND TRUTH



# D. B. C. AT HOME AND ABROAD

Howard Johnson, former student, after spending two and a half years with the air force in Sidney Australia, and was through the New Guinea, Okinawa and Korea campaign is now at his home in Ft. Worth, Texas. Mr. Johnson possesses eight Battle Stars and the Presidential Citation. The past year he served as supervising chaplain. He reports that a revival was held by eighth Army Chaplain and the Native Methodist Church in the Town Square at Lingayen, Luzon.

Miss Katherine Harder, former student, who is now making her home in Kansas City, Missouri sends greetings. She praises the Lord for restoring her back to health and that she is now able to work for Him every day. Visits are made in the homes and to different hospitals each week. They have the privilege of speaking to every patient. Flannel-graph lessons are also given in the wards and to the children.

Greetings were received from Hazel Leigh Parcel ('36) and Joy and Happy. They are praying that they will be able to reach Africa by spring. Let us join them in prayer that this will be possible.

Welcome visitors at the College recently were Mr. John McKown, who has faithfully served the Lord at D.B.C. and is now living at Paonia, Colorado, Rev. Max Kronquest ('37) and Mrs. Kronquest, former student, and son Gary Kem, of Santa Fe, New Mexico, Rev. and Mrs. Alvin Cassens ('40 and '29) from St. Francis, Kansas, and Rev. Henry Dahl ('35) and Mrs. Dahl, former student, of Meeker, Colo.

Seasons Greetings were received from many of the Alumni and friends, Rev. and Mrs. F. D. Stevens, Mr. and Mrs. Arthur Bailey, Rev. and Mrs. C. A. Clark and sons, Marjorie and Warren Lee, Betty Newman, Elsie Mott, Verna Van Wingerden, J. M. McKown, Rev. and Mrs. Paul Leasure and Lonnie, and Mr. and Mrs. Charles Johnson and family.

Isabelle Roberts and Blanche Howes (former students) are now serving the Lord in Whitehall, Montana. They have three children's classes, a study hour for juniors, and a young people's fellowship hour and they also visit in the hospital. One day a week they go to Butte to have a class and they are looking for-

ward to new openings to give forth the Word. The Lord is richly blessing their labor for Him. Many have come to know Him as their Saviour and are living for Him.

Violet Anderson ('39) associated with the Missionary Gospel Fellowship is stationed in Yuba City, and is in charge of the Migrant Camp there and in Gridley. They have a large Sunday School and many souls are being saved. She also teaches many outside classes.

Doris Van Wingerden ('42) has been in El Salvador, Central America for one year. She praises the Lord for the opportunity of serving Him. This is vacation time and they are

having vacation Bible Schools. She is keeping very busy with her work and lessons in Spanish.

Mr. A. D. Weber and Mrs. Weber (Edith Cook, former student) are making their home in Indianapolis. They are keeping quite busy with four fine boys, the youngest being six months old.

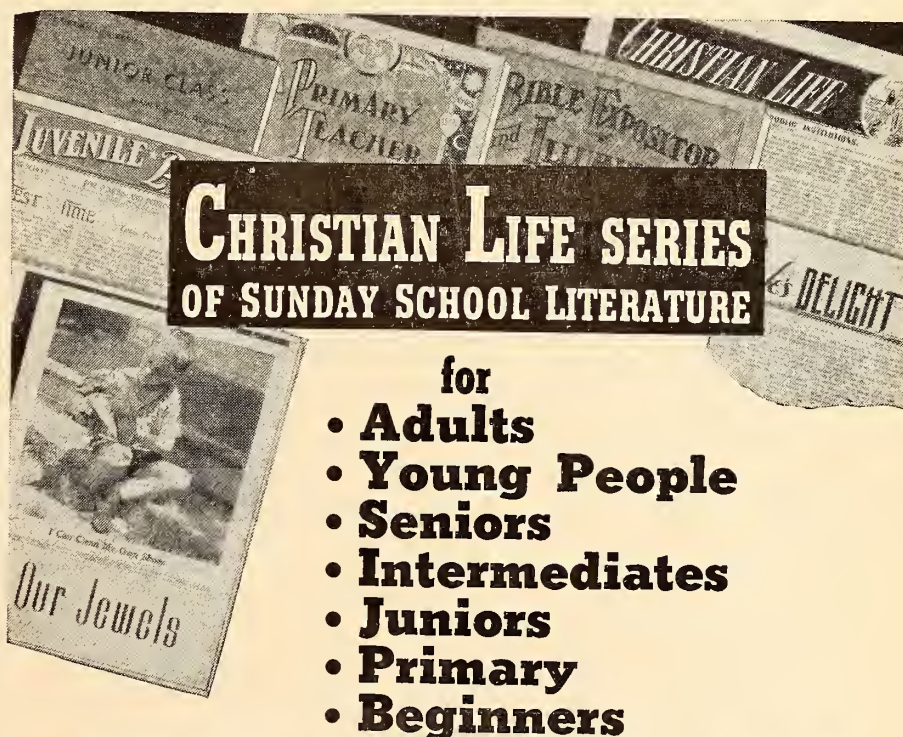
★ ★

## BORN

A son, John Paul, to Mr. Maddox and Mrs. Maddox (Harriet Holgate, former student) on December 2, 1945, at La Sierra, California.

A son, Samuel Arthur, to Rev. and Mrs. Charles Johnson ('35 and '41) on December 18, 1945 at Paonia, Colorado.

Please patronize "Grace and Truth" advertisers.



**CHRISTIAN LIFE SERIES  
OF SUNDAY SCHOOL LITERATURE**

for

- Adults
- Young People
- Seniors
- Intermediates
- Juniors
- Primary
- Beginners

## FAITHFUL TO GOD'S WORD

Lesson Quarterlies sought and loved by many. Cover every Department and follow the International Lesson topics. Also Leaflets and S. S. Papers.

### The Bible Expositor and Illuminator

A full and complete Lesson Commentary. 192 pages—3 Monthly Parts each quarter—768 pages a year. Each Lesson carefully introduced and treated verse by verse. A wide variety of valuable suggestions. All the material is Christ-centered.

★ Write for Sample Lesson

**UNION GOSPEL PRESS, Cleveland, Ohio**



## With the New Books



**AS THE SMALL RAIN**, by Bob Jones Jr. Published by Zondervan Publishing House, Grand Rapids, Mich., Price \$1.50 in cloth.

The book contains 98 messages which were formerly published in the column, "A Look at the Book," in the Fellowship News. These are precious gems from the Scriptures that will delight pastors and preachers. Each one of the messages is climaxed with an appropriate poem. The book makes excellent devotional reading.

**MOVIES AND THE CONSCIENTIOUS CHRISTIAN**, by Paul S. Rees. Published by the Zondervan Publishing House, Grand Rapids, Mich. Price, 25 cents in paper.

A splendid book dealing with the personal Christian life and the behaviour of the Christian. It is free from ranting and overstatement. It faces the movie question in a sane, balanced manner. The movies are tested by the tarnished talent, the rotten spots in the best films, and by the effects that accompany them. The author claims (and he is right) that the movies are contributing to crime, violence, sex delinquency, juvenile delinquency, the breakdown of the ideals of love, marriage, honesty, industry and sobriety, the weakening of the pillars of society, and the widespread disregard of the Lord's day.

**BIBLE PROBLEMS, GAMES AND QUIZZES**, by Mabel Hansen. Published by Zondervan Publishing House, Grand Rapids, Mich. Price, 35 cents in paper.

Another valuable book by the author of "Guess my Name," "Bible Quiz Programs," "Scripture Quiz Book," and "Bible Games." We have them all, and this new one is just as indispensable. Valuable for the Sunday School superintendent, teacher, Vacation Bible School worker.

**SPURGEON'S ILLUSTRATIVE ANECDOTES**, by David Otis Fuller, Chaplain, U. S. Navy. Published by Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.25 in cloth.

Fresh, vivid illustrations used by the "Prince of Preachers." This book is well edited and should be a great boon to teachers and preachers of the Word of God. The book is well arranged and the material is carefully and completely indexed.

**THE MARVELS OF GRACE**, by Oswald J. Smith. Published by Marshall, Morgan and Scott of London and Edinburgh. Price, \$1.00 in cloth.

Thirty-six chapters on the marvels of grace by a preacher of the grace of God. Some of the chapters are, "Which Church Saves?", "Are You Sure?", "Does your Religion Save?", "Does Baptism Save?", "The 'Haths' and the 'Hathnots'", "Is This the End?", "The Great Words of Conversion," and the "Great Words of Salvation." This book has a real message. In a day when the message of salvation by grace is not too frequently heard, the refreshing and life-giving message of this book is urgently needed.

**THE SECOND COMING OF JESUS**, by M. R. De Haan, M. D., Published by the Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.50 in cloth.

The keynote of the book is sounded in the opening sentences: "The darker the day, the brighter the blessed hope of the Christian shines." The messages will thrill the reader. The book is exceedingly well written. The author shows a good knowledge of the laws of Bible interpretation. He rightly divides the Word. His chapter of the "Mysteries of the Kingdom," dealing with the parables of Matthew, is exceptionally good. He does not confuse Israel with the Church. The presentation is simple. The events of prophecy are placed in chronological order. The book will be found highly valuable to those who study prophecy.

**REVIVAL APPEALS**, by John R. Rice. Published by the Sword of the Lord Publishers, Wheaton, Ill. Price \$1.50 in cloth.

Sixteen strong evangelistic sermons preached by Dr. Rice, whom thousands have recently heard in Buffalo and Cleveland evangelistic campaigns, in which there were hundreds of professed conversions. One sermon in the book has been printed in about four million copies, in four different languages. These messages are calculated to kindle revival fires in the heart of the reader.

(The above books may be purchased from the Bible College Book Store, 2011 Glenarm Place, Denver 5, Colorado).

## Revival Appeals

Here is a book of 16 chapters of evangelistic messages that have been mightily used of God. A book you will want to give or lend to the unsaved or place in the home of a Christian. Jacket pictures audience of 3,767 in Cleveland, Ohio hearing Dr. John R. Rice.

Price ..... \$1.50

## The Second Coming of Jesus

By M. R. De Haan, M. D.

The mention of Dr. De Haan's name will of course bring to mind his widely read book the "Chemistry of the Blood." "The Second Coming of Jesus" is an important contribution to Christian literature.

Price ..... \$1.50

## As The Small Rain

By Bob Jones Jr.

This volume contains 98 brief sermons that are well outlined with striking illustrations.

Price ..... \$1.50

# BIBLE COLLEGE BOOK STORE

20th at Glenarm Place  
Denver, Colorado

Mail us your needs. We will  
rush them to you.





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD



SAM BRADFORD

## A People Finding a Homeland

March 3, 1946

Lesson Text: Joshua 1:1-4; 23:1-11  
24:14, 15, 24, 28.

The heading of this lesson would suggest that the experiences of Israel were common experiences of Primitive peoples as they sought a homeland. There is nothing further from the case. This history is the story of God's dealing with His CHOSEN PEOPLE.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Josh 24:15).

The events of this lesson occurred somewhere near fourteen hundred B. C. and closed with the death of Joshua about 1370 B. C. The book of Joshua opens with events occurring east of the Jordan, before Israel entered the promised land. The book closes with the people having crossed the Jordan, conquered Jericho and other cities, and encamped at Shechem.

After centuries of slavery in Egypt, the people of Israel were delivered by the judgment of God which culminated in the night of death, the passing of the death angel, and sacrifice of the lamb whose shed blood was sprinkled upon the doorposts and lintels of the Hebrew homes over which the Death Angel passed without harm. By the miraculous provisions of God they were led across the Red Sea, through the wilderness to Kadesh Barnea where they rejected the counsels of God and received the advice of the ten faithless spies who reported that the land of Canaan could not be taken by the people of Israel, regardless of what God said to the contrary. As judgment upon these faithless people, God pronounced the sentence of death upon all who were of age to bear arms. For forty years Israel wandered in the wilderness during which time all the men of the tribe, except Joshua and Caleb who had stood against the ten spies at Kadesh

Barnea, had died in the wilderness. Even Moses who had given assent to that act of faithlessness was denied the privilege of entering the promised land. He was given one look from the top of Mount Nebo, then died and the angels buried him. It is here that the story written in the book of Joshua begins.

### LESSON OUTLINE

#### I. GOD'S COMMISSION.

The law was given to Moses and Moses portrays the law. The name Joshua is the Hebrew equivalent of Jesus. Thus it is portrayed that the law—Moses—could not lead the people of Israel to victory and peace in the promised land. God chose Joshua—Jesus—to lead the people of Israel out of the wilderness, across Jordan and into the land that God had already given to them. The promise found in the first four verses of this lesson are no more real than the promises that were given to Moses and the people of Israel before they turned back at Kadesh Barnea. God's great works have always been led by men who were commissioned of God. When God has a great work to do, He looks for a man that He can make great in faith.

#### 1. A Command—God commissioned by:

"Arise, go over this Jordan" (Josh. 1:2).

The occasion is the death of Moses. The command is go forward. Moses, a great leader though he was, was not indispensable. God's commission of Joshua is based on the death of Moses, "Moses, my servant, is dead; now therefore".

#### 2. An old promise.

God's former promise, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (Josh. 1:3). God's dealing with Joshua was not a new dealing. He had dealt thus in promise to Moses. His promises were "of old".

#### 3. A new promise.

"From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be

your coasts" (Josh. 1:4).

As verse 3 renews the promise of Moses, so verse 4 makes a new promise and sets forth the future. God's promises are the same yesterday, today and forever.

#### II. GOD'S INSTRUCTIONS.

##### 1. Remember the promise of God.

(Josh. 1:5-6).

The blessing of God's promise was dependent upon meeting God's conditions, so these two verses are tied together by "therefore". All of God's promises are contingent upon conditions. Salvation is free, if we "believe". If Israel had remembered the promises of God at Kadesh Barnea, the judgment of the Wilderness would not have been their portion.

##### 2. "Be ye Separate"

(Josh. 1:7).

It is well to remember that the experience of Israel is typical of the experience of the individual Christian. All the admonitions to the children of Israel are applicable to the individual Christian. This verse and others of the Old Testament may not line up with what many people earnestly propose in international relations, but God knows that the only way to protect His people in their purity of faith was to keep them from fellowship with heathen nations throughout Canaan.

##### 3. "Cleave unto Jehovah your God"

This admonition is exclusive as well as inclusive. It might be read "Cleave only unto Jehovah your God".

Verse 9. Jehovah is strong but man is weak.

Verse 10. Man plus God is equal to a thousand men.

Verse 11. God only is sufficient.

#### III. GOD'S CHALLENGE.

God's challenge always demands man's decision, and to man is given the will to obey or disobey.

##### 1. "Fear God"



Verse 14. The first foundation stone upon which we must build our structure to receive the blessing of God is "reverence" or "fear" of God. God could not bless Israel unless Israel revered God.

2. "Serve Him in sincerity and in truth."  
(Josh. 24:14)

Israel was either to serve or bear the consequence of disobedience. They were now in the place of blessing, surrounded by all that God had promised them, overshadowed by the power of God and undergirded by his strength. Blessings were crowded upon them. All the land was theirs. The second condition of blessing was service.

3. "Put away the gods which your fathers served on the other side of the flood"  
(Josh. 24:14).

God will have no competition in the hearts of His people. Israel could not serve God and serve the gods which their fathers worshipped. **THE CHALLENGE** "Choose ye this day whom ye will serve" (Josh 24:15).

God proposed great blessings and man could either meet the conditions and be blessed or reject the conditions and be cursed.

### THINKING THROUGH THE LESSON

Joshua's weapons were not carnal. They were two-fold:

1. The eternal word (Josh. 1:5).
2. The written word (Josh. 1:8).

His weapons were Jesus and the Bible.

There is deceit in the spiritual life when man says "my rule of faith is the teaching of my church, my creedal statement, the word of the head of my church". There is victory when he says "the foundation of my faith is Jesus and the Bible".

Moses was a servant in the wilderness. Joshua was a son in the land of promise. The servant is moved by commandment—the son is moved by fellowship. The subject of the Book of Deuteronomy is the wilderness; the subject of Joshua is the land. Most Christian people in this life are satisfied to be servants in the wilderness, but a few press on to be 'sons' in the land.

As the Red Sea pictures death to sin, so the Jordan pictures death to self. God gave no challenge to the people in the wilderness for they were not ready. They were still living unto themselves. When they

were willing to cross Jordan and enter the promised land, they were fit to receive the challenge to:

1. Fear God.
2. Serve God.
3. Separate from other gods.

This was a call for the dedication of the total man (Josh. 24:24). The people of Israel promised two things:

1. We will serve.
2. We will harken.

They did not promise to put away the gods of their fathers. Throughout the history of Israel, it was the presence of those heathen gods which robbed the children of Israel of their blessings. So it is in the Christian's life. Many are willing to serve God and willing to listen to His words, but

are not willing to put away the strange gods of their hearts. Jesus said "Ye cannot serve God and mammon".

### SOLID FACTS

The man who loves the wilderness loves the presence of death. The man who loves the promised land, loves life. Between the two lies the Jordan—death to self.

It is a sad commentary on the intelligence of mankind that for centuries failure to serve God has resulted in sorrow, loss and death. Service to God has resulted in happiness, gain and life. Still man is prone to turn from the service of God to the idols that stand with death in their outstretched hands.



## A People in Confusion

March 10, 1946

Lesson Text: Judges 2:7-23; 7:2-8.

"And they forsook the Lord and served Baal and Ashtaroath. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed" (Judges 2:13-15).

The period of the judges extended from shortly after the death of Joshua to the beginning of the monarchy under King Saul. That time was about from 1375 to 1095 B. C.

This lesson could be more properly named "A People in Sin". Confusion is not the proper word to use when the individual or nation turns from God to worship created beings, world or pleasures and property of the present world. This lesson portrays the people of Israel in sin. Of course, when individual or nation is in sin, confusion is the result.

### LESSON OUTLINE

#### I. A SINFUL PEOPLE

(Judges 2:7-15)

It will be remembered in the former lesson that Israel promised to serve God and to harken unto His voice. However, they kept in their hearts the worship of other gods. This could lead to only one conclusion—forgetting Jehovah God. So after Joshua and the generations that served with him as guide, there arose (verse 10) "another generation after them which knew not Jehovah nor yet the works that He had wrought in Israel." Here was failure.

1. Joshua's generation failed to teach their children.
2. That generation had failed to

learn of God. Whether the fault lay with the parents or with the children the cause of Israel's fall was ignorance of God. The result of ignorance of God follows in regular sequence:

1. God is forsaken.
2. Other gods are worshipped.
3. The anger of God is raised.
4. The chastening hand of God falls.

#### II. A MERCIFUL GOD.

(Judges 2:16-20).

The grace of God is so marvelously portrayed here that our hearts grow humble. Again and again he raised up a judge—a man chosen by God to lead the people. He was with this judge and delivered the people of Israel "from the hand of the people that despoiled them". In spite of God's mercy and grace Israel continually went after other gods "to serve them and bow down unto them". "They ceased not from their doings nor from their stubborn ways". Even through all this God did not cast them away for he had chosen them in Abraham to be His people..

#### III. GOD'S DELIVERANCE.

(Judges 7:2-8).

God's deliverance was through a three-fold plan.

1. A CHOSEN LEADER. Gideon was fearless and zealous but he was humble. **HE WAS FEARLESS** (Judges 6:11) when he defied the Midianites and prepared his grain in a winepress. He feared not his own people (Judges 6:27-31). The fear mentioned in verse 27 was his knowledge that the men of his father's household would not permit Gideon's men to destroy the idol of Baal. He only feared failure. He



was not afraid of the consequences of obeying God. **HE WAS ZEALOUS.** All that God commanded, Gideon performed. **HE WAS HUMBLE.** (Judges 6:15) He had no consciousness of personal power. His humility made him willing to move at the command of God.

**2. A FEARLESS PEOPLE.** It was the law of Israel that a man with a fearful heart should not go to battle with Israel. So (Judges 7:3) the fearful ones were sent home. It is significant that when Israel was walking with God, all went to the battle, but when walking in ungodliness, two-thirds of the army went home because they were afraid.

**3. A ZEALOUS PEOPLE.** (Judges 7:5) God could not use those who considered kingdom work carelessly. Those who dipped or lapped the water with their hands and drank from the hand with their tongue were set aside as fit for the battle. Others who considered their personal needs or comfort above the emergency of the battle for God, laid aside their swords and with deliberation got down upon their knees to drink from the water, (verse 7) were sent home.

God chose the 300 men who had proven themselves in the test of fearlessness and in the test of zeal.

The story of the victory which wrought through these—the faithful 300—is a well known and a beautiful example of the deliverance by the hand of God.

## THINKING THRU THE TEXT

As the people of Israel joined the surrounding nations and corrupted themselves, immediately upon the death of the generation in which Joshua lived, so the Christian church immediately partook of heathenism and joined with the world upon the death of the apostles.

Six times in the Book of Judges it is recorded that the children of Israel did evil in the sight of the Lord. These passages are Chap. 3:7 and 12; 4:1, 6:1; 10:6; 13:1 and 7.

Defeat before God results from unbelief and from the want of a definite experience. This was a generation which had not known the wonderful works of God.

Judges 2:8. Joshua attained the same age as did Joseph (Genesis 50:26). Moses lived 120 years (Deut. 34:7). Jacob lived 130 years (Genesis 47:9) and Isaac lived 180 years (Gen. 35:28).

Verse 10. "And also all that generation were gathered unto their fathers:"

The place of departed saints in that day was the same as that in the story that Jesus told (Luke 16:22). "The beggar died and was carried by,

the angels into Abraham's bosom". The place of bliss in that day was paradise—awaiting the resurrection of Jesus Christ. "When he ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. 4:8).

Verse 10. If Israel had followed the commandments of God, the children would have known, for it was God's commandment that the children be taught the laws and to remember the praise of God.

Verse 12. "And they forsook the Lord God". Whether it be Israel or a Christian, when other God's are entertained in the heart there must come the choice of God or the other gods. (Judges 7:2) God is a jealous God and will not permit man to take the praise or credit for that which God accomplishes.

Judges 7:3. God was not disappointed when there remained but ten of the thirty thousand. He knew their hearts.

Verse 4. "The people are yet many". God desires humble dependence upon him, for He is able to save by many or by few.

Verse 6. He still was content when there remained but 300 men in the army. For salvation was not by the 300 but by God.

Verse 7. There is utter confidence in the promise of God for He knows His power. "And let all the other people go every man unto his place".

Verse 8. Between the host of Israel with its fearful and careless

soldiers and the camp of the Midianites there stood but 300 men—and God.

When Christ was in the boat asleep, that was perhaps the only boat on Galilee that could not have been sunk.

When He divided the loaves on the mountain, there was absolute assurance that there would be food for all.

When God's selection was complete and His plan formed there was utter safety for the people of Israel for the barrier of the hand of God was between them and the Midianites.

## SOLID FACTS

The surest way to unhappiness is rebellion against God.

The surest way to failure is to forsake God.

If we would be Gideons, we must learn to forget self and simply obey God.

Gideon saw himself in weakness so threshed his wheat in the winepress and hid it from the Midianites. He recognized the power of God and dared to challenge the entire Midianite army with a handful of men.

Any man can be a Gideon who will come out from the winepress and lead for God.

Thirty thousand Israelites were powerless without God. Three hundred were invincible when God stood in their ranks.



## Every-Day Life of A People

March 17, 1946

Scripture reading: Book of Ruth.  
Scripture Text: Ruth 1:8-17; 2:1-3; and 14-17.

The date of the events of this book cannot be determined exactly but may be placed anywhere between 1100 and 1200 B. C.

Moab is that great country east of the Dead Sea which is partly fertile which God gave to the descendants of Lot (Deut. 2:9 with Genesis 19:36-38). Bethlehem is the city of David, about five miles south of Jerusalem.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29).

## OUTLINE OF THE LESSON

### I. SORROW.

The experience of the family of Elimelech is a common experience of Christians who forsake the ways of the Lord and seek happiness and prosperity "out of the land", or in the world. The "Famine in the land" (Ruth 1:1) was only a famine of faith for God's supply is always plenteous. There is never lack of God's bounty.

He went with his wife and his two sons to dwell in Moab.

The nation of Moab was an enemy of Israel (Judges 3:12-14). The family lost first the husband (Ruth 1:4). The husband is the provider for the family. This was their first loss in the land of Moab. The two sons took wives of the women of Moab, then the two sons died. The two sons represent posterity and portrays the hopelessness in the land of Moab away from the land of promise. The third loss was the loss of Naomi's faith (1:8). Naomi had no testimony to lead her daughters-



in-law to the land of promise. She saw more in the land of Moab than she saw in the land of God. Her faith sank so low that she even recommended the gods of Moab above the God of Israel (1:5). The only ray of beauty in this first chapter is the beauty in the heart of Ruth, who seeing in Naomi that which was above the women of her own people, chose Naomi's fellowship, Naomi's home, Naomi's people and Naomi's God (1:16).

The deepest depth of Naomi's loss is in her accusations against God (1:20-21).

## II. HOPE.

In spite of Naomi's lack of faith, in spite of her complaining God was ready to bless when she "returned to the land". God led Ruth to the field of Boaz and she, having chosen Jehovah God, got her food from the hand of God in the field of the one who had the right and power to redeem her (3:9-13). Gleaning in the field of her redeemer she found his favor (2:8), his protection (2:9), water for her thirst (2:19), and food for her hunger (2:14) and abundant provision for her need (2:15-16).

## III. REST.

Chapter three is a beautiful chapter of the customs of that day and a chapter of deep spiritual teaching. Ruth had for a time been satisfied with the gifts and care that came from the hand of Boaz, but Naomi suggested a deeper and sweeter joy of union with Boaz himself. This portrays an important phase of Christian experience. At first, he is satisfied with Christ's forgiveness and blessings, but the spirit would awaken a deeper desire to be occupied with the Giver rather than with His gift, and the soul to hunger for intimate fellowship with the Redeemer Himself.

There was nothing immodest when Ruth claimed the protection of Boaz by placing herself at his feet in the position of a servant. This was a law and a custom of the time. To draw a portion of a kninsman's mantle over one was the legal way of claiming protection and redemption. Ruth chose a public place at the threshing floor where many people were present, but chose the cover of darkness to give Boaz liberty to act as he wished. God desires this boldness of faith (Heb. 4:16). To be timid, therefore, is to be disobedient to God and such timidity grieves His heart.

After claiming redemption, Ruth needed only to "sit still" (3:18). She "sat still" and wholly trusted Boaz. As a result of this trust he did that for her which was "exceed-

ingly abundantly above that which she asked or thought".

## THINKING THRU THE TEXT

In returning from Moab to Canaan, Naomi and Ruth crossed the same Jordan that Israel crossed representing for them as well as for the nation "death to self."

East of Jordan, in the land of Moab, Naomi lost all. West of Jordan in the land of promise, she gained much (4:14-17).

Naomi's husband's name meant "My God is King". Thus her first loss was her sense of God as King.

Naomi means "pleasant". She asked (1:20) that they call her Mara "bitter".

The two sons' names meant "sick" and "pining". The offspring or works of any whose eyes are turned from the land of promise to the land of Moab, will be "sick" and "pining".

Orpah (1:4) means "hind" or "fawn" which speaks of the carnal. She remained at Moab.

Ruth (1:4) means "friendship" or "beauty", speaking of the spiritual.

There is no place for friendship or beauty in Moab. These flower truly in the land of promise.

It would have been better for Naomi to have remained in the land of promise, than to have moved across Jordan to Moab and begged bread from the Moabites (1:6). Naomi heard that there was bread in

Bethlehem. It is strange that she discouraged her daughters-in-law from returning with her to share that bread. Christians like Naomi give a false testimony concerning God and His dealings with His people (1:20-21).

(1:22) Naomi and Ruth returned to Canaan at the time of the Passover when the lamb was sacrificed, for this was at the beginning of the barley harvest.

Boaz means "In him is strength". He typifies the risen Saviour.

(3:12) Boaz declared that there was a kinsman near than he, but (4:6) that nearer kinsman represented the law. Boaz represented the Saviour. The law could not redeem, but the Saviour. He paid the price of atonement for the whole world.

## SOLID FACTS

After the sin and confusion of the Book of Judges, the beauty of this story is refreshing. Ruth was redeemed in spite of Naomi. How often men find Christ in spite of the testimony of their Christian friends.

The road across Jordan from the land of Moab to the promised land is always open. There is always bread in Bethlehem.

Only those who are willing to glean in the field of the strong one will find his deepest blessings and receive his measures of barley to provide their riches.



# A People Gains National Consciousness

March 24, 1946

Scripture Lesson: I Samuel 1-7.

Printed Lesson: I Samuel 2:26; 3:1-4, 8-10, 19-21; 7:1-8, 13-16.

The events of this lesson fall somewhere within the 11th century B.C.

"And Samuel spake unto all the house of Israel saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines" (I Sam. 7:3).

The Two books of Samuel and the two books of Kings record the history of the kingdom of Israel in its outward aspects. In the Hebrew Bible "Kings" and "Samuel" are two books. Samuel was the first of the prophets (Acts 3:24) and the last of the

judges. In the history of Israel we find only the moral failure of man. God set up priests to lead the people, but those priests defiled his courts. He made judges to rule His people but they became idolators. He commissioned prophets but they with notable exceptions showed partiality, rebellion or self-will. He gave them kings, but those kings rebelled against God. He finally sent Him who was prophet, priest and king and they nailed Him to a cross.

## OUTLINE OF THE LESSON

### I. GOD'S PROVISION.

I Sam. 2:26; 3:1-4, 8-10, 19-21.

God's provision for Israel at the

## AGENTS WANTED

We need 500 Christian workers to sell our splendid religious line of Christmas cards, stationery, novelties, plaques, books, Bibles and other religious merchandise.

Send for our large agents catalog.

THE BOONE PUBLISHING CO.  
P. O. Box 200 Des Moines, Iowa



particular time of this lesson was a child who became a man. His provision for the sins of the world was a child who became Christ the Saviour. Samuel was sent to Israel at a time of Israel's deepest sin (I Sam. 2:12-17). Eli's sons were priests after him and even corrupted the worship of Israel. Samuel was truly God's provision for Israel.

1. He was born in answer to prayer (I Samuel 1:10, 15-17).
2. He was dedicated to the Lord before his conception (I Sam. 1:11).
3. His name denoted answered prayer (I Sam. 1:20).
4. He was given to the Lord for a special purpose (I Sam. 1:22).
5. He was given to the Lord in childhood (I Sam. 1:28).
6. He was chosen of God for special prophetic ministry (I Sam. 3:1-14).
7. The prophet Eli recognized the child as especially chosen of God (I Sam. 3:8).
8. All Israel recognized Samuel as God's prophet and leader (I Sam. 3:20).

## II. MAN'S SIN.

Israel's sin in this instance was the same as that which has plagued that nation throughout her history since Joshua. Under Joshua's leadership they had pledged to serve God but they had not pledged to put away strange gods from among them. Throughout the centuries they have turned from God to the gods of the land. Their sin is described in the admonition of Samuel (I Sam. 7:3).

1. "If ye do return unto the Lord with all your hearts". The people of Israel were not wholeheartedly serving the Lord.
2. "Put away the strange gods and Ashtaroth from among you". This terrible sin of serving other gods typifies our love of possessions and pleasure.
3. "And prepare your hearts unto the Lord". The people of Israel had love for things other than God and it was God's command that He be loved with ones whole soul, mind, strength and heart.
4. "Serve Him only". The people of Israel were trying to divide their service between Jehovah and the heathen gods. The sin of Israel pictures the sin of people today even though they name the name of Christ.

## III. GOD'S SALVATION.

God's salvation, whether for the  
FOR FEBRUARY 1946

soul of an individual or for the nation of his choice depends upon conditions (I Sam. 3). If Israel would meet the condition of God, God had salvation waiting. The progression of God's salvation here is significant.

1. The people were freed from Balaam and Ashtaroth, the heathen gods (I Sam. 7:4).
2. The people were freed from fellowship with the heathens (I Sam. 7:5-6). "And they gathered together to Mizpeh".
3. They sacrificed to God (I Sam. 7:6 and II Sam. 14:14). (In this they express their utter helplessness).
4. They repented of their sins (I Sam. 7:6 "they fasted on that day and said there, We have sinned against the Lord").
5. They were saved from the power of the Philistines (I Sam. 7:13, 14).

## THINKING THRU THE LESSON

There are seven temples mentioned in the scriptures.

1. The tabernacle (I Sam. 1:9).
2. Solomon's temple (I Kings 6:5).
3. The Zerubbabel (Ezra 4:1).
4. Herod's Temple (John)
5. The Remnant's Temple (II Thes. 2:4).
6. The Millennial Temple (Ezekiel 41:1).
7. The Heavenly Temple (Rev. 20:1).

Believers in the New Testament are compared to the Temple seven times. I Cor. 3:9; I Cor. 6:19; II Cor. 6:16; Eph. 2:20; Heb. 3:6; I Pet. 6:5 and I Pet. 4:17.

When Eli supposed Hannah to be drunk, there is evidence of sad corruption of worship for it suggests that drunkenness even among women and during public worship was common.

I Sam. 1:28. There is a beautiful picture here of the family at worship—father—mother and the little boy.

I Sam. 2:10. The divine title "Christ" or "Anointed", here occurs for the first time in the Bible when the Holy Spirit used the lips of a woman to speak the word. This word is a great prophecy and points to the time when Christ shall sit upon His throne. (Compare I Sam. 2:26 with Luke 2:52.)

Eli's blessing (verse 20) resulted that Hannah had five more children and Samuel "grew before the Lord".

If Eli had obeyed the law, he would have put his sons to death.

However, he merely pointed out their sins.

1. Their guilt provoked public scandal (I Sam. 2:23).
2. In leading others to do wrong (I Sam. 2:24).
3. In themselves sinning against God (I Sam. 2:25).

Samuel was the son of a praying mother. Eli's sons were the offspring of an indulgent father.

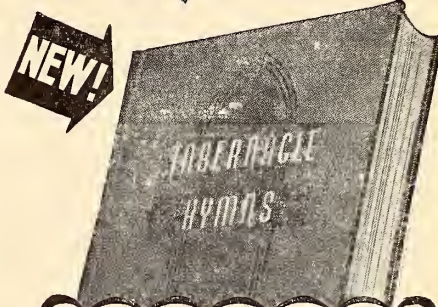
Chapter 5. The god, Dagon, mentioned here is supposed to represent Noah. The head and arms those of a man, the body that of a fish.

I Sam. 5:4. No heathen god can stand in the presence of Jehovah.

**COMPARE "TABERNACLE HYMNS" WITH OTHER SONG BOOKS—IT'S MILES AHEAD.**



Buy new song books only after seeing this welcome aid in winning souls. Satisfies young and old.



At Last! The Supreme all-purpose song book you have long awaited. Affords unmatched musical resources for every service—every need.

## TABERNACLE HYMNS NUMBER FOUR

Has more features and advantages than any comparable book. Opens new floodgates of life-changing song. Get a sample copy—see its many new songs and long familiar hymns, its vigorous choruses, instrumental numbers, and also its favorite, usable Scripture readings. Attractive cloth binding, present low price, \$60.00 a hundred, not prepaid. Bristol paper \$40.00 a hundred.

For returnable sample, write name and address in margin, clip and mail. Give church and denomination.

**SEND FOR RETURNABLE SAMPLE**

**TABERNACLE PUBLISHING COMPANY**

345-E6 North Waller Ave., Chicago 44, Illinois



I Sam. 7:13, 14. No Godless nation can stand before a nation that walks with Jehovah.

### SOLID FACTS

We as priests today must guard our families if we would guard our nation.

When old men fail to honor God, God often raises up a child.

Israel's troubles would have been over if false gods had been removed.

How sweet would be the Christian's fellowship with God if other loves were put away.



## A Nation Demands a King

March 31, 1946

Scripture Lesson: I Sam. 8-10.

Printed Text: I Sam. 8:10-22; 9:1-3; 17 and 27: 10:1, 24, 25.

The period of Saul's reign may be placed somewhere around 1000 B.C.

"And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Samuel 8:7).

We have thus far traced the people of Israel from bondage, following the story of their deliverance, their journey across the Red Sea and through the wilderness to Kadesh Barnea where they rejected God and listened to the counsel of their spies. We then walked with Israel in some of their wilderness experiences as for forty years they wandered in the wilderness until all of those old enough to bear arms at the time of Kadesh Barnea had died in the wilderness as God's judgement upon them for rejecting His counsel. We studied the feasts of Israel which prophesied the coming Saviour. We studied the tabernacle where God dwelt in the darkness of the Holy of Holies and where the people of Israel met Christ through type in sacrifice and ceremonial. In recent lessons we have found again and again where the people turned aside from the real God, Jehovah, to worship other gods—strange gods that were no gods at all. The people of Israel were prone as are Christians today to be like people about them, instead of being separate and peculiar unto the Lord.

This lesson sets forth another story of Israel's desire to be like other nations. They demand a king.

### OUTLINE OF THE LESSON

#### I. ISRAEL REJECTED THE JUDGES.

The people of Israel were ruled by judges after their wilderness experience for the space of about 450 years (Acts 13:20). Their desire

to be rid of the rule of judges was natural and carnal, for Samuel's sons were as corrupt as judges as were Eli's sons when sharing the office of priesthood (I Sam. 8:1-5). Israel had no faith to turn immediately to God. They preferred a King whom they could see rather than the rule of an unseen God, almighty, wise and eternal. Since their faith did not turn to God, they desired to solve their problems as did other nations (I Sam. 8:5-20). Samuel knew (I Sam. 8:6) that the people's demand for a King would be evil in the sight of God, for he knew that it would be God's desire that they wait for the promise of God, for God had promised to give them a King (Gen. 17:6, 16; 35:11; 49:10; Numbers 24:17; Deut. 17:14-20). The people's rejection of the judges was a rejection of God, for if they had had faith to turn to Him, He had power to give or remove judges according to His will and He had power to raise up a righteous judge to serve the people of Israel.

In spite of Samuel's protesting (I Sam. 8:9), and in spite of the declaration of God (I Sam. 8:7), the people continued in their turn from faith and demanded a king like other nations.

#### II. ISRAEL DEMANDED A KING. (I Sam. 8:5-20).

God's dealing with Israel upon their demand for a King was indeed gracious. He instructed Samuel to plainly tell the people the kind of a King they should have and what that king would do for them (I Sam. 8:9-13). The selfish and dominating motives of that King were prophesied. Six times the prophecy is repeated "He will take" (I Sam. 8:11, 13, 14, 15, 16, 17). It would be well to contrast the actions of God's King, for Isaiah and Jeremiah prophesied directly seven times concerning that King, saying "I will give".

Here is an example of God's permissive will, yet His permissive will is accompanied by His declaration of judgment (I Sam. 8:18). God will bear with His people in their self-will but He reserves the right to

chasten them when they are disobedient.

Israel insisted upon a king in spite of God's declaration (I Sam. 8:19-20). In their stubbornness they were rejecting God and His leadership, but God was faithful to them because of His covenant with Abraham.

#### III. ISRAEL SELECTED A KING. (I Sam. 9).

The qualifications of this King are:

1. "A choice young man" (I Sam. 9:2).
2. "A goodly young man" (I Sam. 9:2).
3. The most handsome young man of Israel (I Sam. 9:2) "There was not among the children of Israel a goodlier person than he".
4. He was a physical giant among Israel. "From his shoulders and upward he was higher than any of the people" (I Sam. 9:2).

Israel's choice was not based upon the will of God but upon that which appealed to their eyes. There is real contrast between this Saul of the Old Testament and the Saul of the New Testament. Both men had the same name, both were members of the same tribe, but the Saul of the Old Testament exhibited "the power of the flesh". The Saul of the New Testament exhibited "the power of the spirit". The Old Testament Saul was powerful in bodily presence (I Sam. 9:2). The Saul of the New Testament was weak in bodily presence (II Cor. 10:10).

There is interesting contrast here between Saul and David. Though Saul was choice to look upon, he was careless for he had lost his father's asses and could not find them (I Sam. 9:3). David had charge of his father's sheep and "kept" them (I Sam. 16:11). Beauty and height of stature distinguished the son of Kish, but his life illustrated the fruitless effort of the "old man" to live as the new man.

### "PILGRIM'S PROGRESS" NOW IN FLANOBLLOT

Bunyan's immortal story, more powerfully winning than ever. Over 100 attractive illustrations, richly colored. Large 62-page Manual with text, and 26 lesson scenes. For S. S., Y. P., Child Evangelism, study groups, etc. Complete Flanoblot set only \$3.00; Manual 50c. Order today. "Flanoblot adheres to your flannel board — no backing needed. Quarterly sets for Uniform Lessons only \$2.00.

Descriptive Circular Free on Request  
**GOSPEL FOLIO PRESS,**  
Dept. G, Grand Rapids 3 Mich.



The people of Israel selected a King whose appearance inspired them to lean upon him. In reality he was nothing but weakness, for "he inquired not of the Lord" (I Chr. 10:14). (According to Proverbs 28:26 Saul was a fool).

The people of Israel rejected the leadership of God in selection of a king.

## THINKING THRU THE TEXT

The nation of Israel desired to be like the surrounding nations (I Sam. 8:5-20) reminds us that their glory consisted in being unlike these nations. Many professing Christians of today have the same spiritual problem. They do not possess a faith that hangs immediately upon God. So they demand Priests or Pastors on whom they can lean because they can see them, and they are continually afraid lest they should be diverse from the world. God urges that His children should be different (Rom. 12:1-2).

(I Sam. 8:18). "The Lord will not hear you in that day." God declared that He would not hear Israel when they were suffering under the leadership of their chosen King. This judgment was loving and perfect and filled with the wisdom of God. God fore-knows the fruit of disobedience. His love and wisdom demands that He should warn His people. Throughout the ages, His people have learned the bitter consequences which are sure to follow if they pursue a desired path in self-will.

Misery and sorrow are the portion of many young Christians in following the ways of self rather than the ways of God. God will permit self-will to have its way but He warns of the result of that self-will.

As David is the type of Christ the millennial King, so Saul is the type of the Anti-christ. Saul was the people's choice. David was God's choice. The Anti-christ will be chosen by the people, Christ is God's anointed King. Saul inquired not of the Lord but depended upon his own wisdom. David constantly inquired of the Lord. The Anti-christ will refuse to counsel with God. Christ will judge according to the wisdom of God.

It is easy to follow this typical picture through to conclusion.

## SOLID FACTS

It is a sad commentary on the intelligence of the human race, when experience has proven a thousand times over that disobedience to God and self-will bring sorrow and loss, yet the majority of men persist in that path.

FOR FEBRUARY 1946

# ECHOES

## THE "C" HAS GONE

The public press has reported that the Y.W.C.A. is no longer exclusively Christian. This was featured as the big news of the fiftieth anniversary of the world's Young Women's Christian Association celebrated recently in some four hundred United States cities and a dozen foreign lands. It was announced that the Y. W. now flourishes in fifty-three nations with some one million five hundred members. The activities range from sports to classes in stenography, from providing bed and rooms to city working girls to running vacation camps for youngsters. In the course of years as the activities of the Y. W. multiplied, its emphasis on Christian activities waned. Its members now include many a non-Christian in Asia. It is also reported that in the United States the famed Bible classes of the Y. W. are a thing of the past.

This report brings to our mind a statement made about twenty-five years ago by Dr. Henry E. Dosker, who served for many years as Professor of Church History in the Presbyterian Theological Seminary of Kentucky. Dr. Dosker had just returned from Japan, where he gave a number of lectures and also visited with his son, who was a missionary to that nation. After his return he reported that the "C" in both Y.M.C.A. and the Y.W.C.A. stood for nothing definitely Christian out there, and that he had lost all confidence in both of these organizations. It is easy to see how one who knew the origin and early objectives of these organizations should feel this way about it. Those who heard him give this report felt that he was unduly alarmed and that the "C" was not in danger. Dr. Dosker, however, was too great a student of church history and had such a knowledge of the effects of tendencies and trends in life to be complacent about what he saw. He predicted then that within a few years the "C" would be eliminated. The prophecy has been to a large ex-

tent fulfilled in actuality with the Y. W. C. A. and for all practical purposes might just as well be eliminated from the Y.M.C.A. We rejoice, however, that there are still some in both organizations directed and supervised by Christian leaders who are determined to retain the "C."

President McKinley once stated that it was not necessary for him to know any more about the direction a person was traveling than to know the direction of his little toe. The little toe is a small part of the human anatomy, but it points as clearly to the direction and destination of the body as if we knew the direction of the head or the main trunk of the body.

When we call attention to certain dangers in our Church, we are admonished by our brethren who like to over-work the term "broad-minded" in reference to themselves to be quiet for there is no danger. We are told when we point out these things we are unduly alarmed and unjustifiably suspicious. When we see things of this nature coming to pass, we are convinced that to feel otherwise than we do would not be broad-minded, but weak-minded. May we learn from this recent incident how easy it is to slip gradually until the "C" has departed and when the "C" has departed then we might as well write over the institution "Ichabod"—"Thy Glory Hath Departed."

—John R. Richardson in the  
Southern Presbyterian.

## STALIN ON RELIGION

*Religion cannot be stopped. Conscience cannot be stilled. Religion is a matter of conscience and conscience is free. Worship and religion are free.*

The words are Marshal Stalin's as quoted by England's "Red Dean," Dr. Hewlett Johnson, who interviewed Stalin at Moscow.

War convinced both Russian church and state of the other's patriotism, Stalin said. In early Soviet days, he declared, the Orthodox patriarch anathematized the government and forbade the people to pay taxes. "We were obliged to defend ourselves. The state had to act."

—The Standard

Please patronize "Grace and Truth" advertisers.

*America's Favorite*  
**TRACTS and BOOKLETS**

Famous for their typographical excellence and striking messages. Good News tracts and booklets are acceptable everywhere. Samples, prices on request.

**GOOD NEWS PUBLISHERS**  
322 West Washington • Chicago 6, Illinois  
A non-profit organization dedicated to the worldwide distribution of Christian literature



## CHIANG KAI-SHEK'S TESTIMONY

In recent days the Christianity of Chiang Kai-shek has been under fire. Since many of our readers have no doubt read the charges that were being made in the daily press it is worth while having the statement of the Generalissimo himself on the matter. When they reached his ears he immediately called his cabinet together and some American friends and said:

"My relations with my wife have been without stain, absolutely pure. As a Christian I have faithfully kept the Commandments. My record is an open book. Everyone can check on my every moment. For the sake of the people I dare not do wrong. China is a weak nation; to achieve victory her only hope is in the moral rectitude of her leaders. There is nothing in my life that I cannot tell publicly. I hope that my chief contribution to China's welfare will be a moral one. The enemy (Japanese) has failed in his attempt to destroy China and is now trying to discredit China. At first I thought it best to ignore these rumors, then I realized that the rumors were directed against the nation more than just against myself."

Madame Chiang spoke along the same line. The group were convinced of the Generalissimo's complete sincerity. He felt that plain speaking was necessary although it was obviously difficult to effectively squash what was essentially a whispering campaign.

It is a despicable thing indeed to malign the character of any man, and one in the position of this Chinese General is peculiarly open to this evil. It is unfortunately true that a lie can be around the world before Truth can get its boots on, but we hope that this statement will offset, in some minds at least, the falsehoods that have been circulated against this Christian man.

—*Evangelical Christian*

## RUSSIA ACCEPTS GOD, THE BIBLE AND THE CHURCH?

There seems to be a deadly and satanic idea abroad among careful, thinking American people, even professed Christians, that Russia has discarded its atheistic infidelic attitude and now accepts God and His Word whole-heartedly. That the Church now enjoys the favor of the Kremlin, and that all Christian forces need to do is step right in and evangelize the Reds.

This idea no doubt had its origin in the powerful bit of propaganda which proceeded from Moscow with the Russian plea for help when the armies of Hitler were knocking at

her door. Words which indicated the almost complete freedom of the Church and religious forces in Russia led one to believe that the Kremlin and its Boss had turned Christian—a nation converted in a day! The result has been to minimize the vicious and unbelieving attitude of Russia and to almost elevate her to the position of a Christian nation.

—*Brethern Missionary Herald*

## GOOD INVESTMENT

If Christian missions in foreign fields had done nothing more than win Madam Chiang Kai-Shek to Christ, her place and personality in the world of today would justify every dollar spent on the foreign missionary enterprise since the church in Antioch sent Paul to preach to the Gentiles.—*Christian Index*.

## SOVIET EMBASSY URGES "ABSOLUTE MERCELESSNESS"

The Soviet Embassy at Washington, D. C. according to *Associated Press*, advocates "absolute mercilessness" in dealing with "Fascists."

The embassy published in its information bulletin an article by Vladimir Komorov, president of the Academy of Sciences of the U. S. S. R.

"True humanism today consists in *absolute mercilessness*," the article declares. "There must be no mercy for Fascists. There are some people today who are inclined to forget and forgive."

"They are dangerous enemies of the security, progress, and happiness of mankind. Forgiveness of Fascism is a crime against humanity."

"In this matter the democratic countries must stop at nothing."

There you have it—the Russian Embassy bluntly advocating "*absolute mercilessness*!"

When the Church is raptured, when the "Salt" and "Light" are removed, when restraint is lifted from lawlessness, "*absolute mercilessness*" is exactly what will prevail on earth.

The fact that "*absolute mercilessness*" can be so boldly advocated today must be an indication of the nearness of the time when it shall be practiced! Thank God the true Church will be removed before the time of the Great Tribulation!

—*Light and Liberty*

## CLOUDS ON THE HORIZON

Ely Culbertson points out that the present industrial superiority of the United States, though great, is temporary. He says, "For a few short years—two decades at the most—we will be militarily supreme, because we are supreme in the production of gigantic, intricate war-winning machines. But the same industrial revolution that made the United States the mightiest nation in the world is even now grooming other nations to take our place. They have far greater manpower than we do, and equal resources."

"Many Americans think that it will take generations for the vast masses of Asia and eastern Europe to become industrialized. This is not so. What England did in a hundred and fifty years, Russia did in twenty, because the industrial blueprints were there ready-made."

Because of this, Mr. Culbertson argues for "a world government—an international organization with a world court."

It is clear that the nations of the world are rapidly headed toward a climax of international problems and troubles. The Bible calls that coming time of trouble The Great Tribulation.

Man's World Government will come in time; it will be dominated by the Antichrist, the Man of Sin of II Thessalonians 2. It is the Holy Spirit in the Church who is "restraining" the full development and the revealing of this Man of Sin with his evil program. See II Thessalonians 2:6-8, R. V.

—*Christian Victory*

## A Note to Pastors:

If your church is as many others are, you are faced with a shortage of hymn books. Books are borrowed from the sanctuary and circulated from department to department resulting in many not being able to sing.

Great Songs of The Gospel is certainly the answer to this problem. This song book is compiled by Al Smith, the author of *Singspiration* and has 135 very singable songs for any department of the Sunday School or Church. This is really a fine song book and is worth your investigation.

Price 25¢ per copy, \$20.00 per hundred.

## Bible College Book Store

2011 Glenarm Place DENVER 5, COLORADO

GRACE AND TRUTH



## NO HONEY IN WALLPAPER FLOWERS

There appeared some time ago in one of our large newspapers a story so far out of the ordinary run of events and processes of nature as to be utterly incredible.

A man returning after a vacation was amazed so the story goes, to find that his city apartment had become infested with bees. He tried to drive out these unwelcome guests, but to no avail; they seemed to delight with their new quarters. In desperation he summoned the police. The winged invaders paid absolutely no attention to the doughty officers of the law. Nor were they in the least intimidated by the presence of firemen later called to the scene. What was to be done? At last, however, it was discovered that the bees had taken the problem in hand and were solving it by dashing themselves to death against the walls of a room covered with paper that had a rich and elaborate floral design. The bees presumably were trying to obtain honey from wallpaper flowers.

Personally, we doubt the veracity of this news item and regard it as a libel on the intelligence of bees. But there are hosts of men and women everywhere who are seeking the honey of happiness in the wallpaper flowers of the world's illusory satisfactions and false promises of enjoyment. They wear themselves to a frazzle in the pursuit of worldly pleasures. When will these poor benighted souls learn that there is no peace or joy worth the candle to be found save in the Lord Jesus Christ.

In Psalm 16:11 we read: "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures forevermore." In Jesus the Christian finds even in this life such pre-tastes of the bliss of heaven utterly beyond the comprehension of worldlings.

There is no honey in wallpaper flowers! Let this be one of our governing principles of life.

—Rev. C. Norman Bartlett in  
the Southern Presbyterian  
Journal

## BIGGER BRAINS FOR A BETTER WORLD?

A great scientist, speaking at the Harvard Tercentenary celebration, said that if man's life is ever to be lived along entirely rational lines, free from war and crime, his brain must be enlarged.

"It is tantalizing," Professor Adrian said, "to think of the new relations we would see, of the new world of thought we should live in, if our brains were but twice their present size. Our behavior would then be superhuman!"

The anthropologist, digging deep in the ground for the earliest traces of human life, finds skulls with exactly the same size brain cavities present day skulls show. Not very encouraging to Professor Adrian.

Does the development of the brain keep men from crime? Ask the warden of a Federal penitentiary. Many of his prisoners are well educated. He gets the embezzlers, the forgers, and other dapper and developed criminals.

Men need something more than an enlarged brain. They need a new nature. Crime and all the rest of the world's evils are but evidences of the sinfulness of the old nature. We must proclaim God's good news that there is deliverance from sin—even from crime—in Jesus Christ, and there is the impartation of His life to all who will receive Him.

—Moody Monthly

## THE THREAT

Some of our deluded churchmen think that the communistic threat is only political. In spite of the disavowal of many pro-Russians, the fact is that Russia's world program of communism is not only political but it is very definitely concerned with religion. Communistic philosophy, as espoused by Marx, was and is atheistic. Lenin and Trotsky were avowed champions of atheism. Stalin has been as vigorous an exponent of atheism, until the strategy employed to secure help from the United States in prosecuting the war demanded that he outwardly modify his program.

A man who knows Russia from its roots, who was born there, and is a loyal Russian Jew, has recently made the statement that under its present camouflage, Russia is as atheistic today as ever. That American communism is taking its cue from the mother source is certain. I do not personally know of a single leading communist in America today who is not an atheist.

The whole communistic movement is anti-Christian, and yet some of our churchmen are either apathetic or openly friendly. I received a letter this week from a leading church layman in which he repeated this old phrase, "The communistic scare is just a bug-a-boo." The communistic movement is just as real as was the Russian revolution. It is just as real right here in America as was the movement that led us gradually into the World War.

Genuine Christianity and communism can never mix.

—Bob Shuler in *The Methodist Challenge*

## COMPLETE SURRENDER

There was a dramatic moment, a great crisis in the world's history, when General Pershing placed the American Army under the command of General Foch, who had just been made commander of all the allied forces, but none of the phrases that General Pershing used were widely quoted as epigrammatic. One which might so have been selected was the words, "Infantry, artillery, aviation, all that we have are yours. Dispose of them as you will."

God wants to hear the church in America make such a consecration as that. It will then be as irresistible as "an army with banners."

—Selected

The greatest tragedy of time and eternity is a lost soul. The next greatest is a lost life. I mean that of a Christian whose soul is saved but whose life is being lived for the world and for self instead of for Christ. For every man in Christ Jesus, God has a purpose, a plan and place. You will find them all when you consecrate your life to Him. And, oh, what you will miss both for time and eternity by living that life for the world!

—James McConkey.

—:o:—

SORRY . . . .

. . . . That we left out Rev. Jesse Roy Jones in "Who's Who" last month. He is Co-Director of the Spurgeon Memorial Foundation, 828 Fifteenth Street, Denver, and is active in evangelism, as a musician, song leader and Bible teacher.

*I am persuaded, by the trend of events, to believe that the spiritual man power of the body of true Christians in America must soon evangelize the world, else the man power of the world in the control of Satan will soon crush Christendom.—ONE MILLION VOLUNTEERS WANTED.*

—Elcarlbert, % Grace and Truth.



# YOUTH PAGE

BY ELMER SEGER

## Real Value in Definite Projects

### I. SOME SAMPLE PROJECTS Which get spiritual results:

A. Memorize the first two verses and chorus of the following songs:

I'll Go Where You Want Me to Go  
Beneath the Cross of Jesus  
What If It Were Today  
Saviour Like a Shepherd Lead Me  
'Tis So Sweet to Trust in Jesus  
Rock of Ages  
Jesus Paid It All  
I Know Whom I Have Believed  
A Mighty Fortress Is Our God  
No Not One

B. Beginning with Matthew, read at least one chapter of the Bible each day. For each chapter, jot down in a notebook the best verse and one thought of special significance to you.

### II. SOME SAMPLE RESPONSES to working on such projects:

"I have seen the value of daily reading in a clearer way. The Lord is more precious to me and I feel stronger and less afraid when I am asked to give a message or when speaking to others because I have a clearer vision of what He has for all of us in His Word. He has blessed me richly and I feel that this really has been the starting point for me because I have formed the habit of reading daily and spending time with Him alone."

"I have enjoyed doing this project, for new truths have been revealed to me. I never realized before where many of the verses which I have heard were to be found. I believe one can accomplish much more if he works on a certain project in a given amount of time, for thus he has a definite goal in sight. God does reveal Himself through Scripture, and He seems just a little nearer to me for my having read these five hundred chapters."

"The verses seemed so much easier to memorize this time than my memorization project of last year. There is no better way to hide God's Word in the heart than through SYSTEMATIC memorization of the Scriptures, and I know from experience that these verses will come to me just when I need them most."

"Without the project as an in-

centive, I might never have tried to write these essays."

"It is of benefit to others as well as to the one making it, for most everyone enjoys a scrap book, and since this one deals with things of the Lord it is worth making and passing around. A person doesn't have to study to get it, but just take a look. Most people would thumb through a scrap book even if they wouldn't look at a Bible."

"My knowledge of the Book has been increased and I feel more and more the need of concentrated Bible study. By working on this project I have been drawn closer to Him, and I feel too and recognize the claims He has on my life. Also I have a greater zeal to win souls for Him."

### III. SOME REASONS why definite projects are recommended for young people:

A. People who are being used of God today have consistently adhered to a definite program of study. Dr. H. A. Ironside said in Wheaton College Chapel on Sept. 21, 1944, "When I was eight years old I heard a man speak about reading the Bible through once each year and I determined then and there to do so myself. Every year since then I have read the Bible through at least once. It is easy to do by following the simple rule of three chapters a day and five on Sunday."

B. Rome was not built in a day, but it was built BY the day. You won't become a useful servant of the Lord in a day, but unless you talk with Him and read His Word day by day, you will never make progress toward usefulness.

*Ideas That Will Put Sparkle in the Weekly Service of the Young People's Society*

1. Timely Topics. Plan three or four minutes for a presentation of news of current interest having a definite relation to Christian work. For instance, it may be an account of the number of Bibles being distributed to the armed forces by the

Gideons, the progress of child evangelism in the U.S., the inroads of communism in religious activities, or significant statements about the value of Bible reading made by some outstanding man. The material should be presented as a message from the speaker to the audience (not read); the task should be assigned at least a week in advance so the individual can be on the lookout for something (he should not simply be handed a clipping); the personal application of it to the listeners should be made in a short statement at the end (listeners should not be left to draw their own conclusions—they might not).

2. Memory Verse. It might be listed on the program as the Berean Memory Verse. Assign one each Sunday. Have the group repeat it two or three times when it is assigned. Repeat it as a memorized verse the next Sunday. A contest with two sides may be needed to get it going.

3. Guess a Character. This is not a Bible character, but a servant of the Lord whose biography you can obtain in brief booklet form. A whole program can be made up by presenting three or four characters on one Sunday, or one may be presented each Sunday for several weeks. Let a speaker take five minutes to give a brief survey of the life and work of a character. But let the audience guess who the person is. Booklets on Moody, Taylor, John and Betty Stam, etc. can be obtained for 10¢. (Of course, get them from the Bible College Book Store.) You might give the booklet as an award to the one who indicates correctly who the character is.

4. Round Table Discussion. Choose any topic, but here's a sample: Relation of Present World Conditions to Christ's Second Coming.

No. 1 discusses recent anti-christian conditions in Japan. Example: In 1931 there were 968 missionaries in Japan, while in 1941 only 104.

No. 2 discusses recent attitude of Germany. Example: Hitler's persecution of the Jews.

No. 3 discusses recent record of Italy. Example: Driving missionaries out of Ethiopia. He also mentions France, showing how atheism and moral spinelessness of the generation in the past decade led to collapse in recent war.

No. 4 shows that the United States is not guiltless either. Example: Selfishness and

*Continued on back cover*

GRACE AND TRUTH





# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## FIVE GREAT ASPECTS OF SALVATION

- I. SAVED BY GRACE—"By grace are ye saved through faith" (Eph. 2:8).  
*The salvation of the soul from hell.*
- II. SAVED BY WORKS—Can faith save?—Justified by works (Jas. 2:14-24).  
*The salvation of the believer from a DEAD profession.*
- III. SAVED BY WATER—Baptism doth even now save us (I Pet. 3:21).  
*The salvation of the believer from a BAD conscience.*
- IV. SAVED BY HOPE—We are saved by hope (Rom. 8:24).  
*The salvation of the believer's body when the Lord comes.*
- V. SAVED BY FIRE—Saved so as by fire (I Cor. 3:15).  
*The salvation of the believer's PERSON at the judgment seat of Christ while his WORK is burned.*  
—T. B.

## GOD'S DECLARATION TO ISRAEL AND THE INDIVIDUAL CHRISTIAN

Isaiah 43:1-19

- I. Prospective  
vs. 2—"I will be with thee."  
Heb. 13:5—"I will never leave thee."
- II. Redemptive  
vs. 4—"I will give men for thee."  
Gal. 2:20—"Who loved me and gave Himself for me."
- III. Protective  
vs. 5—"I am with thee."  
Matt. 28:20—"I am with you always."
- IV. Collective  
vs. 5—"I will bring thee."  
I Thess. 4:16, 17—"Shall be caught up together."
- V. Regenerative  
vs. 19—"I will do a new thing."

II Cor. 5:17—"All things are become new."

- VI. Creative  
vs. 19—"I will make a way."  
Ps. 100:3—"It is He that hath made us."  
—Mac F.

## THE RESPONSIBILITY OF CHRISTIANS TO ONE ANOTHER

Romans 12:5; Eph. 4:25

1. By love serve *one another* ..... Gal. 5:13
2. Forbearing *one another* ..... Eph. 4:2
3. Forgiving *one another* ..... Col. 3:13
4. Be kind to *one another* ..... Eph. 4:32
5. Be subject to *one another* ..... I Pet. 5:5
6. Have compassion on *one another*. ..... I Pet. 3:8
7. Pray for *one another* .... Jas. 5:16
8. Bear burdens for *one another* ..... Gal. 6:2
9. Be hospitable to *one another* ..... I Pet. 4:9
10. Comfort *one another* ..... I Thes. 4:18  
..... I Thes. 5:11
11. Have peace with *one another* ..... Mark 9:50
12. Have fellowship with *one another* ..... I John 1:7
13. Receive *one another* ..... Rom. 15:7
14. Exhort *one another* ..... Heb. 3:13
15. Admonish *one another* ..... Rom. 15:14
16. Prefer *one another* ..... Rom. 12:10
17. Edify *one another* ..... Rom. 14:19
18. Be considerate of *one another* ..... Heb. 10:24
19. Minister to *one another* ..... I Pet. 4:10
20. Submit to *one another* ..... Eph. 5:21
21. Be of the same mind toward *one another* ..... Rom. 12:16
22. Care for *one another*

..... I Cor. 12:25  
23. Confess your faults to *one another*..... Jas. 5:16  
.....:o:..... —H. G.

## PICKED UP HERE AND THERE

Every thing in the Bible is meant to be turned into life.

Faith without works is as a seed not planted.

It is not only good to accept Christ, it is also dangerous not to.

Everyone has eternal existence, but all do not have eternal life.

Physical sickness may be necessary for spiritual health.

Life is existence without God; death is existence apart from God.

Make a lie your refuge and you will have no permanent shelter.

As Prophet, Jesus represented God to man.

As Priest, He represents believers before God.

As King He will rule for God over men.

## .....:o:..... "SWEET PRAYER"

It is in the closet, when a man is shut out from the world, and can come calmly and leisurely before God, and draw very near to Him, that his soul makes progress in the Divine life. An hour alone with God in reading and prayer is worth the whole of the rest of the day; and a man comes out of his chamber, after pleading with his Father and pouring out his heart before Him, refreshed for his daily course, with heaven in his heart and thankfulness on his lips. Point out the men who have been notable as holy, consistent Christians, benefactors of their generation, and eminent servants of God, and you will find without exception that they have been regular in their morning, noon-day, and evening devotions. A man's fondness for private communion with God is just the thermometer of his spiritual life.

—Sir Arthur Blackwood.



# BACK PAGE COMMENT

## END OF ALL WE CALL LIFE NEARS, H. G. WELLS SAYS

London.—H. G. Wells, world famous British historian, novelist and prophet-philosopher, says *"the end of everything we call life is close at hand and cannot be evaded."*

*"This world is at the end of its tether," wrote Wells in an article published today by the London Sunday Express.*

Now 76 and in a dark philosophic mood, the author of the "Outline of History" and "The War of the Worlds" set down what he expects may be his last reflections on "Life and Man's Future."

In 1933, in his "The Shape of Things to Come," Wells predicted that the second world war would break out in Danzig in 1940, that the first real fighting would be between Poland and Germany.

### NEVER THE SAME—

Now he finds that the theory of the orderly recurrence of events, which once seemed the "Primary Law of Life," is no longer true.

"People," he wrote, "are discovering a frightful queerness has come into life, even unobservant people are betraying, by fits and starts, a certain sense that something is happening so that life will never quite be the same.

"Spread out and examine the pattern of events and you will find yourself face to face with a new scheme of being hitherto unimaginable by the human mind."

Wells said the "Obstinate Vitality" of this new awareness prompts philosophical minds to "seek some way out, around or through the impasse." But he added:

"Writers are convinced there is no way out, around or through the impasse. It's the end."

The author then turned to what has been accepted as a basic tenet of science, the logical recurrence of events.

### WARNS OF CHAOS—

"Hitherto," he wrote, "events have been held together by a certain logical consistency as the heavenly bodies, as we know them, have been held together by the pull of the golden cord of gravitation.

"Now it is as if the cord has vanished and everything is driving to anywhere at a steady increasing velocity.

"The limit of the orderly, secular development of life had seemed to

be a definitely fixed one so it was possible to sketch out the pattern of things to come. But that limit has been reached and passed into hitherto incredible chaos.

"... Distance has been abolished and events become practically simultaneous throughout the planet. Life had to adapt itself to that or perish and with the presentation of that ultimatum the pattern of things to come faded away."

### TOMORROW—

Wells continued:

"Events now follow one another in an untrustworthy sequence. No one knows what tomorrow will bring forth but no one but the modern scientific philosopher can accept this untrustworthiness fully.

"We may be spinning into the vortex of extinction, but we don't apprehend as much. To those of us who don't die there is always tomorrow..."

Speaking of the theory of logical recurrence—"night followed day and day, night"—Wells declared that "in this strange new phase of existence, into which the universe is passing, it becomes evident that events no longer recur.

"It's like a convoy lost in darkness on an unknown, rocky coast, with quarrelling pirates in the chartroom and savages clamoring up the sides of the ship to plunder and do evil as the whim takes them.

"The mind is near exhaustion and still it makes a final, futile movement towards that 'way out or around or through the impasse.'

"That is the utmost bow the mind can make. And this, its last expiring thrust, demonstrates that the door closes upon us for evermore.

"There is no way out, around, or through."

### EDITOR'S NOTE:

Mr. Wells speaks in the strain that is typical of the man who has no hope before him which is an anchor to the soul. There is no hope for the world apart from Christ.

### KAGAWA AGAIN

It is only about five years ago that Toyohiko Kagawa was being feted and dined by the leading churches on the American continent making a sort of a triumphal tour as the exponent of the social gospel and proclaimed everywhere as Japan's outstanding Christian. Personally, we took no stock in him or in his "Co-operative movement."

With the close of the war against Japan, the figure of Kagawa again comes into the limelight. Now that Mac Arthur is in the saddle in Japan, Kagawa comes bowing and offering explanations for his war-time activities. It must be very depressing for the friends of Kagawa in the Federal Council of Churches, when they read some of his recent statements as recorded by the United States Communications Commission. For instance this man with the ostentatious title of the "greatest Christian since Christ" said:

"I travelled in many cities in America which proclaimed to plead for a real civilization that can never come to doubt the concepts of love and co-operation. Today I see America as white graves. I cannot believe that the Almighty God of all the earth will permit the success of their inordinate ambitions for domination which forged the spirit of racial superiority, but at the same time talks of freedom and liberty, using these words while waging this unjust war on the Oriental race. Ah, woe to America for so degrading the name of Christ by this butchery."

We wonder where Mr. Kagawa has been since Dec. 7, 1941. Does he know nothing of the horrors of Pearl Harbor, the Philippines, Hong Kong and Singapore? Does he know nothing of the rape of China? Does he not know that in these once-occupied countries the name of Japan will be a synonym of horror for all time?

### FEDERAL COUNCIL ALLIES

It has been known for some time that the Federal Council of Churches is opposed to gospel broadcasting. Of late, the Federal Council has been successful in securing the Jewish Church organization, the Roman Catholics and the Seventh Day Adventists, it is reported, to join them in their battle to take the gospel broadcasters off the air. Free speech is in grave peril. If these combined forces succeed, such broadcasts as the Old Fashioned Revival Hour, the Lutheran Hour, the Back to the Bible Broadcast and many church programs will go. Just now the prayers and petitions of earnest Christian people are needed as never before.

### FOSDICK AND JESUS

Recently the president of the Federal Council of Churches, Bishop Oxnham, made reference to the God of the Old Testament as a "dirty bully." That has caused quite a bit of ex-

GRACE AND TRUTH



Continued from page 63

## PITEOUS PLIGHT OF EUROPE'S SURVIVING JEWS



The Rev. Jacob Peltz

A correspondent from Europe writes: "One woman, emaciated, with dark rings under her eyes and sores over her face, could only mutter self condemnation because she was unable to feed her two whimpering babies. I watched her trying desperately to force milk from her milkless breasts, a pitiful effort that only left her crying at her failure. She had not eaten for two days. What scraps of food she could beg she had given her children."

How difficult it is for us to comprehend the deplorable state of the surviving Jews of Europe. Amongst them are thousands of starving Hebrew Christians. After years of privation, physical torture and mental anguish, this surviving remnant of Israel is weak, and bewildered. Through our shipments of food and clothing to them, the shelter provided by our Hostels and our payments for overseas passage, many of these homeless and starving have been rescued, physically and spiritually.

The need increases day by day. Warm used clothing, shoes, blankets, food are in constant, growing demand. Our shipment of food packets range in value from \$5.00 to \$15.00. It costs \$200.00 to pay for overseas passage of a refugee. In despare these Christian brethren of Israel have nowhere else to turn. Let us not fail them. Even a gift of \$1.00 will help in our work of relief and witness to the Lord. Suffering Israel in devastated Europe pleads for help . . . NOW before it is too late for many.

Note: Free booklets, "The Miraculous Survival of the Jews" or "A Christian's Attitude Toward the Jews" gladly sent on request.

## The International Hebrew Christian Alliance

Rev. Jacob Peltz, Ph.B., B.D.

Dept. G—26, 4919 N. Albany Avenue

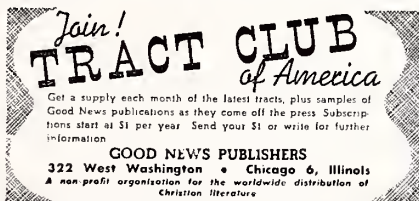
Chicago 25, Ill.

Canada: 91 Bellevue Ave. Toronto, Ontario

citement in religious circles, and there has been a lot of comment, pro and con. In a book entitled, "A Guide to the Understanding of the Bible," Fosdick, in commenting upon Lazarus and Dives in Luke 16, states: "When Jesus therefore pictured the finale of the universe in terms of contemporary mythology, with fire, worms, wailing and gnashing of teeth for sinners, and bliss for the righteous, he was using an old form of imagination." This book is regularly used in the course of study in many of the theological seminaries. Fosdick does not call Jesus a "dirty crook", but the implications of that are in his statement, for he makes it appear that Jesus faked the story of Lazarus and Dives, and put over a deception on those who read the New Testament.

## The Atomic Power in the Light of THE BIBLE

This booklet explains how "The Wicked One", The Antichrist will come suddenly like "A Snare", and be irresistible, "With ALL power—over all nations", and cause "Desolations", so except for Christ's return "No flesh shall be saved". 15 cents in stamps. Rev. A. Olsen, Bible Expositor, Dutton, Mont.



\*\*\*\*\*

## The Pinebrook Song Books



These famous chorus books of Percy Crawford's radio hour known the world over:

self-indulgence of the people indicated by fact that only three-fourths of a cent out of every dollar is given for religious purposes, while large sums are being spent in the following ways—

100 million dollars a year for gum.

100 million dollars a year for tobacco.

6½ billion dollars a year for gambling.

No. 2 quotes figures from Federal Bureau of Investigation—

2 billion dollars a year for picture shows.

7 billion dollars a year for liquor.

No. 4 says that 2300 years are spent in the picture shows each year by the American people. That is equivalent to one person's time from 400 B.C. to the present.

No. 3 compares the facts that have been given with the Scripture reading (II Tim. 3:1-7) to show that these are the last days.

No. 1 shows the certainty of the second coming (II Pet. 1:16-17).

No. 4 shows the character and suddenness of second coming. Acts 1:11; Mark 13:26; Matt. 24:27

No. 2 shows error in Voliva's predictions, first that the Lord would return in 1923, then 1927, 1934, and 1943. (Matt. 24:36).

No. 3 quotes I Thess. 4:16-17.

No. 1 quotes Matt. 24:42.

No. 1—Young People's Church of the Air Hymn Book—40c.

No. 2—Pinebrook Choruses (Red)—40c.

No. 3—New Pinebrook Songs (Green)—40c.

No. 4—The King's Songs—40c.

No. 5—Pinebrook Melodies—40c.

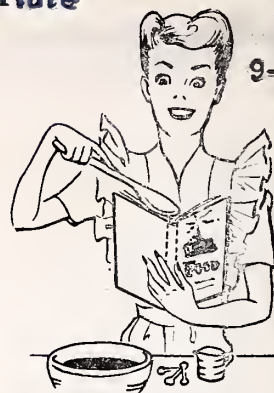
Do you have, "Sing Above the Clouds" story styled by "Merv." Rosell? The song, "Wonderful, Marvelous, Yet True" is alone worth the price of this grand chorus book....50c.



# FREE

## The Cook Book Every Woman has Been Waiting for

9-4



It's yours! Read the letter below in  
which Miss Mann tells you how to  
get this Cook Book.

Dear Friend:

One of my chief difficulties in preparing meals is finding out what to serve  
that is really different. IS THIS YOUR PROBLEM TOO?

Are you wondering how to prepare satisfying and nourishing meals for your  
family with variety, even though, Uncle Sam says there'll still be a serious  
shortage of many foods? Besides that, in the coming months are you planning  
to entertain on occasions in which you would like to serve those things which have  
never been served before among your friends? And, likely you will want new ways  
of serving delicious food which show the good taste of a distinguished hostess.

That's where I think I can help you. Recently I have discovered a unique cook  
book which Christian women have long been looking for. This book has 240 NEW  
TESTED RECIPES selected from many thousands contributed by listeners of a large  
Chicago radio station. Another unusual thing about this cook book is that it will  
give you rich hours of enjoyment from the included poems, quotations, spiritual  
thoughts, etc., besides helping you in concocting delectable foods.

And you know what? This wonderful cook book can be yours—absolutely  
FREE. Here's how—the Editors of The WAY magazine have given me permission  
to give you a free copy of "FOOD FOR THE BODY... FOOD FOR THE SOUL."  
All you have to do is subscribe to The WAY magazine. Now, that's easy!

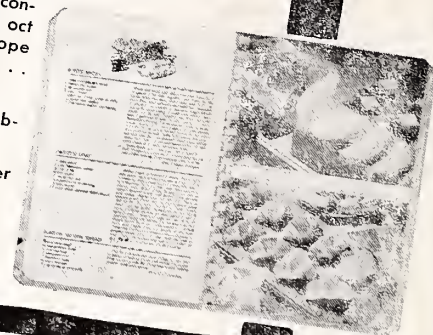
In fact, I think you'll find, as I have, that The WAY magazine will be a great  
blessing to you... your family and your friends. It informs you as to what's  
going on in the Christian world. In a certain sense it will take you around the world  
by digesting articles from over 300 Christian magazines—articles of world-wide  
significance. Also, it will report for you the activities of nearly 400 church and  
missionary societies around the world. Special features which will be a spiritual  
blessing to you are beginning now. Such as "Men of the Globe"—the life stories  
of Dr. Charles E. Fuller, Dr. Harry Ironside, Dr. Walter A. Maier, Dr. Oswald Smith  
and many others. Then also there are stories of "Churches which Missions Built"  
and "Round the World" a 16-page report of the global march of the church.

You can have The WAY magazine delivered to your home each month for 12  
months for only \$2.00. Imagine a modern handy-sized 68-page magazine for  
2½¢ a week! Actually, less than the cost of a 3¢ postage stamp: AND as a  
SPECIAL REWARD for promptness I will send you "FOOD FOR  
THE BODY... FOOD FOR THE SOUL" But there's one con-  
dition... you must send your \$2.00 WITHOUT DELAY. So oct  
now! Sign the coupon below and slip \$2.00 in an envelope  
and we'll send you your copy of "FOOD FOR THE BODY...  
FOOD FOR THE SOUL."

If you have already subscribed to The WAY, buy a sub-  
scription for your friend and we'll send the cook book.  
It's as simple as that. Will you be sending us your order  
NOW? Good! The cook book is yours.

Sincerely in Christ,

Mila T. Mann



### You Save Money

Here is a real bargain  
for thrifty Christians

1 year Subscription ..\$2.00  
140 pp. Cook Book  
worth .....2.00

**TOTAL VALUE .....\$4.00**

**You Pay only ... \$2.00**

Benefit from this bargain

You can't lose

**Double Your Money's Worth**

## FOOD

### For the Body

Appetizers and Soups  
Fish and Meat Dishes  
Vegetable Cookery  
Salads  
Breads  
Cakes, Cookies, Pies  
Desserts  
Foreign Dishes  
Children's Recipes  
Quantity Recipes  
Preserves  
Household Hints

### For the Soul

Feasting on the Word  
Life-Giving Vitamins  
As You Go Overseas  
Prayer Time  
Mother's Day  
Prayer of a Young Wife  
Father's Day  
Not by Bread Alone  
Priority Rights of Christ  
A Heathen Woman's Face  
Are All the Children In?  
Victory Gardens

### A BOOK BRIMMING WITH BLESSINGS

140 pages, 6 X 9 inches  
with beautiful photographic  
illustrations... an at-  
tractive laminated cover you can clean with a damp  
cloth... plastic binding so the book opens flat and  
stays open and best of all 250 tested recipes. ALL  
YOURS FREE with 1 year subscription to The WAY  
magazine.

### Every Issue of WAY Magazine---Indispensable

68 pages—21 pages of pictures, 4 colors, and 4 pic-  
ture stories. February issue Special Features: The  
Sermon That Changed History; The World's Strong-  
est Secret Weapon, by Dr. Walter A. Maier; Church  
Dedication in China, a picture story; "I Was Ar-  
rested By the Gestapo", written by a Norwegian  
missionary; a Devotional Article, "Cheer Up! There's  
Nothing to Worry About"; a symposium on "What  
is the Church's No. 1 Task"—answered by a college  
president, a newspaper cartoonist, an editor, and a  
seminary professor; also a dozen other articles, pic-  
ture stories, special features, etc., including monthly  
department, "Round the World" in religious thought  
and action, and "Book Digests", a regular depart-  
ment.

### MAIL COUPON TODAY

The WAY Magazine, Dept. GT2,  
330 So. Wells St., Chicago 6, Ill.



The WAY Magazine, Dept. GT2,  
330 So. Wells Street, Chicago 6, Illinois

Please send me immediately your FREE  
Cook Book with 1 year subscription to The  
WAY magazine. My subscription is to be-  
gin with the February, 1946 Issue. ( ) I am  
enclosing \$2.00.

Name .....

Address .....



LIBRARY COPY



# GRACE AND TRUTH

... grace and truth came by Jesus Christ--John 1:17.

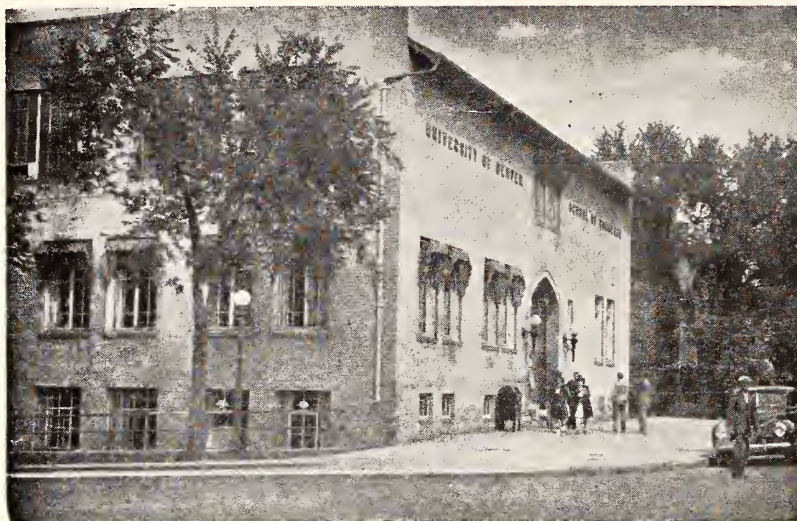
## ATONEMENT NUMBER



MARCH, 1946



# DENVER BIBLE COLLEGE



NEW COLLEGE BUILDING

God has Given a New Administration and Classroom Building with Adequate Accommodations for a Student Body of 400.—This Gives Us Three Adequate Buildings.

Four new faculty members are being selected, on the basis of Christian consecration and scholarship, for the session beginning Sept. 29, 1946.

Dormitory and teaching Facilities are being provided to care for 200 resident students next fall.

200 SUCCESSFUL GRADUATES IN THE MID-WEST CAN TELL ABOUT D. B. I. NOW D. B. C.

D. B. C. stands for a reaffirmation of the Bible, the inspired word of God, --- still "sharper than a two edged sword", and God "Whose arm is not shortened" except by sin in the lives of His disciples.

Our graduates are soul winners. They are missionary spirited. They are church, home, and community builders. They are leaders with poise and vision.

*For Catalog write President Sam Bradford*

**2011 Glenarm Place**



**DENVER 5, COLORADO**

## EASTER Supplies

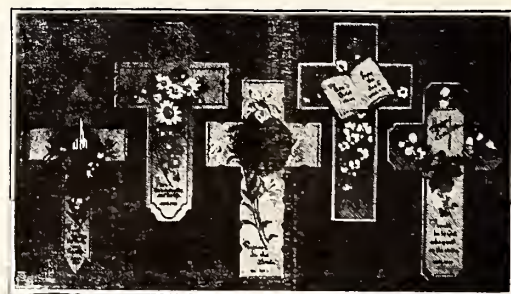
### *Novel Souvenirs and Gifts*

**LUMINOUS GIFT CROSS.** A beautiful plastic cross that glows brilliantly in the dark, altar step style size  $2\frac{1}{2} \times 4\frac{1}{2}$  inches. A gift that any one will cherish; attractively packaged, 40¢ each.

**PROMISE BOXES.** These promise boxes are made especially for children. The cards are of assorted pastel colors; imprinted upon each card is a silhouette, a poem and a scripture verse. A practical aid in helping children to learn scripture verses as well as to claim these precious promises. Red enamel box, 75¢. **HEAVENLY MANNA** boxes for adults, \$1.00.

**NOVELTIES.** Satin book marks, 10¢; I Believe It All Bibles, 15¢; copper plated key chains, 15¢; postage stamp containers, 15¢; Myrtle wood (Palestine) crosses, 35¢.

**EASTER CARDS.** Ask for Sunshine assortment of No.



19. A beautiful box of 10 assorted folders each bearing scripture verse along with a suitable sentiment. An Easter card is the opportunity of every Christian. Each card is a testimony for Christ. Send many of them this year. Price 50¢ box.

**EASTER PROGRAMS** Pamphlets filled with recitations, music and plays. Send us a list of your special requirements, and we will rush to you those which will best suit your needs.

**BIBLE COLLEGE BOOK STORE (Your Christian Book Store)**

2011 GLENARM PLACE



DENVER 5, COLORADO



# GRACE and TRUTH

OFFICIAL ORGAN OF DENVER BIBLE COLLEGE

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

VOLUME XXIV.

March, 1946

No. 3

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00

In clubs of five, \$1.00 per year

15 cents per copy

Foreign (except Canada) \$1.75 per year; \$1.25 in clubs

Issued monthly by

DENVER BIBLE COLLEGE PRESS

NOTICE: In case of change of address please notify

GRACE AND TRUTH

2011 Glenarm Place

Denver 5, Colorado

DENVER BIBLE COLLEGE

SAM BRADFORD, President

Pastor, Beth Eden Baptist Church

JOHN E. KLEIN, Vice-President

Pastor, South Broadway Presbyterian Church

MAURICE G. DAMETZ, Chairman, Board of Directors

Pastor, Littleton Presbyterian Church

ARCHIE H. YETTER, Secretary and Treasurer

LEO C. LAPP, B.S., Th.D., Dean

## DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

★ ★

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

## IN THE ATONEMENT NUMBER

|                                                             |    |
|-------------------------------------------------------------|----|
| Editorially Speaking .....                                  | 65 |
| The Atonement— <i>Frederic W. Farr</i> .....                | 67 |
| What the Cross Means— <i>H. A. Ironside</i> .....           | 68 |
| The Light of the Cross— <i>H. H. Wagner</i> .....           | 71 |
| Propitiation— <i>Casey Smith</i> .....                      | 73 |
| Remember—Calvary— <i>James E. Hanson</i> .....              | 76 |
| Galatians— <i>H. A. Wilson</i> .....                        | 78 |
| The Law of Progress in Scripture— <i>The Editor</i> .....   | 80 |
| Truth in Type— <i>Aaron Schlessman</i> .....                | 82 |
| Suffering—Why? and How?— <i>Norman B. Harrison</i> .....    | 84 |
| Helps for God's Workman— <i>Clarence Swihart</i> .....      | 85 |
| D.B.C. at Home and Abroad— <i>Miss Faye Arbuthnot</i> ..... | 86 |
| Youth Page— <i>Elmer Seger</i> .....                        | 87 |
| Sunday School Lessons— <i>Rev. Sam Bradford</i> .....       | 88 |
| Back Page Comment— <i>The Editor</i> .....                  | 96 |

# EDITORIALLY SPEAKING

## THE ATONEMENT

With reverence we approach this subject, realizing in some measure its transcendent, ineffable character, and its great importance. We are on holy ground. In looking into this greatest of all unveilings, into that which angels desire to look, we do well to obey God's voice: "Put off thy shoes from off thy feet." It is with holy awe that we stand at Calvary, that sacred spot, where nature mourned; where the sun veiled its face and the earth was rocked un-

der mighty convulsions; where God Himself turned away.

Francis Turretin speaks of the atonement as the chief part of our salvation, the anchor of faith, the refuge of hope, the rule of charity, the true foundation of the Christian faith, and the richest treasure of the Christian Church. He remarks: "So long as this doctrine is maintained in its integrity, Christianity itself and the peace and blessedness of all who believe in Christ are beyond the reach of danger; but if it is rejected, or in any way impaired, the

whole structure of the Christian faith must sink into decay and ruin."

Says another: "The atoning work of our Lord is the grandest and most distinctive thing in the Bible,—for the sake of which the Bible was produced." To which we add: IT IS CHRISTIANITY! It is the distinctive feature of our faith. It is the supplier of every need, the answer to all human questions, the minister to human ills, the remover of human guilt, and the securer of divine glory.



## DO WE KNOW THE CHRIST OF CALVARY?

Christ is to us just what His cross is, because all that Christ was in heaven or on earth was put into the work of the cross. He who knows not the Christ of Calvary knows not God, and he who does not thus know, knows not anything that is worth knowing. Adolph Saphir said: "To know Jesus Christ and Him crucified, is not the minimum of knowledge, but the maximum of knowledge . . . it is not to know little, but to know all: here is not a descent from a loftier region, but an elevation to the highest sanctuary. In Jesus Christ and Him crucified all doctrines, all God's teachings, and man's experiences, culminate: and from Jesus Christ and Him crucified all duties, all works, all ministries are to culminate and to be evolved."

Within the narrow limits of a few hours, the Christ of the Cross experienced every form of human weakness and infernal wickedness: desertion, injury, insult; indescribable physical suffering and mental anguish, that culminated in the most ignominious death known in all the annals of history. The flawless, crystal Christ was betrayed and seized in the night, dragged from court to court, insulted, beaten, crowned with thorns, spit upon, compelled to carry His own cross, nailed to the cross, hung between two thieves, God-forsaken. Every member of His body suffered cruel torture. His head was thorn-crowned, His face spit upon, cuffed, marred, the hair plucked off. His body was mangled with scourging, stripped, covered with a cloak of scorn. His arms and legs were cramped with pain. His hands and feet were torn with spikes. His side was pierced, His heart was broken.

What does all this mean? What does it mean to you, dear reader? was this a martyr's death, as some are telling us? Or, was it a judgment death? In his very excellent interpretation of Calvary, Bishop Hall has said: "Seest thou thy Saviour hanging on the Cross? All who accept Him hang there with Him." His death was a judgment death, and with it we are identified. The apostle Paul says, "I am crucified with Christ" (Gal. 2:20). In these words he carries us back to the transaction of the cross, and reckons all believers so identified with Christ that they are in Him, sharing His death under the divine penalty, by a mysterious union. Do we thus know the Christ of Calvary? Do we know that when Jesus died

in our stead, that we died out of God's sight as sinners so far as standing is concerned? Every believer, therefore, is dead already for his sins in his Saviour; and he need not fear that he shall die again.

### ★ ★ AT-ONE-MENT

"By Whom we have now received the atonement" (Rom. 5:11).

Sometimes it happens that a piece of iron is broken, and in order to continue its usefulness it must be united. Three ways are suggested: The broken parts may be **CEMENTED** together, but the result is merely the strength of the cement which causes separation rather than union; the broken parts may be **RIVETED** together, but in doing so we have gained only the strength of the rivet; but when we **WELD** the ends together we obtain a union and the combined strength of both parts as at first.

Sin has separated us from God, and three plans for reunion with him are in vogue: Satan suggests **EMOTION**, which is superficial, transient, for the cement of emotion soon cools, and the rough usage of world shatters it and undoes its work. Man's expedient is the rivet of **MORALITY**, which, while it brings contact, can only boast of the strength of self-righteousness, and it cannot hold under the strain of worldly cares and trials. God's way is the only way; the way of at-one-ment by Jesus Christ, His eternal Son. Contact by faith, Union by the new birth, oneness proved by the indwelling of the Spirit and the assurance of His love; this is the one true way.

### ★ ★ HE WAS MADE OUR SIN—WE ARE MADE HIS RIGHTEOUS- NESS

"For He hath made Him Who knew no sin, to be sin for us, that we might be made the righteousness of God in Him" (II Cor. 5:21)

He took our position with all its consequences in order that we might receive His position and all its consequences. He was treated as **SIN** on the cross, in order that we might be treated as **RIGHTEOUS**, in the presence of infinite holiness. He was cast out of God's presence because our sin was laid upon Him by imputation; we are received into God's presence because His righteousness is imputed unto us. He had to endure the hiding of God's face, in order that we might bask in the

light of His countenance forever. He had to pass through three hours of darkness, in order that we might walk in everlasting light. He was **FORSAKEN** of God for a time, that we might be **ACCEPTED** forever.

All that was due us as ruined sinners was laid upon Him, in order that all that was due Him as the accomplisher of redemption might be ours.

There was everything against Him when he hung on Calvary, that there might be nothing against us.

### ★ ★ "OLD MAIN"

For many years our building at 2047 Glenarm Place served as a headquarters for the Denver Bible Institute, with offices, classrooms and an excellent auditorium. The building has come to be known as "Old Main." Recently the interior of "Old Main" has been remodeled. That which was once the auditorium has been divided into eleven dormitory rooms. The classrooms have also been divided, and they, along with what were the offices, now serve as dormitory rooms for the young women of Denver Bible College. These rooms have been comfortably furnished at a cost of about \$150.00 each. There are seventeen rooms and they furnish space for thirty-five women students. Recently the young women of our College moved in. Henceforth, "Old Main" serves as one of our women's dormitories. In reading this, our readers will notice the expense entailed. It may be that some individuals, or Sunday School classes, or Church societies would like to furnish a room as a memorial to some loved one or friend. Anyone interested in such an investment may write to our business manager, Mr. A. H. Yetter, 2011 Glenarm Pl. Denver 5, Colo.

### ★ ★ GREAT CALVARY WORDS

The death of Christ is the main topic of divine revelation. Christ and Him crucified is Paul's definition of the Gospel. The Christian faith claims the death of Christ as its center (I Cor. 15:1-3). Likewise the death of Christ is the center of human history,—we think of this event as the dividing line between the old economy and the new. This event is also intended to be the center of human experience.

The significance of Calvary may be apprehended by the study of the etymology of the representative terms and words closely associated with it:

*Continued on page 77*



# The ATONEMENT

1 COR. 15:3. "Christ died for our sins according to the Scriptures."

FREDERIC W. FARR

In the first part of this verse Paul states his method and manner of preaching and incidentally reveals the source and character of the ideal Gospel sermon. It is a transmitted message. "I delivered unto you first of all that which I also received." The preacher does not originate it, he does not plagiarize it, he simply receives it from the risen Christ and delivers it to the waiting people. He can not get it up. He has to pray it down.

Christianity is a historic religion. It is founded on certain authentic facts. Paul recites these facts in the order of their occurrence. The first great fundamental fact is the atoning death of Christ. "Christ died for our sins."

It was an actual death. "Christ died." It was a sacrificial death. "For our sins." It was a predicted death. "According to the Scripture." We are impressed first by the marvel of it, then by the meaning of it, and finally by the manner of it. We must admit that He really died. His resurrection requires it. Had he merely swooned upon the cross, there might have been resuscitation but that is quite a different thing from resurrection. The record is unmistakable. John 19:33. The Roman soldiers were familiar enough with death to recognize it when they saw it and they forebore the useless mutilation of a lifeless body. Men do not faint away when a Roman spear is thrust into a vital part. Indeed the issue of blood and water from the ruptured pericardium showed that death had already taken place.

The marvel is that Jesus being what he was could have died at all. It is appointed unto men once to die but death is the result of sin, but here is a man who never sinned; he was holy, harmless, undefiled and separate from sinners. Is it not incredible that he should be brought under the power of death?

Would it not have seemed fitting that he should have gone to Heaven from the Mount of Transfiguration at the climax of his earthly ministry? Had he done so, however, he would have gone alone. Assuming that anyone had been admitted to Heaven on the ground of his prospective

sacrifice, every one would have been turned out from Abel down and Heaven would have been depopulated to all eternity. He chose rather to come down from the Mount of Transfiguration and pass through the gates of death that when he did at last return to Heaven he might take with him the hosts of the redeemed. Translation or a violent death seem to have been the only ways in which he could have left the world. He could never have died a so-called natural death either from sickness or decay. The cross was his objective from the first. Other men come into the world to live. He came into the world to die. His death was voluntary. "No man taketh my life from me. I lay it down of myself. I have power to lay it down and I have power to take it again."

When the question is raised why it was necessary for the Saviour to suffer and die, the answer must be sought and found in the revelation of Holy Writ.

Reason is helpless and useless in the presence of this stupendous problem. Scripture teaches that Christ obeyed, suffered and died in our stead to satisfy an immanent demand of Divine holiness and thus remove an obstacle in the Divine mind to the pardon and restoration of the guilty.

Sin is intrinsically ill-deserving and God's holiness requires its punishment. The love of God which desires and seeks the salvation of the sinner can only secure this end by satisfying the holiness of which penalty is the proper and necessary expression. This satisfaction can only be rendered by one, who unites with a human nature responsible to law, yet personally pure, the same Divine holiness that must be satisfied. The satisfaction, therefore becomes a substitution as respects man and a self-oblation as respects God.

Jesus satisfies the claims of justice against humanity by voluntarily bearing the physical and spiritual death which is the penalty of sin. Since he is the embodied reconciliation and union of man and God, he offers the salvation he has wrought to all who will ratify his work by accepting him as their Saviour.

For all such his atonement provides complete deliverance from the penalty of sin and emancipation from its power.

Two things are necessary to make the sacrifice of Christ a satisfaction for human guilt. There must be equivalence to the punishment which the sinner deserves and would have received. One hundred dollars in gold is the equivalent in value of one hundred dollars in copper though by no means equal in bulk and weight. He is the gold, we are the copper.

There must also be a union between Christ and the sinner to establish the propriety of his being accepted as the representative of the sinner. This union is created by the Holy Spirit in the act of regeneration. Christ the sinless One consented to be treated as a sinner, that we the sinners might be treated as if we were sinless.

Death is the fruit of sin. Physical death is the separation of the soul and body. Spiritual death is the separation of the soul from God. Eternal death is spiritual death perpetuated. Jesus suffered both physical and spiritual death. The immediate cause of his physical death was a broken heart. This may explain his dying so soon. Sometimes one condemned to crucifixion lingered several days before death brought release. No single preliminary of the cross nor indeed all together are sufficient to explain it although victims sometimes died under the Roman scourge. Did not the spiritual death precede the physical and are they not related as cause and effect? Consider what it must have meant to the only begotten Son of God to be forsaken by the Father! When that scream of agony rent the heavens, "My God, My God, why hast thou forsaken me?" it was not the utterance of delirium. The dying Saviour was not the victim of a hallucination. It was a terrible reality. "Thou hast made him to be sin for us who knew no sin." God is of purer eye than to look upon iniquity.

Christ was the anti-type of the sin-offering. God was obliged to turn his face away from his well-beloved Son. It was the inevitable reaction of Divine holiness against sin. The Saviour had been forsaken by

*Continued on page 70*



# What the CROSS Means



"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this World? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (that is, by the simplicity of a proclamation) to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

I Cor. 1:17-24

In this passage the Apostle Paul is not seeking in the slightest degree to under-value Christian baptism when he says, "Christ sent me not to baptize, but to preach the gospel." He is seeking to get us to realize that the important thing is making known the good news; then of course when people believe the good news it is right and proper they should be baptized. Paul so decreed even in Corinth, the city to which this letter was directed, for we are told in the book of Acts, "Many of the Corinthians hearing believed, and were baptized." But the great thing to emphasize is not any Christian ordinance, no matter how precious, but the gospel which is set forth in that ordinance. The apostle said, "My message is the good news and I seek to preach it not with wisdom of words." That is, he did not try to adorn his addresses with oratorical splendor and rhetorical platitudes lest the people would be so taken up with the manner of presentation they would fail to get the message itself.

You have perhaps heard the story

BY H. A. IRNSIDE

of the painter who painted a most beautiful picture and placed it in a very fine frame. A friend came in, to whom he said, "How do you like it?" "It is one of the most beautiful frames I have ever seen!" The artist tore away the frame with indignation and cried, "It is the picture, not the frame, that is important!" So the Apostle Paul was concerned lest in his preaching the Gospel, it would be so adorned with wisdom of words, that people would be occupied with their beauty rather than the message. He said, "The preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." by this expression "preaching of the cross," he means the proclamation of the Gospel. He identifies one with the other. You can't present the Gospel without preaching the cross.

What then is the meaning of the cross? Cicero said, "The cross is so shameful it should never be mentioned in polite society." Crucifixion was an ignominious method of death which the Romans made common and ordinarily it was reserved for slaves who offended their masters or for traitors against the government. It was reserved for the lowest in society and the vilest criminals. Yet our Lord Jesus Christ, the holy, spotless Son of God, died upon a cross. We find in Roman literature that so terrible were the sufferings of the crucified, it was a common thing to use "crucifixion" as a figure of speech to denote extreme suffering, physical or mental. Our Lord Jesus Christ endured the most extreme physical and mental suffering when He took our place upon that cross.

We might say Calvary first of all tells out the wickedness and malignity of man's heart as nothing else could. In the second chapter of the book of Acts when the Apostle Peter was driving home to the consciences of the men of Israel their guilt in rejecting the Lord Jesus Christ, he explained, in verse 22, "Ye men of

Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." We learn two things from this Scripture. It was in the purpose of God that His Son was to be delivered to death in order to settle the sin question, but it was man, energized by Satan, who delighted in heaping upon the Lord Jesus Christ the shame and the ignominy and the suffering that were connected with the cross itself. It was not absolutely necessary that the Lord Jesus Christ should expire on a cross on Calvary in order to put away sin, but it was forseen. God, looking down through the ages, saw that was the way His Son was to die. "They pierced my hands and my feet" (Ps. 22:16). His death should be of such character that nothing but crucifixion would answer. But that did not excuse the men of Christ's day, whether Jews or Gentiles, for putting the Son of God to that accursed tree. Nothing reveals the wickedness of man's heart like the cross. That rabble who did not cross the threshold of Pilot's judgment hall lest they should be defiled, told out the malignancy of their corrupt hearts when they cried out in their hatred of God's blessed Son, "Away with Him, crucify Him." In this we have a picture of the hearts of all men, for we are "all by nature children of wrath even as others" and not one of us would have taken a different attitude had we been there at the time.

The cross, then, emphasizes as nothing else could the corruption of man and the hatred of man toward God. But if the cross tells out the hatred of men, on the other hand it tells out the grace and the mercy of God, who gave His Son in order that He might make known the love He had toward us. We are told in the fourth chapter of the first epistle of John, "In this was manifested the



love of God toward us, because that God sent His only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

For 1500 years God had been saying to man, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength," but instead of man responding to that and giving to God the love He deserved because of His grace, goodness, mercy, and loving kindness, man's answer to God's command was the cry to which I have already referred, "Crucify him!" when the Father sent His Son—and yet that very act told out as nothing else could the love of God to guilty men. "Herein is love." It is His love to us, our hearts were totally bereft of love to God. There isn't a spark of love for Him in our natural hearts. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins." God looked into the hearts of men and He could see nothing good, nothing righteous, nothing that responded to the love of His heart, and He said, "If man doesn't love me, I am going to show how I love him;" and "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "God commendeth His love toward us, in that, while we were yet sinners Christ died for us." Rom. 5:8. When we had no love for Him, His heart went out in love for us and we read that He spared not His own Son. He foresaw all man would do, all his ingratitude and sin, all the suffering of Calvary, and yet He didn't hold back the Son of His love but gave Him up of His own will that He might become the propitiation for our sins. So the cross became the altar on which the supreme sacrifice was immolated.

God had said, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement." In the Greek translation of the Old Testament (that is, the Septuagint version) the Hebrew word translated "atonement" in the English Bible is rendered by the same Greek word as that for "propitiation" in the Greek New Testament. So what God is saying is that the life of the flesh is in the blood and I have given it to you upon the altar of the cross—Christ has made propitiation for the soul. The passage in John which links with that in Leviticus

shows us it was in the cross God told out His love, to the world. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." No wonder Paul could say, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

It is not enough to know and proclaim Him as a great teacher or example for all mankind, not enough to proclaim Him as the fullest manifestation of divine love that ever appeared upon earth; but we must proclaim Him as the one who died on the cross as the propitiation for our sins. Christianity without the cross is not Christianity at all.

Then again, the cross is the full expression of Christ's love to the Father. You remember how He said to His disciples on that last night before He went out to Gethsemane, "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence." John 14:31. Having so said, He went forth to die.

He appeared before Caiaphas, Herod, and Pilate, and thence on to Calvary where He laid down His life voluntarily upon that cross in order to redeem us to God. But in that act of offering Himself on the cross He was testifying to the Father how He loved Him, He was manifesting the devotion of His heart to His God and our God, to His Father and our Father. So in Philippians we read, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God (not something to be retained) but divested Himself, and became in the likeness of man and having been found in fashion as a man He humbled Himself and became obedient unto death—such a death—that of the Cross." And so in His obedience unto death God the Father has been fully glorified.

But when our Lord not only told out His love for the Father in the

death of the cross, but to us also for we read in Hebrews 12:2, "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Oh, beloved, this was the joy of having redeemed sinners with Himself in the Father's house to share His glory for all eternity. And so we read in the epistle to the Ephesians, fifth chapter verse two, "And we walk in love, as Christ hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour." I like John Bunyan's rapt exclamation:

"Oh, this Lamb of God! He had a whole Heaven to himself, myriads of angels to do His bidding; but that could not satisfy Him. He must have sinners share it with Him." So He came from Glory, died upon that cross in order that He might redeem us to God, in order that He might have us with Him for all eternity.

Not only did He die for our sins, but He was made sin for us on that cross. The last verse of the fifth chapter of II Corinthians reads "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." He took our place.

"O, Why was He there as the bearer of sin  
If on Jesus the guilt was not laid;  
Why from His side flowed the sin  
cleansing stream  
If His dying thy debt has not paid?"

There He settled the sin question to the divine satisfaction. He not only bore our sin but was made sin for us. That is, God allowed Him that day to be treated as though He Himself were the very incarnation of all sin ever committed in the world. He gave Himself a ransom for all.

Colossians 1:20 tells us that He "made peace through the blood of His cross." There upon that cross He stood in our stead. We had be-

\*\*\*\*\*

*A Christless cross no refuge were for me;  
A crossless Christ my Saviour might not be;  
But O, Christ crucified, I rest in Thee.*

—Selected



come alienated from God. We could never atone for our sin.

"Could my tears forever flow,  
Could my zeal no respite know,  
All for sin could not atone—  
Thou must save, and Thou alone!"

But He made up the wrong we had done and He made peace by His own most precious blood.

I know of no hymn that sets forth the work of the cross like that one by Anne Lois Cousins:

"O Christ, what burdens bow'd Thy head!  
Our load was laid on Thee:  
Thou stoodest in the sinner's stead,  
To bear all ill for me:  
A victim led, Thy blood was shed,—  
Now there's no load for me!

Death and the curse were in the cup—  
O Christ, 'twas full for Thee!  
But Thou hast drained the last dark drop,—  
'Tis empty now for me!  
That bitter cup—Love drank it up:  
Left but the love for me!

Jehovah bade His sword awake—  
O Christ, it woke 'gainst Thee!  
Thy soul the flaming blade must take—  
Thy heart its sheath must be:  
All for my sake, my peace to make,—  
Now sleeps that sword for me!

All this we see in the cross. No wonder the Apostle Paul could say "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

"Oh cross of Christ,  
Oh glorious tree,  
What place can be  
compared to thee?  
Where God's own Son  
a ransom died  
And for our sins was crucified."

And now it pleases God through the simplicity of preaching, through the proclamation of the cross of Christ, to save them that believe. I trust that you who have listened to me today have found rest for your conscience in the finished work on the cross, or if I am addressing any who have not yet turned to Christ, I trust that the appeal of Calvary will so speak to your soul that it will bring you to the feet of the One there crucified and that you will accept Him as your own Saviour.

## THE ATONEMENT

his disciples. He was now forsaken by his God. He trod the winepress alone.

Nevertheless the manner in which he finally yielded up his life is most significant. It was far from the usual way in which men die. The strength slowly and gradually fails. The voice sinks to a whisper. At last articulation fails through weakness and the breath stops with a faint expiring sigh and all is over. "Jesus when he had cried again with a loud voice, yielded up the ghost." Matt. 27:50. What is the meaning of this cry? It is the battle cry of victory. It is the shout of triumph which bursts from the lips of a victorious warrior as he turns the tide of battle from defeat to victory and hurls his opponent to the dust. This was the outcome of the age-long conflict between the seed of the woman and the serpent. Does Satan have the power of death? Has he at last succeeded in bringing the Son of Man beneath his sceptre? His triumph was only temporary and apparent at the most. Through death the Saviour destroyed him that had the power of death, Heb. 2:14, even as David cut off the

head of Goliath with the giant's own sword. Then and there the promised Seed of the woman placed his pierced heel upon the hissing serpent's head and ground it into hell.

Thus he cancelled the handwriting of ordinances that was against us, taking it out of the way by nailing it to his cross. Col. 2:14.

This separation from God though but momentary was real and was spiritual death. His heart broke under the stress and strain of the incomprehensible anguish and physical death immediately followed. Since Christ is a Divine Being this sacrifice has an infinite value and he would not need to suffer again nor to shed another drop of blood to redeem ten thousand worlds like this. His atonement has not only infinite and eternal value but a cosmical application. Sin and salvation both begin in Heaven and so the heavenly things themselves require purification. Heb. 9:23. "He comes to make his blessings flow, far as the curse is found." O my soul, what a magnificent salvation! High as Heaven, deep as hell and lasting as Eternity! Only an act of personal appropriating faith, just a word of open glad confession (Rom. 10:9) and it is ours forevermore.

---

*A Unitarian preacher once said to Newton: "Sir, I have collated every word in the Hebrew Scriptures seventeen times, and it is very strange if the doctrine of the atonement which you hold should not have been found be me."*

*Newton's answer is worth remembering. He said, "I am not surprised at this. I went once to light my candle with the extinguisher on it."*

---







# The LIGHT of the CROSS

H. H. WAGNER

Twice it is written of the Lord Jesus that He said, "I am the light of the world" (John 8:12; 9:5). The minds, even of Christians who truly love Him, cannot grasp fully the meaning of those words. In His creative work He dispelled the darkness around the chaotic world by the simple statement, "Let there be light" (Gen. 1:3). During His incarnation light shone from His person as He was transfigured before His three, specially chosen disciples, Peter, James, and John. He said that His coming back to the world at the end of the Tribulation Period would be like a flash of lightning covering the world (Matt. 24:27). When John saw Him among the candlesticks which represented the churches of this Age of Grace, "His head and His hairs were white like wool, as white as snow, and His eyes were as a flame of fire" (Rev. 1:14). The effect of this upon John was to make him fall to the ground as dead. When we inquire into the eternal state we read that the City Foursquare, "had no need of the sun, neither of the moon, to shine in it: for the Lamb is the light thereof" (Rev. 21:23). In John 1:5 we read that God is light and in I Tim. 6:16 we learn that our Lord is now dwelling in the light which no man can approach unto.

For our purpose, light may be defined as radiant emanations of energy. The radiance of the life of our Lord lightens everything that it touches. The only reason it doesn't lighten more human souls is that, according to John 3:19, "men loved darkness rather than light because their deeds were evil." Nevertheless, the light of the gracious call of the Spirit of God for mankind to come to Christ shines out even yet throughout the earth. The Gospel is good news. The form in which this good news has been made known to mankind has changed somewhat with the ages though it is all based upon the same omnipotence and grace of our omniscient God.

God's call to mankind, that is, His Gospel of the good news of salvation has been expressed in three different ways all radiating from the Cross of Christ. These three different calls are those preached by mankind. This will be seen clearly when we study the seven branched candlestick of the Tabernacle. The candlestick was Christ and Him only. It was beaten out of one piece. It is all Christ.

When the darkness of sin came into Eden, Gen. 3:1-7, the previously-arranged-for light, of the good news that mankind could be saved, was brought to Adam and to his wife by Jehovah Himself. It was Jehovah Who made the lambs, selected the lambs, caught the lambs, killed the lambs, and made the coats to cover Adam and also to cover his wife (Gen. 3:21). This appears to be God's basic picture of salvation by grace. It was a physical demonstration of the power of Jehovah to bring light to sinful souls and a pledge of the redemption of all believing souls down through the ages. It was a message of light in the darkness of death through sin. It was the first light of the seven branched candlestick.

In Gen. 5:18-24 we have the facts about Enoch. Jude 14-15 tells us in the following words that Enoch was a preacher of righteousness. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." From Enoch's message we learn of the ungodliness of the world during his time. Enoch was born about the year of the world, 622. At the age of 65 his son was born which apparently made him feel the responsibilities of fatherhood, for we read that he walked with God from that time on until God took him by translation out of the world.

Into the darkness of the time of Enoch and into the ungodliness of the

people came the light of the preaching of the Second Coming of Christ. And please note that this preaching was not the blessedness of the translation of the saints but a revelation of the judgment of God upon the unsaved world. In Heb. 11:5 we are told that this kind of preaching pleased God. This was the second light of the seven branched candlestick. From this we learn also that the first thing God ever permitted man to preach, so far as the record is concerned, was the Second Coming of Christ in judgment.

The third light of the seven branched candlestick is the next form in which God's good news was framed for mankind. It was known as the Gospel of the Kingdom. This Gospel was preached to Abraham by the Lord Himself when He called him from his country, kindred, and father's house and brought him into God's land (Gen. 12:1-5). The substance of the Gospel was revealed progressively, culminating in Gen. 22:15-18. This is corroborated by the Lord Jesus in John 8:56. The Gospel of the Kingdom was promised more explicitly to David in II Sam. 7:12-16. David reveals his understanding of this message particularly in Ps. 72 and Ps. 89. The Gospel was typified for us in the building of Solomon's temple. It was preached by John the Baptist (Matt. 3:1-2); by Christ Himself (Matt. 4:17, 23; 9:35); and He commanded His disciples to preach this Gospel (Matt. 10:5-15). The Gospel of the Kingdom was based upon animal sacrifices and was preached to the Jews only (Matt. 10:5-7). The phrase, "Kingdom of Heaven," occurs 33 times in the book of Matthew and nowhere else in the Scripture in that form. The phrase, "The Gospel of the Kingdom," occurs three times in Matthew, viz., Matt. 4:23; 9:35; and 24:14. And this phrase does not occur elsewhere in Scripture in this form. The Gospel of the Kingdom was the good news for men to repent because the King was there to begin His reign. The Kingdom of Heaven was defined for us by the Lord Himself in the so-called Lord's Prayer (Matt. 6:10): "Thy will be done in earth as it is in heaven." This was the third branch light. The Gospel of the Kingdom must not be preached in this Age



of Grace for Gal. 1:6-9 tells us it's preaching now is under the curse of God.

The fourth light is the light directly under the Cross and it is the Gospel of the Grace of God, that is, preaching the Kingdom of God, Acts 20:24-25. The Gospel of the Grace of God was based upon the sacrifice of Jesus Christ. In this it differs immeasurable from the Gospel of the Kingdom preached before the Cross. It was the Gospel Paul preached (I Cor. 15:1-4, 12-20). It is called the Gospel of God in Rom. 1:1. It is called the Gospel of Christ in Rom. 1:16. It is the Gospel for this age. This is the center light, and for purposes of clarifying our thinking we can place the Cross directly above this light.

The fifth light of the seven branched candlestick is the counterpart of the third light, the Gospel of the Kingdom. After the Jewish leaders had rejected Jesus Christ, then He rejected them (Matt. 23), especially verses 37-39. Following this He left the temple and the city and went over on the Mount of Olives. While there, in answering questions from His disciples, He said, "This Gospel of the Kingdom must be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). This means that the 144,000 of the children of Israel who go out preaching in the second quarter of the Tribulation Period will preach the Gospel of the Kingdom (Rev. 7:1-17; Note Jonah 3:1-2). This is Israel finishing the Gospel which was committed unto them (Note Rom. 11:29). This Gospel is referred to in Matt. 10:16-42; Matt. 24:9-14; Mark 13:9-13; Luke 21:12-19. It is Israel finishing their God-appointed task. John the Baptist, who preached the Gospel of the Kingdom before the Cross, typifies the 144,000 who will preach the Gospel of the Kingdom in the second quarter of the Tribulation Period. John was beheaded for his witness of Jesus. This group also is spoken of as being beheaded for the witness of Jesus (Rev. 20:4), and is the first of three groups mentioned there. This is a very clear reason why only Israel will be allowed to preach this Gospel. The third light, if followed down the branch past the center stem and up the continuing part of this branch to the fifth light, will be the preaching of the Gospel of the Kingdom again, the same as preached during the third light.

The sixth light is the preaching of the everlasting Gospel mentioned

in Rev. 14:6-7. Just as the third branch followed down and past the stem of the light and continued on up again to the fifth light, so we carry the second branch down by the stem and up to the sixth light. It is the everlasting Gospel preached by the symbolic two witnesses to "every nation, and kindred, and tongue, and people" (Rev. 14:6), while Rev. 14:7 gives us the text to this Gospel as follows, "Fear God and give glory to Him for the hour of His judgment is come . . ." This is a Gospel of judgment comparable to the preaching of Enoch (Jude 14-15). In other words, Enoch's preaching judgment can be followed right down through the branch of the candlestick by the stem and up to the sixth light and to the symbolic two witnesses preaching judgment. This is called the "Everlasting Gospel" because judgment is the very foundation of all preaching. The good news or Gospel side of it is found in the fact that Jesus Christ has taken all the judgment of mankind upon Himself for "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6).

The last, or seventh light, is the teaching in the Kingdom Period. From Isa. 2:1-4 we learn that He, Christ, will teach us of His ways in the Kingdom. From Micah 4:2 we learn the same truth and of its application to the nations as well as to Israel. From Jer. 31:33-34 we learn that, "They shall teach no more every man his neighbor, and every man his

brother, saying, Know the Lord: for they shall know me . . ." From Isa. 2:3 we learn that, "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." These references seem to indicate that our Lord Himself will be the teacher in the Kingdom. Thus, He is the Alpha in Gen. 3:21 and the Omega in the Kingdom. He is the beginning and the ending. He is the first and the last.

The first preaching that God ever permitted man to do for Him, so far as we have record, was that by Enoch of the Second Coming of Christ in judgment. This is also, from the record, the last preaching that God will ever permit man to preach (Rev. 14:6-7).

The light from the Cross streams back to Eden (Matt. 23:35; Heb. 11:4), and forward into the Kingdom (Isa. 65:20). It has covered every age, and has been available to mankind ever since sin entered into the human race. It has lighted countless millions with the light of life (John 1:4-5, 8-9). Our Lord is the light of the world. Men may hold up that light but the light will do the drawing (John 12:32).

Friend, has the drawing power of the Cross of Christ tugged a bit at your heart? Why not open up that heart so the light of the Cross can enter into it, and give you the light and joy of life? Try God's formula in John 1:12. It works. Do it now!

---

Under an Eastern sky,  
Amid a rabble's cry,  
A man went forth to die,  
For me.

Thorn-crowned His blessed head,  
Blood-stained His weary tread,  
Cross-laden on He was lead,  
For me.

Pierced were His hands and feet,  
Three hours o'er Him bear  
Fierce rays of noontide heat,  
For me.

—Selected



# PROPITIATION

## INTRODUCTION

The finished work of Christ embraces three great accomplishments. These are the essential doctrines of (1) Redemption, (2) Reconciliation, and (3) Propitiation. Redemption is the sinward aspect of the death of Christ; Reconciliation the sinnerward aspect; and Propitiation the Godward aspect. These three great acts are not to be thought of as steps or stages in the great work of Salvation but as integral parts of a great whole. When Christ gave His life on the cross the total of His sacrificial work as our substitute was instantly and infinitely completed. To speak of these great doctrines separately and individually is only to give clarity and sharpness to the essential features of the whole work of Salvation.

The purpose of this article is to discuss in a brief, general manner the doctrine of Propitiation under four heads: (1) The Need of Propitiation, (2) The Work of Propitiation, (3) The Results of Propitiation, and (4) The Message of Propitiation.

### I. THE NEED OF PROPITIATION

Since Propitiation is the Godward aspect of the work of Christ (to be more fully discussed later on), there must have existed a need or a reason for this work. The need existed because of sin. Sin had alienated man and God. Man is a sinner. Because of its common usage this saying that man is a sinner too often becomes trite, but in reality he is a rebel against God. He spurned his original state and sinned, and as a consequence became totally and incurably corrupt. "There is none righteous, no, not one" (Romans 3:10). "For all have sinned, and come short of the glory of God" (Romans 3:23).

Selfishly considered from man's standpoint, even to be a sinner would not have been the utmost of hopelessness; but to be a sinner carried a penalty and that penalty is death. The death penalty was imposed by God Himself. Death truly is the acme of defeat. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "The soul that sinneth, it shall die" (Ezekiel 18:4, 20).

God is not willing that any should

## BY CASEY SMITH

perish (II Peter 3:9). God loves the sinner (John 3:16). But, one may say, for a holy God to love a sinner is a paradox. Perhaps in the human mind it is, but not in the mind of God as the reference just cited shows. An illustration from life may help. A son has grievously sinned against his family and society. Does this deter the love of the mother? Not at all, and often the yearning of the mother is heightened to agony for her son. The utmost in human love is no more than the faintest suggestion of the infinite love of God.

However, the infinite love of God could not make one conciliatory gesture toward the sinner because of the barrier of sin that existed between Him and man. God cannot look upon sin, so this barrier had to be removed if anything was to be done for sinful humanity. Too, God could not, through a mere act of leniency, condolence or kindness, forgive one sinner, but forgiveness must be accomplished on a perfectly just basis. The penalty must be paid. There was only one who could do this and at the same time preserve the justice of God. This one was Christ and He did everything a holy God could require with reference to sin. God is now infinitely satisfied with the infinite work of Christ. This is propitiation.

### II. THE WORK OF PROPITIATION

#### 1. *Scripture references to propitiation.*

The root word, "propitiation", is used only in the New Testament and there but eight times. Two references, Matthew 16:22, where Peter was rebuking the Lord for saying He must die, and Hebrews 8:12, a quotation from Jeremiah 31:34, a part of the New Covenant with Israel, have nothing to do with the sacrificial work and add nothing to the doctrine of propitiation. The other references are I John 2:2; 4:10; Romans 3:25; Hebrews 2:17; 9:5; and Luke 18:13. The rendering of the word in the Authorized Version and the Revised Version is not always uniform. The marginal rendering of the Revised Version in

Hebrews 9:5 as "propitiatory" and in Luke 18:13 as "propitiated" is more uniform and more exact, and is to be preferred to "mercyseat" and "merciful" found respectively in the Authorized Version. The Revised Version reading of Hebrews 2:17 "to make propitiation" is to be preferred to the Authorized Version reading "to make reconciliation."

The passage in Luke makes it clear that God is the one who is propitiated, as has been stated above. The publican did not ask for mercy, as mercy speaks of leniency while guilt is still present. He was a Jew in covenant relations and needed restoration to covenant blessings. We must assume that he was like any Jew of his time and had brought a sacrifice to the temple as required, and therefore had grounds for asking God to be propitiated because his sin was covered by the blood of his sacrifice. What he said was: "Be Thou propitiated to me the sinner"; or, in simpler language: "Be satisfied, and because satisfied, kindly disposed to me the sinner." We read that he "went down to his house justified." God was propitiated and hence propitious in His dealings with the publican-sinner. Propitiation is Godward. No truth regarding God is more determining than that He, because of Christ's death, is propitious. All attempts to expound the gospel of God's grace should be tested by this great truth.

#### 2. *Propitiation for the World.*

The statements in I John 2:2, Romans 3:25, Hebrews 2:17 and 9:5, make it very clear that Christ is the propitiation or propitiatory sacrifice that served to propitiate God and that this propitiating act was for the whole world.

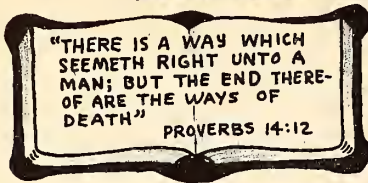
As has been stated above, the barrier of sin rested on man and in man, thus hindering God in the complete manifestation of His infinite love. Christ has borne and removed sin and sins, thus leaving God to a free and unhindered exercise of His infinite love (Isaiah 53:10; I Peter 2:24; II Corinthians 5:21; Hebrews 12:2; Romans 6:10; Hebrews 10:10; I Peter 3:18).

#### 3. *Propitiation for the Saint.*

Christ as a propitiation does not extend benefits to the world of sin-



## IT'S IN THE BIBLE....



THE DEVIL IS WILLING  
THAT MEN SHOULD  
HAVE A ....  
SALVATION  
WITHOUT THE CROSS  
AND THE BLOOD ...

SATAN'S MINISTERS PREACH ON THE  
NATURAL GOODNESS OF THE HEART OF MAN  
A GOODNESS THAT DOES NOT EXIST. (MARK 7:21-23)  
THEY URGE THE UNREGENERATE MAN TO  
FAR INTO A FLAME THE "SPARK OF  
DIVINITY" WITHIN - THAT ALSO IS NON-  
EXISTENT. THEY TALK OF THE UNIVERSAL  
FATHERHOOD OF GOD AND THE BROTHERHOOD  
OF MAN; - ANOTHER DELUSION!  
FROM H. H. MACARTHUR S. Schirmacher

ful men only but He is the propitiation respecting the sins of believers also, for sin is always evil in God's sight. That Christ knew the believer would need cleansing and that He made provision for it is evident from John 13:1-10 and I John 1:1-2:2. The statement in I John 2:2 and 4:10, that He is the propitiation for, and has fully propitiated or made satisfaction to God for the believer's sins, is too evident to miss. In this epistle John was writing to believers as I John 2:2 clearly shows. He makes reference to two groups of people, the world of sinful men and believers. The sin of the one and the sins of the other, however, are subject to the same cure—"the blood of Jesus Christ."

The pattern that is laid down for the way a believer is to benefit by the propitiation of Christ is stated in I John 1:9. Confession is the requirement. He does not have to ask for mercy. God has already extended His mercy to an infinite degree in the finished work of Christ upon the cross. He does not have to beg for forgiveness for that is God's part to accomplish after confession is made. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

### III. THE RESULTS OF PROPITIATION

An act as infinite in scope as the death of Christ carries with it definite results. In Christ's sacrificial, substitutionary death, He was the perfect propitiation. God has been in-

finitely propitiated. Christ as man could bear the sin and as God His death takes on infinite value. There is no further need for, nor can there be, another propitiatory offering. Nothing can be added to or taken away from His finished work. God has been perfectly propitiated and is infinitely satisfied with Christ. When Christ cried out upon the cross "It is finished," He referred to the work that had to be done in order that the sinner might become a new creature with access to God. FINISHED means that nothing is left to be done or can be done. In order to set forth the results of Propitiation in a definite form, several things may be noted.

#### 1. God is satisfied with Christ.

As has been stated above, God is satisfied with Christ and takes infinite delight in His "beloved Son." Not only now but He always was satisfied, yet in the fulness of time Christ must be offered physically on the cross for sin. Christ is the "Lamb slain from the foundation of the world" (Revelation 13:8). In Matthew 3:17 and 17:5 there is the most excellent testimony of God from heaven to His delight in His Son: "This is my beloved Son, in whom I am well pleased." It will be recognized that the passage in Matthew 17:5 looks past the suffering and agony of the cross to kingdom blessing (II Peter 1:16-18). It is quite evident that God continues to be well-pleased and satisfied with His Son. A further attestation of the delight of the Father is found in Colossians 1:19, "For it pleased the Father that in Him should all fullness dwell." "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" (Colossians 2:9, 10). Not only is God satisfied with Christ, but He is satisfied with us who are saved. We are complete in Christ and being IN CHRIST we are the objects of the Father's well-pleased attitude.

Since we believers are in Christ and God is satisfied with Him, we

ought to be satisfied with the Person and work of God's Son. Strange as it may seem there is a dreadful lack of the proper praise, adoration, and heart longing to magnify and glorify the matchless Person of Christ. Let us delight in Him, in whom the Father finds all His delight.

#### 2. God is justified in forgiving sin.

There are those who seem to think it a trifling thing for God to forgive sin. The usual remark is that a holy good God will not bring punishment upon humanity. These people forget that man is the sinner, not God. Man has rebelled against God, not God against man. God gave His only begotten Son that men might not die because of their sin. The acceptance of the substitutionary work of Christ is all that man is asked to do and all that he can do, but if he is to be saved he must do that (Acts 4:12; John 3:18; 3:36; 5:24).

Let us not think that God forgives sin on the basis of emotion, leniency, or divine love. Forgiveness springs from the justice of God. To forgive sin, God must do it in a perfectly just manner. The penalty of sin must be paid and this God Himself paid in the Person of His Son. This was not a trivial thing at all. The ability to forgive the sins of the sinner was at the infinite cost of the death of Christ. But now "He is just and the justifier of him which believeth in Jesus" (Romans 3:25, 26).

Since the sacrifice was infinite in cost, so is the extent of forgiveness infinite in degree. In the last Scripture reference quoted, we have seen a reference to past sin. The Word of God never speaks of future sin; all sin, regardless of time, was in the eternal now of divine recognition. The passages in I John 2:2 and 4:10 speak of Christ as the propitiation for sins then. If true then, it is equally so now. In Acts 16:31 the answer of Paul to the jailor's question of "What must I do to be saved?", if true then, is equally so now.

*The Gospel that deals with sin without the atoning cross is just as valuable as a flashlight from which you have taken the battery.*



3. *God is justified in the bestowal of righteousness on the basis of Christ's Propitiatory work.*

God's justice and love is operative to do any and every thing for the one who has trusted in the propitiatory work of Christ. For one to have his sins forgiven speaks of a taking away process. In thinking of the act of forgiveness this is clearly noted. The taking away of the sins, if it ended there, would not manifest a positive action on the part of God to make one fit for His presence. Manifestly a sinner without sin has no righteousness, for man is without righteousness of his own. But God has a righteousness to bestow upon the forgiven sinner. This gives an active positive quality of life to the ungodly who has been justified (Romans 4:5).

This righteousness in the first place is a gift (Romans 5:17). It is from God (Romans 1:17). But what is this righteousness? Some have said that it is the perfection of nature as Adam possessed when created, but it is more. Adam's righteousness failed, the believer's righteousness cannot fail (John 10:28). Down through the ages man has tried to produce self-righteousness, but Scripture tells us that the very best man can do is as filthy rags in God's sight (Isaiah 64:6; Romans 3:10; 10:3). Adam's fig leaves were a sham and Cain's reasoning was an affront to God. Just as one day the Spotless Lamb of God should hang bleeding from the Cross, so the lamb of Abel should lie bleeding upon the altar of Sacrifice.

Christ is our righteousness (II Corinthians 5:21). Because of the propitiatory work of Christ, God now bestows upon the justified sinner, the sinless, spotless, and perfect righteousness of the Son of God. It is clearly seen that this is not an Adamic righteousness, but something marvelously beyond description and it is the portion of everyone who is IN CHRIST. Everything Christ is, is made over to the believer. Philipians 3:9 seems to put the finishing touch to this wonderful truth: "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

4. *God is justified in bestowing all grace upon sinners.*

The sinner is declared righteous because he is in Christ (II Corinthians 5:21), and given the standing of Christ (Romans 8:16, 17). Grace

is what God is free to do and does do since Christ has died. Therefore He is just in making available His infinite store of grace to the sinner. He enters into the blessings which are the normal experience of true Christian living: fruit, illumination, service, sanctification, and ultimate glorification. These are not the product of the Christian but are produced in him by the Spirit of God. Ephesians 1:3 makes this clear, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

5. *The believer has access to God.*

Since the believer is "in Christ", i. e., an heir with Christ, and "is blessed with all spiritual blessings" in Christ, and the Father is in the Son and the Son in the Father, it would seem unnecessary to speak of believer-access to God. However, it is not an infrequent occurrence to hear prayers that indicate that this truth has not been incorporated into Christian reality. The pattern of address of prayer now is to the Father in the name of Christ.

Two passages will help to make this plain. "For through him we both have access by one spirit unto the Father" (Ephesians 2:18). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). Believers go straight into the presence of God on the basis of Christ's propitiatory work, and they also have the assurance that they are heard and will be answered: "If ye shall ask anything in my name, I will do it" (John 14:14).

IV. THE MESSAGE OF PROPITIATION

It seems almost superfluous to make a statement concerning the

great message of propitiation. Yet it seems that this work on the part of God is not clearly understood. Men frequently try to get to heaven by works, but they get there only by believing. The New Testament is alive with the truth that one must BELIEVE to be saved and it is equally alive with the truth that works cannot save. The message now is not to do something or to get God to do something, but to BELIEVE what God has already done. It is not a question of the sinner's doing anything to propitiate God. Christ has done this to an infinite degree and God is ready to accept any sinner coming to Him trusting wholly in the propitiatory work of the Son of God. God is perfectly satisfied with the way Christ has put away sin, and acts toward the one who believes in a satisfied manner. He is kindly disposed toward the sinner. God is propitious. To ask for mercy or to have a sinner to ask for mercy is either misunderstanding of propitiation or unbelief. Try to imagine, if possible, how God could be more merciful to the sinner than He is when giving His only begotten Son for a sacrifice for sin.

Since God is infinitely propitious, the one and only means of salvation is belief in the finished work of Christ (John 3:18; 3:36; I John 5:12; Acts 16:31). God is not now imputing the sinner's sin to him (II Corinthians 5:19). The only thing that keeps men from God is that they will not believe that the death of Christ as an accomplished fact has propitiated God on their behalf. God is propitious.

Too frequently the believer does not realize his riches in Christ. When once this is truly apprehended, the work of Christ for lost sinners takes on new meaning, the grace of Christ new wonder, the love of God new reality, and the Person of Christ new loveliness.

Not the nails, but His wondrous love for me,  
Kept my Lord on the cross of Calvary.  
Oh, what power could hold Him there---  
All my sin and shame to bear?  
Not the nails, but His wondrous love for me.

—Mrs. Frances Paul Dye





# Remember---Calvary

Now nearly 100 years ago a tragedy occurred. The Mexicans marched on the Alamo and a massacre resulted and hundreds of brave but unprepared Texans were murdered in cold blood. As a result of this tragedy the words, "Remember the Alamo" became immortal. This phrase became an American watchword, to keep uppermost in the minds of the citizens of this country the need of **BEING PREPARED**.

All went well for nearly a century. Truly Americans seemed to "Remember the Alamo". We had learned our lesson—that is, we thought we had, until out of the stillness and quiet of a sunlit Hawaiian day roared the flying squadrons of the Nipponese, dumping their loads of havoc upon Pearl Harbor. And the catchy phrase—"Remember Pearl Harbor" leaped to the tongue tips of Americans everywhere. Could it possibly be true that a tragedy is necessary every few years to keep us on the alert?

Now—Why such a slogan as "Remember Pearl Harbor"? Why remember such a catastrophe? Why remember this "Knife-in-the-back" blow? Those in authority saw at once a real national opportunity in the words. If America would remember Pearl Harbor it would no longer be caught napping. Every time Americans remembered these words it would spur us on to bring about the speedy defeat of those who carried the war to our shores. The moment America forgot Pearl Harbor there would be danger of a recurrence of the events of December 7, 1941. But if America could truly remember Pearl Harbor, victory would be assured. Surely it will be well for all of us to ever remember Pearl Harbor, **BUT WE WANT TO GO BACK BEYOND PEARL HARBOR—YEA AND BACK BEYOND THE ALA-**

JAMES E. HANSON

MO; Back 19 centuries ago where a hill that is in the shape of a skull was crowned with three crosses and hallowed with the mists of a supernatural darkness.

Back to Calvary, where Jesus died,  
Back to Calvary there to abide,  
Where for my sins He was once crucified.

Let me go back to Calvary.

Yes, may we push the curtain back that the scenes of Calvary might be plainly visible; that the horror, the bitterness and the darkness of that hour may be seen by all of us. Then in view of what we see, may we with awe and Godly reverence—Remember, Calvary!

What happened at Calvary that makes this an event which we should remember?

The greatest tragedy of all time took place there. It was there that the matchless Son of God was slain at the hands of sinful men. But if we appropriate the events of Calvary in our lives they become the means of glorious victory.

As we remember the tragedies of the Alamo and Pearl Harbor, there is the opportunity that we shall be spared the same. But as we remember the tragedy that took place on Golgotha's brow, as we remember that the Lord Jesus suffered all this for us, there is not only the opportunity that we shall be spared the same, **BUT IT IS ABSOLUTELY CERTAIN.**

"For Christ also hath once suffered for sin, the Just for the unjust, that He might bring us to God" (I Peter 3:18).

"But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26).

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

As we remember Calvary we are given a peace and security which the world cannot give, and which is far more sure and positive in its results than the magic words, "Remember the Alamo" or "Remember Pearl Harbor".

It was at Calvary He was mocked and spit upon.

It was at Calvary He was scourged by the malafactors.

It was at Calvary He was crowned with a crown of thorns, and crucified between two thieves.

It was at Calvary the reed was placed in His hands and He was given vinegar to drink.

It was at Calvary He shed His blood and laid down His life for your sins and mine. Think of it my friends!—Why remember Calvary?—because only as we remember Calvary is there any hope for our souls to escape a judgment similar to that which rolled over the Lord Jesus at Calvary. Only as we remember that Jesus Christ paid all is there any freedom from the bondage of sin. In remembering Calvary then, there is salvation, salvation from the power and penalty of sin. There is life for a look at the Crucified One. "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else" (Isa. 45:22).

"Neither is there salvation in any other, for there is none other name under heaven, given among

GRACE AND TRUTH



men, whereby we must be saved" (Acts 4:12).

## Meet Mr. Dunham



We take this opportunity to present the Rev. Marion B. Dunham to our readers, as the Field Representative of Denver Bible College. Mr. Dunham comes to us with a splendid record of accomplishments in God's service. He received his schooling in the Louisiana State University and the Louisiana Baptist College. He was for a year's time Associate

Pastor of the Immanuel Baptist Church of Baton Rouge. Later, he held a pastorate at Walker, La. During his five year pastorate at Elaine, Ark. the membership of the church doubled and the finances trebled. For two years he served as the first pastor of the newly organized Grace Baptist Church of Baton Rouge, during which time a beautiful church edifice was erected. When he closed his work the church was out of debt and was giving one fourth of its receipts to missions. Mr. Dunham has done considerable evangelistic work and has been blessed of God as an evangelist. He is now devoting full time as the field representative of this interdenominational college. We ask for him an interest in your prayers, that God may use him greatly in the work of contacting students for our college, and enlisting givers to God's work here in Denver.

We should also remember Calvary because only as we remember Calvary do we have a sense of the true character of sin. The tendency today is to take sin lightly and to regard its consequences as of no material significance. The tendency is to sugar-coat and call by more pleasant names that which God calls sin, and which He says is deserving of hell. In these days of sugar rationing we ought by all means to quit sugar-coating sin. We see it in all of its awfulness as it crucified the Son of God. "He was made to be sin for us, who knew no sin" and with my sin and yours upon Him in the dark hour of Calvary He cried out, "My God, My God, why hast Thou forsaken me?" God would not have turned His back upon His only Son at this crucial moment if sin could be regarded lightly.

"The wages of sin is death, but Christ took the death that I deserved upon Himself. "Christ died for the ungodly." My friend, have you ever thanked Him for the transaction of Calvary?

Only as we remember Calvary can we be truly conscious of the fact that God cannot tolerate sin in our lives. For if there had been any other way out of the dilemma in which man by his sin had gotten himself, surely God would not have permitted the death of His Son in our stead.

Only as we remember Calvary are we assured that it can't happen again in our lives, because God is not unrighteous. He will not demand a double payment for sin on the part of the one who in saving faith remembers Calvary.

"Payment God will not twice demand,

First at thy bleeding Surety's hand,

And then, again, at thine."

Only as we remember Calvary are we as Christians assured of victory in our daily lives, because as we remember Calvary we remember that there He turned seeming defeat into victory. The world thought they had put an end to this One who claimed to be the son of God, but they only opened the way for the greatest manifestation of victory that this world has ever seen. For although He surely died. He rose again the third day, and showed Himself alive by "many infallible proofs". The Christian as a "joint-heir" with Christ

may share this victory by appropriating it in his daily life.

The words "Remember Pearl Harbor" have unquestionably reaped beneficial results, but never will this world, or any individual therein know true and lasting peace until it "remembers Calvary."

Oh, that the words "Remember Calvary" could become the watchword of America, and of each one of us as individuals.

Do you know the Lord Jesus Christ? Is He your Saviour? No? Then "Remember Calvary" for there your salvation was completed. Then let all Christians remember Calvary daily for it will lead to victorious living.

-----:o:-----

### PICKED UP HERE AND THERE

When the world passes away the true Christian will scarcely miss it since his trust is in the Word of God which abideth ever.

Prayer is not to ask what we wish of God, but what God wishes of us.

If all were known, all would be forgiven: God knows all, and forgives all.

Sin takes a broad and crooked course and cannot enter a straight gate and a narrow way.

## EDITORIALLY SPEAKING

*Continued from page 66*

"ATONEMENT"—Rom. 5:11, "to cover."

"SACRIFICE"—Eph. 5:2, "Substitution, to appease."

"REDEMPTION"—Rom. 3:24, "to deliver by paying a price."

"FORGIVENESS"—Eph. 1:7 "the blotting out of sin."

"PROPITIATION"—Rom. 3:25, "place of propitiation, the mercy seat."

"RANSOM"—Matt. 20:28; 26:26, "by a price."

"SUBSTITUTION"—Isa. 53:4, 5, 6, 8, 10, 11, 12, "the innocent suffering in the stead of the guilty."

"JUSTIFICATION"—Rom. 3:26; 5:1, "the judicial act of God, declaring the believer righteous."

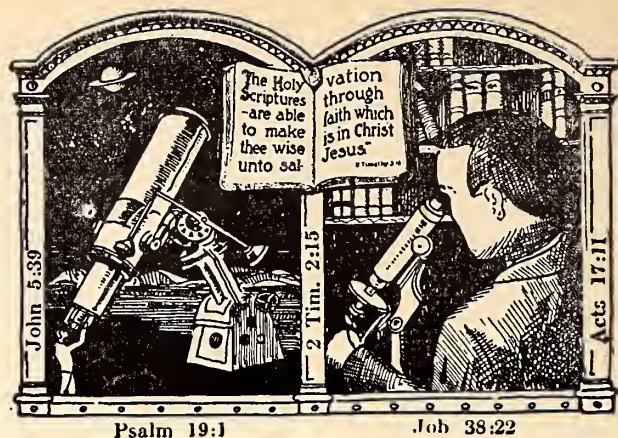
"LIFT UP"—John 12:31-32, "the appointed means by which salvation was procured."

"BLOOD OF CHRIST"—Rom. 3:25, "the crimson coin which Christ handed up to God as the full payment for our guilt."

"GRACE, REMISSION OF SIN"—Rom. 3:24-25, "God assuming all of our responsibility."



# SERIAL BIBLE COURSES



## Studies in Galatians

"Brother, I wish you would frankly tell me what you think of my sermon this morning." So said a young minister to an aged servant of our Lord, who was present in his congregation.

"Well, my son," said the other, "There was much about it that could be commended. It was evident that you had studied your subject diligently, and spent much time in preparation. Your arguments were clear, logical, and forcible. Your delivery was excellent. And yet I must confess that I consider it a very poor sermon."

"But why?" asked the young man in amazed perplexity.

"Because you did not present the Christ and His Cross," was the answer.

"But," expostulated the younger man, "my text said nothing about Christ and the Cross."

"Ah, laddie," returned the aged saint, "it will be a great day for your ministry when you come to realize that from every text in the Bible there is a path which leads directly to the Cross of Christ, and to the Christ of the Cross!"

In our last study of Paul's Epistle to the Galatians, we saw that Chapter I furnishes an illuminating background for the corrective message of this Epistle. In that study, of necessity, we focused attention upon the man, Paul, and upon his ministry. But we would fall far short of a satisfactory exposition of this chapter if we were to fail to point out its rich content of teaching concerning our Lord Jesus Christ. And we would rob ourselves of rich blessing

BY HAROLD A. WILSON

if we did not appropriate that teaching to our own lives. Let us, then, consider in this study what this chapter reveals concerning our blessed Lord and our relationship with Him.

First we may learn from Galatians 1:1 that **OUR LORD JESUS CHRIST IS THE RIGHTFUL SOVEREIGN OF THE SERVANT:**

"Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father."

In so saying Paul speaks not only for himself, but for every believer who has been willing frankly to face God's claim upon his life and to yield his life to Him and to enter His service.

In saying this we are not thinking exclusively, nor even primarily, of those who are engaged in so-called, full-time service. God wants **EVERY** Christian to yield his life to Him, in keeping with the appeal

of Romans 12:1-2:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Like unto this is the appeal of Romans 6:13:

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

The service of our Lord may take many forms. The preaching and teaching of the minister, the soul-stirring campaigns of the evangelist, the itinerant evangelism and



"Anozira Photo" by Stan Schirmacher, Tempe, Arizona



teaching ministry of the missionary, are only a few. God needs consecrated laymen and lay-women to serve in a thousand ways in witnessing for Him; and the layman who knows that he is a business man by the will of God, and as such is seeking to serve his Lord, to bear his testimony for Him, and to give a faithful account of his stewardship, is just as much a servant of Christ as is the most devoted preacher.

And so, in another epistle, the Holy Spirit, by the Apostle Paul, addresses a stirring exhortation to those who are bond-slaves according to the flesh:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ doing the will of God from the heart" (Eph. 6:5-6).

Happy, indeed, is he, whether preacher or layman, who has learned thus to serve his Lord!

But we must hasten on to note here also that **CHRIST IS THE SOURCE OF OUR PEACE**:

"Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ" (Gal. 1:3).

How wonderful is the peace which our Lord Jesus Christ gives to those whose hearts are occupied with Him! Of this peace Isaiah says,

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3).

And none other than our blessed Lord could ever give such peace as is described in Phil. 4:6-7:

"Be careful (anxious) for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Troubled believer! Cease from your faithless striving and straining to accomplish what only the Lord can accomplish! Lay down your crushing burden of worry and doubt! Nay! do not cease to labor, but as you labor let your heart rest by faith in the gracious providence,

and wisdom, and power of Him Who has said,

"Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Again we note that **OUR LORD JESUS CHRIST IS THE SAVIOUR OF OUR LIVES**:

"Who gave Himself for our sins, that He might deliver us from this present evil world (age), according to the will of God and our Father" (Gal. 1:4).

Salvation has three tenses. The **PAST TENSE** is salvation from the penalty of sin. This was complete, final, and eternal the moment we trusted the Lord Jesus Christ as our Saviour (John 5:24). The **PRESENT TENSE** is salvation from the power of sin. This is progressive, and we experience it as we learn day by day to yield ourselves to our Lord and to walk in close fellowship with Him. (Rom. 12:21). And the **FUTURE TENSE** is salvation from the presence of sin—that is, the sinful nature. This will be accomplished once and for all by the return of our Lord from Heaven (Phil. 3:20-21).

The past tense of salvation is suggested in the words which point us to the Cross: "Who gave Himself for our sins." But the emphasis is here laid upon the present tense of salvation: "that He might deliver us from this present evil age, according to the will of God, and our Father."

My brother—my sister—have you known the bitterness of defeat in your struggle with sin? Have you been crushed again and again beneath the heel of the Tempter? Take courage! "Greater is He that is in you than he that is in the world" (I John 4:4). "He is able to keep you from falling" (Jude 24). Take heart, then, and rise from the ashes of defeat to new and greater victories as you learn more closely to walk with Him who "always causeth us to triumph in Christ." Say not, "I can't!" Say rather, "I can do all things through Christ which strengtheneth me" (Phil 4:13).

But note again that **CHRIST IS THE SUBSTANCE OF OUR MESSIAH**. Verse seven calls the Gospel of our salvation "the Gospel of Christ." And in discussing this Gospel, Paul says, "I was taught it..... by the revelation of Jesus Christ" (Gal. 1:12).

Full well we know that this phrase had a special meaning to Paul, for had not the Lord Jesus Christ unveiled His glory in Person to him when he was yet the arrogant, bigoted persecutor of the saints? It was in this personal meeting with the risen Lord, and in his subsequent fellowship with Him that Paul learned so well the Gospel which he preached.

But this experience has rich meaning for us, as well, for it expresses precisely what the Gospel is—"The Revelation of Jesus Christ!" Led of the Spirit of God, Paul defines the Gospel for us in the fifteenth chapter of First Corinthians as consisting of three facts, each centering in Christ:

1. Christ died for our sins—this for our redemption (Romans 4:25).
2. Christ rose from the dead—which, we learn from other Scriptures is for our justification and preservation (Rom. 8:34; Heb. 7:25).
3. Christ is coming again—coming for our resurrection and translation (I Thes. 4:13-18).

There are many things which are true which are not the Gospel. "Gospel" means "good news." It is true that "all have sinned and come short of the glory of God" (Rom. 3:23). But that is not the Gospel. It is true that "The wicked shall be turned into Hell, and all nations that forget God" (Ps. 9:17). But again, that is not the gospel. Rather, if we would preach the Gospel we must preach Christ, the Saviour of sinners. It is indeed, good news that,

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

And it is to this good news that Paul refers when he says,

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16).

But, finally, we note that Christ is the **SECRET OF OUR TRANSFORMATION**. Paul expresses it in one sentence:

"It pleased God . . . to reveal His Son in me" (Gal. 1:15-16).

*Continued on page 81*



# The PROGRESSIVE REVELATION Principle OR The Progressive Unfolding of Divine Truth

(Continued from January Issue)

BY THE EDITOR

We continue on to consider illustrations of progress in CHAPTERS AND DISCOURSES. A notable instance of this is found in the seven minor epistles to the seven churches (Rev. 2 and 3). In the conclusion of each epistle a reward is promised to the overcomers in each church. These rewards are drawn from some historical incident in the Old Testament times, but there is definite progress throughout.

1. Ephesus, "Tree of Life." This refers to Eden.
2. Smyrna, "Second death." This recalls the fall of man and the penalty of death.
3. Pergamos, "Hidden manna." This brings to mind the manna of the wilderness.
4. Thyatira, "Rod of iron." This recalls the battle with Amelek, and the Israelites prevailing as long as the rod in Moses hand was upheld.
5. Sardis, "White raiment." Recalling the priesthood and the Levitical order in connection with the tabernacle.
6. Philadelphia, "Pillar." The era of the temple is brought to mind.
7. Laodicea, "Throne." This recalls the era of the kings.

There is progression to completeness in the rewards promised the overcomers.

In the 14th chapter of John, the words, "Let not your heart be troubled," occur in verses 1 and 27. Between these two verses which constitute a refrain, the reasons are given for not being troubled, and what are they?

1. The problems of creation and providence, "Believe in God."
2. The problems of sin and salvation, "Believe in Me."
3. The problems of death and the hereafter, "In My Father's house," "I go to prepare a place," "I will come again."
4. The problems of the present interval between our conver-

sion and our final gathering together unto Him, are dealt with in the balance of the chapter. There are the problems of victory over fear and sin. Christ is gone away, and the curtain of obscurity shuts out from us the unseen world. And the one answer to this problem is the Holy Spirit, who is come in Christ's stead. He becomes the secret of communion between the visible and invisible world; the secret of victory in the daily life of the Christian, so that the joys of heaven are anticipated and the power of God over sinful habits is realized. The progress of thought is perfectly preserved through this chapter.

This progressive unfolding may be seen in AN ENTIRE BOOK.

Note the progress in the Book of Acts. The key verse is found in 1:8. It reads:

*"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."*

The entire book is a development of this key verse. The order and the progress is perfect.

1. Jerusalem, Chapters 1-7.
2. Judea and Samaria, Chapters 8-12.
3. To the Greeks and Romans, Chapters 13-28.
4. To the uttermost part of the earth, 28:28.

Notice the unfolding of doctrine in the Book of John. The key word to the book is the word, "Life." Its first mention is in 1:4, and its last mention is 20:31. Between these two verses are forty-one references in which the word "life occurs, and there is a clear unfolding of thought throughout.

1. It begins with the source, "In Him was life," Chapt. 1.
2. It is the gift of God, Chapt. 3.
3. It is received by believing, Chapt. 3.
4. It is an inner spring, Chapt. 4.

5. It is a present possession, 5:24.
6. It is an outer stream, Chapt. 7.
7. It is both present and permanent, Chapt. 10.
8. It will be lived in the Father's house, 14:1-3.
9. It is illustrated by the vine and the branches, Chapt. 15.
10. It is the life in the Spirit, Chapt. 16.
11. It is experienced by the knowledge of Him, Chapt. 17.
12. Christ's death brought us life, Chapt. 19.
13. It is assured by Christ's resurrection, Chapt. 20.

You cannot change the order nor improve upon it. The key thought of "Life" proceeds as a regular, progressive development throughout the book from corner stone to cap-stone.

Let us proceed now to see progression in GROUPS OF BOOKS.

Christ's miracles considered in their chronological order show a definite progress.

1. Power over nature (inanimate), Water to wine, etc.
2. Power over animate nature, drought of fishes.
4. Power over demons.
5. Power over death. Three resurrections are recorded.
  - a. Jairus' daughter, (Just died).
  - b. Widow's son, (on way to burial).
  - c. Lazarus, (dead four days).

We note progress in the church epistles as a group.

Romans is occupied with the believer's identification with Christ in death, burial, and resurrection.

Corinthians deals with the indwelling Spirit as the power of the new life.

Galatians deals with the walk in the Spirit.

Ephesians deals with our standing in the heavenlies.

Philippians deals with the joy that is the Christian's.

Colossians is concerned with our seating at the right hand of God.

GRACE AND TRUTH



Thessalonians deals with Christ's coming for us.

The progress of thought is clear and unmistakable, and it is an evidence of the one regulating mind back of the Book.

Finally, observe the unfolding of Divine truth as it is seen in BOTH TESTAMENTS.

There is progress in the entire Word of God, and in studying it we follow the perimeter of a golden ring.

Consider the doctrine of the Trinity. In the Old Testament the Trinity is not stated, but there are hints of it. In the very first verse of Scripture, the word for "God" is in the plural in the Hebrew, and it may be rendered, "Gods." The same thing is true of Deut. 6:4. The plural word in both verses indicates the triune God. We see another hint of the Trinity in the words, "Let US make man in OUR image" (Gen. 1:27), and in the words, "Who will go for US" (Isa. 6:3). When we come to the New Testament we find that the doctrine of the Trinity is fully developed (Matt. 28:19, Eph. 4:4-6, II Cor. 13:14, I John 5:7).

The doctrine of the atonement unfolds in an interesting manner. At the first, animals were slain, but there was no mention of blood (Gen. 3 and Gen. 8). The first explicit statement concerning the shedding of blood is in connection with the passover (Ex. 12:13). Later, we have the clear declaration that it is the blood which maketh atonement for the soul (Lev. 17:11). In the tabernacle and temple ceremonies animals were slain by the thousands. This blood-shedding found its antitype in the blood shed on the central cross on Calvary. Coming toward the close of the New Testament we find four climactic declarations concerning the blood of Christ (Heb. 9:22, I Pet. 1:18-19, I John 1:7 and Rev. 1:5).

The idea of sacrifice develops in like manner. At the first, a lamb was sacrificed for the individual, as in the cases of Able and Isaac. At the passover the lamb was sacrificed for a family. Each family was to have its sacrificial lamb. On the day of atonement a lamb was sacrificed for the nation. When John the Baptist proclaimed the Messiah he proclaimed Him as the Lamb of God which taketh away the sin of the world. Summing it up, we clearly observe the progress:

1. A lamb for a person.
2. A lamb for a family.
3. A lamb for the nation.
4. A lamb for the world.

In comparing the Book of Genesis with Revelation note the progress and

improvement. In Genesis there is the garden with the tree of life in the midst. In Revelation there is the city with the tree of life, and the tree bears twelve manner of fruits. In Genesis God communes with man, while in Revelation the tabernacle of God is with men. In Genesis there is a river in the midst of the garden, while in Revelation there is a pure river of the water of life coming out of the throne of God. Satan makes his entrance in Genesis. Sin also enters and the curse follows. In Revelation we have the exit of Satan, and there is no more sin and no more curse. A garden on the one hand; a city on the other. A garden where Satan and sin might enter, and a city into which nothing enters which defiles. In between the garden and the city lies the course of human sin, the plan of God's re-

demption, and the cross erected on Calvary.

In spite of the composite character and complex structure of the Word of God there is a definite plan of unfolding divine truth, and this is a proof of the divine mind back of the Book. There is unity in the midst of diversity and variety, and a progress of doctrine in consecutive teaching, and this we find where every human condition would forbid. Every cursory glance indicates that where forty writers contribute to one volume, with no collusion, there can be no systematic development of truth. With the Bible there was no collusion of writers, and the development of truth is perfect. This is a literary miracle, and it is one of the most conspicuous evidential facts which Scripture study brings to light.

---

## STUDIES IN GALATIANS

*Continued from page 79*

Immediately, upon his meeting with Christ, this man who had been the scourge of the Church became the champion of the faith. He who had hounded the saints to the death for their love of Christ became willing to lay down his own life for the love of Christ which burned in his own bosom. What an amazing transformation! And yet has it not been repeated, again and again throughout the ages?

Here, then, O Child of God, is the secret of transformation—a simple secret, but a wonderful one—let God reveal His Son in you! Your mind has been occupied with other things, rather than with the Lord Jesus Christ. Let Him become the center of your occupation! So shall you "be transformed by the renewing of your mind," and so shall you prove "what is that good and acceptable and perfect will of God" (Rom. 12:2). You have been trying to solve life's problems in your own wisdom. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6). You have been ignorant, or perhaps wilfully indifferent to the claims of Christ upon your life. Let Him become truly Lord to you, and learn to say with Paul, "Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. 2:20).

"Thus led by His Spirit,

Like Him thou shalt be,

Thy friends in thy conduct,

His likeness shall see!"

—:o:—

### DR. ARNO C. GAEBELEIN CALLED HOME

On December 25, 1945, Dr. Arno C. Gaebelin passed away peacefully at his home in Mt. Vernon, N. Y., after an illness of some weeks. Dr. Gaebelin was in his eighty-fifth year.

For more than sixty years Dr. Gaebelin was known throughout America and abroad, as a staunch defender of the faith and advocate of the blessed hope of the Lord's Return. Dr. Gaebelin was one of the editors of the Scofield Reference Bible. Three-score expository writings came from his pen, and for over half a century he edited the Bible-study (OUR HOPE) magazine which he founded in 1894.

While he looked for the Rapture of the Church before his Home Call, nevertheless he made provision for the continuance of the Lord's work in which he had been engaged—and in line with his wishes the testimony will be carried on. Dr. Frank E. Gaebelin, Headmaster of the Stony Brook School, while retaining that position, succeeds his father as President of Arno C. Gaebelin, Inc. (publishers of OUR HOPE and other works), and will retain an active interest as Contributing Editor; while Dr. E. Schuyler English, who has been an Associate Editor of OUR HOPE since 1939, follows Dr. Gaebelin as the Editor.



# TRUTH IN TYPE

## THE BRAZEN SERPENT AS A TYPE OF CHRIST

BY AARON SCHLESSMAN

In the account of the brazen serpent we have a beautiful type of our Lord Jesus as He gave Himself for the healing of sinful humanity. Jesus used this very incident that had been enacted in the life of Israel as He talked to Nicodemus who was a teacher of Israel; so we need not hesitate as we study The Brazen Serpent as a type of Christ.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:9). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life" (John 3:14-15).

God commanded Moses to make the serpent of brass and put it upon

a pole, that it might be the channel through which divine grace might flow to poor wounded sinners. We have before us a striking and beautiful type of Christ on the cross. "As Moses lifted up the serpent in the wilderness, even so MUST the Son of man be lifted up." Christ expressly teaches that He was the anti-type of the brazen serpent. As the Son of God sent from the Father, He was the gift and expression of God's love to a perishing world. He was also to be lifted up upon the cross in atonement for sin, for only thus could divine love meet the necessities of the sinner. This is the great evangelical type of our Lord and Saviour, Jesus Christ.

We are all familiar with the incidents that lead up to this scene of the serpent in the wilderness. The people spoke against God and against Moses, "Wherefore have ye

brought us out of Egypt to die in the wilderness? . . . our soul loatheth this light bread" (Num. 21:4, 5). It is the same sad story over and over again—"the murmurs of the wilderness." They were willing to escape out of Egypt when the terrific judgments of God were falling upon it in rapid succession, but soon were the plagues forgotten and the fleshpots alone remembered. They preferred to sit by the fleshpots, in the land of death and darkness, rather than to walk with God through the wilderness and eat of the bread from heaven. However, they were very speedily made to taste the bitter fruits of their murmuring spirit. "The Lord sent fiery serpents . . . and they bit the people; and much people of Israel died" (Num. 21:6).

This scene brings before us first, the children of Israel setting forth man's need of salvation; second, the brazen serpent as God's remedy, and the application as the perfection of His remedy.

## THE CHILDREN OF ISRAEL SETTING FORTH MAN'S NEED OF SALVATION

### CHILDREN OF ISRAEL

### MAN

1. The children of Israel sinned (Num. 21:7).
2. The children of Israel were actually bitten by the serpents (Num. 21:6).
3. The serpents caused death among the children of Israel (Num. 21:6).
4. The children of Israel were powerless (Num. 21:7).
1. All men sinned (Rom. 3:23; Rom. 3:10; Rom. 5:12).
2. Men are actually born in sin (Ps. 51:5; Jer. 17:9).
3. Sin causes death among mankind (Rom. 5:12; Rom. 6:23).
4. Man is powerless (Rom. 5:6; John 14:6).

The children of Israel, when they spoke against God and against Moses, sinned against God. The serpent's bite brought Israel to a sense of their sin. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee" (Num. 21:7. Man, when he partook of the forbidden fruit, sinned against God. "Therefore, through one man sin entered into the world" (Rom. 5:12), "it is written, 'There is none righteous, no, not one' (Rom. 3:10), "for all have sinned" (Rom. 3:23).

The children of Israel were actually bitten by the serpents. It was not a wild flight of the imagination wherein they only thought they were bitten. It was a painful reality.

"And the Lord sent fiery serpents . . . and they BIT the people" (Num. 21:6). Man is also actually born in sin, with a sinful nature. Hear the Word of God: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5). It is not a case of man's making a mistake. It is the old, sinful heart. "The heart is deceitful above all things, and desperately wicked" ("exceedingly corrupt" R.V.) (Jer. 17:9).

The serpents were the cause of death among the children of Israel. "They bit the people; and much people of Israel died" (Num. 21:6). Sin is the cause of death among mankind. "Therefore, through one man sin entered into the world, and death

through sin; and so death passed unto all men, for that all have sinned" (Rom. 5:12); and again it is written, "The wages of sin is death" (Rom. 6:23).

The children of Israel were powerless. Death was sure to follow the serpent's bite; but it (the serpent's bite) brought them to a sense of their sin. Therefore, they said, "We have sinned, . . . pray unto the Lord that HE MAY TAKE AWAY THE SERPENTS FROM US" (Num. 21:7). Man is also powerless. His only source of help against sin is Jesus Christ. "For while we were yet weak, in due time Christ died for the ungodly" (Rom. 5:6). "No man cometh unto the Father but by me" (John 14:6).

GRACE AND TRUTH



# THE BRAZEN SERPENT SETTING FORTH GOD'S REMEDY

## CHILDREN OF ISRAEL

## MAN

- |                                                                                               |                                                                                                                                     |
|-----------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| 1. A serpent was provided for the wounded Israelites (Num. 21:8).                             | 1. The Son of man was sent to save lost sinners (Luke 19:10; John 3:17).                                                            |
| 2. The brazen serpent was of divine appointment (Num. 21:8).                                  | 2. Jesus Christ was of divine appointment (Acts 3:23).                                                                              |
| 3. Children of Israel were stung by one kind of serpent, and cured by another (Num. 21:6, 9). | 3. The sting of death was brought by a man, Adam. The cure for the sting was brought by a man, the second Adam (Rom. 5:12, 17, 19). |
| 4. The brazen serpent was lifted up (Num. 21:8).                                              | 4. Christ was lifted up (John 3:14).                                                                                                |
| 5. The brazen serpent was the only remedy (Num. 21:8, 9).                                     | 5. Christ is the only remedy (Acts 4:12; 16:30, 31).                                                                                |

Israel's need was the occasion for the display of God's grace and mercy. The moment they said "We have sinned," God could act, and a serpent was provided for the dying Israelites. "And the Lord said unto Moses, make thee a fiery serpent and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num. 21:8). Likewise, the Son of man was sent to save lost sinners. "For the Son of man came to seek and to save that which was lost" (Luke 19:10). "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17).

The brazen serpent was of divine appointment. "The Lord said unto Moses, make thee a fiery serpent, and set it upon a pole" (Num. 21:8). Jesus Christ was of divine appointment; "Him (Jesus Christ) being delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). God appointed both the serpent and Christ. The God of all grace provided the remedy.

The children of Israel were stung by one kind of serpent, and cured by another. "The Lord sent fiery serpents among the people and they bit the people" (Num. 21:6). "It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived" (Num. 21:9). In the one case, the serpent was the instrument of their wretchedness; in the other, it was the instrument of their restoration and blessing. The sting of death was brought to the race by the sin of a man, the first Adam; the cure for the sting was brought by the man, the second Adam. "Through one man sin entered into the world, and death through sin" (Rom. 5:12); "Even so through the obedience of the one shall many be made righteous"

(Rom. 5:19); "For if . . . death reigned through the one; much more shall they that receive the abundance of grace and the gift of righteousness reign in life through the one, even Jesus Christ" (Rom. 5:17). Here we see that man, the first Adam, is the instrument through which sin and misery came; but the man, the second Adam (I Cor. 15:45), is the channel through which divine grace flows in rich abundance, to sinful men.

Again, we see the brazen serpent **MUST** be lifted up. "The Lord said . . . make thee a fiery serpent and set it upon a pole" (Num. 21:8). A striking type of Christ on the cross! Christ, too, **MUST** be lifted up. "As Moses lifted up the serpent in the wilderness, even so **MUST** the Son of man be lifted up" (John 3:14). He was the antitype of the brazen serpent, its great fulfillment.

The brazen serpent, too, was the only remedy for the children of Israel. "Moses made the serpent of brass, . . . and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:9). If he refused or neglected to look to that, there was nothing for him but death. Jesus Christ is the only remedy for sinful men. "Neither is there salvation in any other. For there is none other name under heaven given

among men, whereby we must be saved" (Acts 4:12). The sinner is asked simple to look to Jesus as his Saviour from sin.

"There is life in a look at the crucified One,  
There is life at this moment for thee."

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13), and "Whosoever believeth on Him shall not be ashamed." Believe, receive, live and live gloriously!

"I know a soul that is steeped in sin,  
That no man's art can cure;  
But I know a name, a name, a name  
That can make that soul all pure.

"I know a life that is lost to God,  
Bound down by things of earth;  
But I know a name, a name, a name  
That can bring that soul new birth.

"I know of lands that are sunk in shame,  
Of hearts that faint and tire;  
But I know a name, a name, a name  
That can set those lands on fire."





# SUFFERING--Why? and How?

We live in a world of Suffering. It is not mererly global; it is universal. Is this common lot of man accidental? or is it even incidental?

God suffered first. He has suffered excruciatingly. He suffers still. Could God not have avoided suffering for Himself? Could He not in turn have spared man these millenniums of suffering?

If He could have and did not, if He can and does not, is not God's goodness called into question?

If God did not shrink from Suffering, but gave Himself to it, should man on his part seek to escape it? So doing, would he miss something of real value to himself?

Is Suffering inseparable from the system of evil? or are we to find in it that which makes for our good?

These are a few of the questions that crowd into the mind in the face of the Mystery of Suffering. Why is life—God's life, man's life, animal life, plant life—such as it is, subject to struggle, to pain and injury? Why is it constantly caught in the meshes of Suffering? The right answer to these questions will bring one into the sanctuary of understanding where the dark mystery of existence is resolved.

"Man that is born of woman is of few days, and full of trouble" (Job 14:1). His life begins with travail by his mother; it ends in a wail of lament by his friends. With such boundaries what lie between?

He has eyes to see. These eyes are dimmed, shutting out the sun and the beauties of nature; he gropes his way. He has ears to hear. They become stopped; he is a prisoner whom the voices of friends and the strains of music cannot reach. He has hands to work. They palsy, limp at his side; his career is ended. He has feet to walk. They are crippled by disease or accident; he sits helplessly set aside. He has lungs to breathe, until germs riddle them; a stomach for nourishment, until some malady appears; a brain to think, until it fails him and he becomes one more of the thousands of "inmates."

## NORMAN B. HARRISON

In all of these fields man's multiplied sufferings have created "specialists"—thousands of specialists giving themselves through long hours to the work of relief. Then there is the vast throng of sufferers for whom no relief ever comes; they just go on suffering.

Still greater is the agony of mental anguish. Fond hopes dashed to the ground; life plans hopelessly wrecked; bosom friends betraying, a reputation ruthlessly assailed; a partner ruining one's business; a life's companion found disloyal; a beloved son or daughter bringing sad disgrace. Then, perchance, remorse of evil deeds or fatal mistakes gnawing day and night at one's vitals—that haunting word, "remember!"

Any of these, singly or in combination, may so afflict one as to assail the reason with benumbing questions: Is there a God? Does He care? Is there no relief? Why is life a prolonged struggle? A vale of tears? Why this dark mystery of suffering?

## JOB HAS THE ANSWER

Job's experiences, taken by themselves, merely disclose the mystery—together too deep for his friends to fathom. But the book of Job is placed in our hands as the divine key to resolving the mystery.

Job, notice, was a good man and godly. God owned him as "My servant Job—none like him—perfect—upright" (Job 1:8; 2:3). But in one fell stroke he was stripped of his possessions; then of his family; then in the place of personal health, comfort and esteem came disease, distress and loathsomeness.

Job's three friends reasoned that such suffering betokened sinfulness that must be confessed. This is the best the philosophy of worldly wisdom could suggest. But it drove Job to self-justification, defeating the very purpose of his sufferings. So the book is given to us, its purpose being to take us behind the scenes.

We are permitted to see—

1—THE HAND OF SATAN. Satan has accused God of bribing Job to be good—of buying his loyalty with wealth and health. Remove these and "he will curse Thee to Thy face," said Satan (Job 1:9-12; 2:4-8). Could that possibly be? (with Job or with you?). God's honor is at stake. By God's permission Job's sufferings follow. They are a test. They are his supreme opportunity: (1) to give the lie to Satan; (2) to vindicate God under trial; (3) to demonstrate his own bare-handed loyalty—"Though He slay me, yet will I trust Him" (Job 13:15).

The mystery is further resolved when we see how Job emerges from his trials.

2—A BETTER MAN FOR HIS SUFFERINGS. Through it all a calm confidence sustained him, even as he assured his blind comforters: "He knoweth the way that I take: When He hath tried me, I shall come forth as gold" (Job 23:10). Job had not yet come into his best. He needed humbling for a true estimate of himself. And now, stripped of all self-righteousness and self-reliance, in true humility he cries: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6).

In these words, however, is the desired master key to the mystery, namely—

3—A NEW SUPREME REVEALING OF GOD. "Now mine eye seeth Thee." What was in that sight? (Not the glorious holiness of God as Isaiah saw Him—Isaiah 6). Something of God Job would never have known but for his sufferings. Something suited to his need. Surely it was that God is a God of Suffering.\*

He saw God as the supreme Sufferer, suffering before Job and far more than Job. It is not too much to think that in that vouchsafed

Continued on page 95

GRACE AND TRUTH



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## "I SUPPOSE YOU GOT PEACE—"

A few years ago a Denver man gave himself up to the police authorities, confessing that he had stolen a large sum of money some years before. He said his conscience troubled him so that he had to confess his crime.

While awaiting trial, in the county jail, a Denver minister visited him and said, "Now that you confessed your crime, I suppose you got peace." "That's the strange thing about it," said the man. "I expected to get peace when I gave myself up; but I have not yet got it." The minister who knew God then took the opportunity of pointing him to the Lamb of God who taketh away the sin of the world. When the man confessed his sins to God and accepted Christ as his personal Saviour the coveted peace came. "He is our Peace"—He who made peace "through The Blood of His Cross" (Col. 1:20).  
—*Christian Victory*.

## FOR WHOM DID CHRIST DIE?

Dr. Arthur T. Pierson once used this discriminating incident: "Twelve shipwrecked men were laboring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved. For which of the eleven did the sailor give his life? *If Christ died for all, He died for each; for no one more than another, and no one omitted.* The sun shines for nineteen hundred millions of mankind; but I know that it shines for me, and would tomorrow morning if not another soul survived on the globe. So Christ loved me and gave Himself for me."  
—*Watchman-Examiner*.

## UNLOCKING THE DOOR

A PARTY of friends went to pay a visit to an old church which was of great interest. They applied for permission, and the sexton gave them the key, saying: "You can unlock the door and go in, and I will come to you directly." They went to the door, put the key into the lock, and tried to open it, but could not turn the key. They turned and

twisted, but to no effect, and had just given up in despair when the sexton arrived. "We cannot make this lock shoot," said one of the party. "I beg your pardon," said the sexton, "for giving you so much trouble. I quite forgot to tell you that the door is not locked at all. All you need to do is just to lift the latch and walk in."

A great many are like them. They try by their own efforts to unlock the door of salvation, but all their efforts are a waste of time. Our Lord and Saviour Jesus Christ long ago unlocked the door, and all we have to do is just to lift the latch and by faith walk in.

—*Sunday Circle*.

A soap manufacturer, who was an unbeliever, walked along the road one day with a minister. Said the soap manufacturer: "The Gospel you preach has not done much good, for there is still a lot of wickedness in the world and a lot of wicked people." The preacher made no reply until they passed a dirty little child making mudpies in the gutter. Seizing his opportunity, the minister said: "Soap has not done much good in the world, I see; for there is still much dirt and many dirty people about!" "Oh, well," said the manufacturer, "soap is only useful when it is applied." "Exactly," said the minister, "so it is with the Gospel which we proclaim."

Have you trusted Christ for yourself?

—*Unknown*

## HERE IS AN ILLUSTRATION

of the way folks act while sin is in the heart. My brother had a much swollen finger. He did all sorts of things to get rid of the pain. I tried to get him to let me look at it, but he said he couldn't stand to have me hold it. I got a glimpse of it, however, and told him I saw that he had a splinter and that it was festered. He denied it and wouldn't let me get near him for quite a while. Finally when the pain became terrific he gave me the chance to take my knife and go at it. I had to cut. I had to probe. But in a few minutes I had a big splinter on the end of the knife, and he had peace in five minutes. You may go to your oracles and ask

them for peace; you may go to the world idols and ask their advice, but only to get an answer of doom from God's messenger. But if you will deal with God at the cross, where He dealt with sin, you will have peace.

—*Selected*

## UNCHANGING LOVE

"YEA, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jer. 31:3).

Charles Haddon Spurgeon was once riding in the country. On a barn he saw a weather vane on the arrow of which was inscribed: "God is love." He turned in at the gate and asked the farmer,

"What do you mean by that? Do you think God's love is changeable; that it veers about as the arrow turns in the wind?"

"Oh, no!" cried the farmer, "I mean that whichever way the wind blows, God still is love."

—*Selected*

## THANK GOD FOR THAT

LADY HUNTINGDON was trying to lead one to Christ. To her urgent entreaties he answered:

"Oh! it is of no use! I am lost! I am lost!"

"Thank God for that!" said she.

"Why?" exclaimed the man in astonishment.

"Because," said Lady Huntingdon "Christ came to save the lost, He is just the one that can save you."

—*Evangelical Messenger*

## TRYING

TO WATCH A CHILD that will not try to walk, but just slides around over the floor, makes us think of the people who won't try something for fear they will fail. The child that really learns to walk is the one that tries. So many people don't take Christ as Saviour for fear they will fail and "can't hold out." Shame on such weaklings! Peter made several mistakes and even denied Jesus, whom he so well knew. Better try and fail than not at all.

—*Christian Readers Digest*

THERE IS SUFFICIENT number of men in the Church, and enough money in the hands of God's children if the two would get together in deep and thorough going consecration, to evangelize the world in a single generation.

—*Wonderful Word*



# D. B. C. AT HOME AND ABROAD

Miss Freda Cassens ('39) associated with the Missionary Gospel Fellowship is stationed at Coachella, California. She is busy every day with classes, prayer meetings, hymn sings, and calling. The Lord is richly blessing her work. Mrs. Cassens and Freda also spent a week in Los Angeles recently.

We have had the privilege recently of having some of the alumni as guests for the chapel period. Rev. Jesse R. Jones ('23) and Mrs. Jones ('27), conducted a musical chapel; Rev. Henry Dahl ('35) gave a message and told of their work at Meeker.

Miss Vivian Barnett has arrived from Douglas, Arizona to be assistant registrar at the Denver Bible College.

Miss Verna Van Wingerden ('42) has given herself for the special service of nurse at the Central American Bible Institute. Let us join with her in prayer as she makes preparation to go to the field.

Fruitdale Baptist Church of which Rev. John W. Bailey ('26) is pastor is having two weeks of meetings. Dr. C. Clayton Mosier, world traveler, Author, Teacher, Evangelist is the speaker. Rev. Ralph E. Obitts ('30) and Mrs. Obitts ('29) are assisting in the music.

Rev. Clarence R. Thorpe is expecting his painting "The Man of Sorrows" to be off the press in a few weeks. He was formerly on the "Grace and Truth" staff and was enrolled in the day school as a student.

Miss Verna McDowell, from Ft. Collins, Colorado has joined the staff at the College. She is assisting in the office. Miss McDowell is a member of The First Baptist Church of which Rev. William MacIntosh ('20) is pastor.

Rev. William Parker and Mrs. Parker (Betty Lou Laycock) former student, are in Santa Cruz, California. Mr. Parker is pastor of the Alliance Church.

Rev. Marlin Olsen, former student and Mrs. Olsen and son David arrived in South Africa on December nineteenth to begin their missionary work in that field.

Miss Dolores Teander ('44) who is in Santa Marta, writes "We are to begin language study in the coming week and we shall be most glad to converse with the natives as freely as they would with us. The first Spanish service was an uplift. The people sing lustily and it was a joy to join them where we could, in singing the familiar old hymns of the Gospel.

"We praise God for His gracious leading and presence with us here."

Miss Teander was greeted by Mrs. Georgiana Hammond, former student, upon reaching the field.

Our hearts were saddened when we heard of the home going of David Carl, small son of Rev. Glen Lindquist ('35) and Mrs. Lindquist ('30). May the Saviour comfort them in their sorrow.

The Berean Fundamental Church of North Platte, Nebraska of which Ivan Olsen ('36) is pastor has shown rapid growth, and is being used of the Lord in winning young people. In the past nine years twenty-three young people have entered Bible School to prepare for the ministry. Summer camp was held last summer for three weeks. There are nine children's classes being conducted in North Platte each week.

Rev. O. O. Wood is now pastor of the Berean Fundamental Church, at Ogallala, Nebr. This work was started three years ago by Ivan Olsen.

Rev. H. Merriweather, General Secretary of the Ceylon and India Mission who has visited at D.B.C. at different times has again returned to India and has been appointed Field superintendent. He writes "I have been visiting our field since my return and have seen again the great need for some sacrificial living and sacrificial giving if the need is to be met. I was thrilled one day to stand in the closed land of Nepal and look away to the mighty snow-capped Himalayas standing out in all their majesty as if barring the way. I have had the joy of seeing a few from different castes accepting Jesus Christ as their Saviour, which is always a great joy."

Mr. Merriweather's oldest son, Henry, was killed in action in Italy, January 1944. His faith in the Lord Jesus Christ was unwavering. In a

letter to his father he wrote, "Many of us must die, and when I realize that I am a Christian and others are not, it is better that I should be taken, as Richard Cameron of the Covenanters said before battle in prayer, 'Spare the green and take the ripe.' My heart is at peace with God, and all of us will meet again."

Remember Mr. Merriweather and his work at the "throne of grace."

"The Christian Rangers", composed of Mr. and Mrs. Charles Holgate, Keith Fredrickson, Lenore Smith, Laura Fry, and Carolyn Strabel, successfully completed a ten-day evangelistic tour of New Mexico and Arizona. They are thankful for this privilege of presenting the gospel story in music and testimony. The group had fellowship with several of the alumni, among whom were: Rev. Max Kronquest ('37) and Mrs. Kronquest, former student, Berean Baptist Church in Santa Fe, New Mexico; Mr. Herbert Harper, former student, and Mrs. Harper ('35), in flagstaff, Arizona; Rev. Harold Wilson ('18) of Tempe and Rev. and Mrs. Leroy Thomas ('31) at the Palmcroft Baptist Church, Phoenix, Arizona.

The American Sunday School Union held a Bible Conference at Pine Mountain during the holidays. Students Viva Snyder, Lois Herrick, Carl Werb, and Marion Kirk assisted.

Nineteen new students have enrolled at the Denver Bible College for the second quarter. On Friday, January 11th a delightful time was had when faculty, staff and students gathered for a reception in their honor.

## BORN

A daughter Janelle Ruth to Mr. and Mrs. Robert Mosier, on February 5. Mr. Mosier is the manager of the Bible College Book Store.

A son Frank A. to Mr. and Mrs. Frank Harden on January 13. Mrs. Harden was formerly on the faculty.

A son LeRoy Steven to Rev. Donald Reader ('44) and Mrs. Reader ('41) on October 4. Rev. Donald Reader is pastor of the First Baptist Church at Victor, Colorado.

A son Jonathan Howard to Mr. and Mrs. William Markle on January 22. Mr. Markle is a student at the Denver Bible College.

A daughter Linda Ann to Pvt. Leland Mc Clellan ('39) and Mrs. Mc Clellan, former student, on January 11 at Marlin, Texas.



# YOUTH PAGE

BY ELMER SEGER

## AN INCENTIVE TO MEMORIZING BIBLE PASSAGES

Isaac Page says, "In 1905 when I was studying Chinese in China, I had a teacher who knew the Chinese classics of Confucius by heart. I thought that if he knew his classics by heart, since I have a better book than any of his, I ought to memorize at least some of the Bible."

## AN INTERESTING MISSIONARY PROGRAM

Let's take a missionary trip to see what is being done in the places to which some of our missionary money goes. But suppose we sing a couple of missionary songs first, like "Rescue the Perishing" and "The Light of the World."

1. We'll have to take a bus into Chicago for the first stop. While we're traveling, suppose we sing the gospel chorus, "Oh, I'm Traveling." Here we are at Sunshine Gospel Mission, right on Clark Street where there seems to be no end of taverns, night clubs, and disreputable people. (First speaker now tells about the work of the Mission.)

2. Now we'll travel by bus to Kentucky. Let's sing, "Follow, I Will Follow Thee." Here we are at the headquarters of the Scripture Memory Mountain Mission. (Second speaker tells about this work, indicating the needs and opportunities.)

3. Next we travel to Pennsylvania, by railroad this time. While we are riding, we will sing, "The Hallelujah Line." We'll stop at the home of our American Sunday School Union Missionary. He has a big territory to cover. (Speaker describes a trip with the missionary on his rounds of the Sunday Schools.)

4. Now we get on a steamship to sail to Africa. This will be a good time to sing, "My Anchor Holds." Here we are at one of the mission stations of the Sudan Interior Mission. (Speaker gives missionary incidents which have occurred on the field.)

5. An airplane ride to China is next on the program. This calls for singing, "On The Faith Line." Now we'll take a trip to various out-stations of the China Inland Mission. (Speaker gives vital information on the vast extent of the country, how the Mission is seeking to meet the need, etc.)

6. On the ship sailing home, we sing "We're Sailing Home." (Speaker tells how glad we are to get back home to the good old U.S., but that our real home is heaven. Tells about the glories of heaven.) Last chorus, "We're On the Highway Home."

## A YOUTH CAMPAIGN IN YOUR CHURCH

You can sponsor a youth meeting. It WILL bring results. Some churches hold evangelistic campaigns for adults but have never given thought to having such a campaign aimed directly at the children. Daily Vacation Bible Schools have proven their worth. So will a youth evangelistic campaign. When youngsters can say, "Stick 'em up, Mister," and take a man's wallet, then they are not too young to be reached by a youth meeting.

Furthermore, if you have the means at your disposal for holding a youth meeting which will win boys and girls of your neighborhood to Christ, and you don't arrange for such meetings, you are disobeying the Lord's command, "Suffer the little children to come unto me, and forbid them not" (Mark 10:14). So let us proceed to see what a youth meeting is like.

Youth Gospel Crusade of Wheaton, Illinois, of which Richard W. Neale is founder and director, has half a dozen men holding youth meetings constantly. Let us follow one of them. Rev. Henry L. Harms gets a call from a mid-western church for an eight day campaign. From now on he is "Uncle Henry." He makes all the necessary arrangements beforehand, and has advertising cards printed which look like tickets, with something like this on them:

Your Complimentary ticket to See and Hear "Uncle Henry" and his Thrill Book. Motion Pictures, Oil Paintings, Gospel Magic, Contests, Prizes. FREE, for all young folks. Adults welcome too.

On the first Sunday of the campaign "Uncle Henry" will take some time during the opening exercises of the S.S. to present a magic trick or object lesson and to explain what the meetings will be like. He sells the idea to the young folks. Perhaps in the afternoon he will meet with the volunteer workers to explain to

them their duties in helping put things across.

Perhaps the helpers will be able to distribute tickets at the schools when the children have been dismissed. The little stub on the end of the ticket which says, "This permits you to bring your friends," is an encouragement to them to bring others along. Each afternoon or evening before the time for the meeting, the helpers will be on hand to get the names and addresses of all the children, punch their tickets for attendance, for bringing someone, or for memorizing the Bible verse for the day. And the boys and girls will jam in. "Uncle George" recently had to hold two separate meetings daily to accommodate the crowds. Standing room was at a premium when "Uncle Dick" held meetings in Glen Ellyn. Young folks love it.

When the meeting begins, two groups will be made up and a scorekeeper will record the points for each side. There will be points for good behaviour, best singing, best Bible memorizing, and a number of other things. There will be rousing singing, a verse to memorize, a brief word of prayer with "everyone who has any respect for God bowing his head and closing his eyes." Then a clever object lesson with an element of mystery in it driving home a salvation message will hold the attention of all. Then another chorus, repeating the Bible verse, a graphically told Bible story, and it is time for the invitation which is to every fellow and girl who wants to know the Lord Jesus as his or her Saviour to come to the front when the meeting is dismissed. Now is when the real work is done. "Uncle Henry" gathers the inquirers into a quiet corner and prayerfully, tactfully explains the way of salvation and leads them to Christ. This isn't the end, however, for everyone who decides for Christ is followed up to see that he is in a good Sunday School or has the opportunity to read the Word and grow in grace.

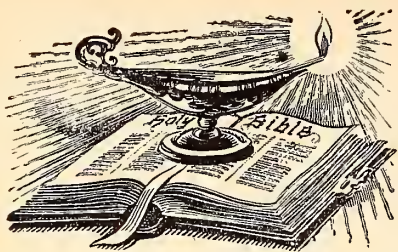
What a thrill to see young folks accept the Saviour.

---

**FREE** to any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "Spiritual Light Switch" for each family in his congregation providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to **TITHER**, 710-G Title Insurance Building, Los Angeles 13, Calif.

---





# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD

ILLUSTRATIONS BY CASEY SMITH



SAM BRADFORD

## FRIENDS OF JESUS

April 7, 1946

Scripture Reading: Mark 10:13, 14, 16; Mark 15:43; Luke 6:13-16; Luke 8:1-3; 15:1-2; John 1:35-51; 3:1-2; 4:6-7.

Printed Text: Mark 10:13, 14, 16; 15:43; Luke 8:1-3; 15:1-2; John 1:38-45; 3:1-2; 4:6-7.

"Ye are my friends, if ye do whatsoever I command you."  
John 15:14

This second quarter of lessons deals with "Jesus and His Friends." Much practical teaching may be found as we behold how Jesus dealt with those who were near to Him. However, as we study and teach these lessons, it is well for us to remember that not all men are friends of Jesus. He has His enemies. He was willing to die for men, but remember there are still those who would be glad to slay Him.

### LESSON OUTLINE

Mark 10:13-16

The scriptures set forth in our printed texts fall naturally into four classifications, which may well be used in this lesson to set forth Jesus' ministry. It is well however to remember at the beginning that those who knew not the Lord were not His friends. They were friends of the world, and to be friends of the world is to be enemies of God (James 4:4).

#### I. JESUS—FRIEND OF CHILDREN.

It is well to compare the scriptures set forth in Mark 10 with that of Matthew 18. Jesus was a friend of children for He had come to die that they might live. In those days, children had no privileges and were not expected to enter into religious life, but Jesus set the pattern for all men on the basis of pattern for children.

1. To enter the kingdom of heaven one must "be converted and become as little children". A little child is

new-born. A little child has no past. When one is converted he is born again and his past is under the blood.

2. To be great in the kingdom of heaven one must "humble himself as this little child". There was only one who perfectly humbled himself and He was greatest. This is the answer to the question from the disciples in Matthew 18:1. This ministry of Jesus is not so much a ministry which portrays His friendship to children as His friendship to all men, for He used a little child and the children to preach a sermon to all who might hear. Jesus did four things to the children.

1. Welcomed them (Mark 10:15).
2. Took them up in His arms (Mark 10:16).
3. Put His hands upon them (Mark 10:16).
4. Blessed them (Mark 10:16).

If we would follow Him, we must be friends of children for His sake.

#### II. JESUS—FRIEND OF MEN

John 1:38-45

1. Men needed Jesus for a friend.
  - a. They were in darkness (John 1:5).
  - b. Men loved darkness (John 3:19).
  - c. Men were blind to things of the kingdom of God (John 3:3).
  - d. Men were shut out of the kingdom of God (John 3:5).
  - e. Jesus could save them (John 3:14-16).

2. Jesus needed men as friends. Jesus needed men to be fishers of men.

- a. John the Baptist could say "Behold the Lamb of God". This turned the eyes of many to Jesus.
- b. Andrew could say "We have found the Messiah". Andrew could bring his brother, Peter, to Jesus. All the mighty works of Peter were shared by Andrew for it was Andrew who won Peter to Jesus.

c. Philip could say "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." When Nathaniel questioned any good coming out of Nazareth, Philip could say "Come and see".

So it has been through all the ages, Jesus has needed men and now needs men who will say "Behold the Lamb of God", "We have found the Messiah" and "Come and See".

#### III. JESUS—FRIEND OF WOMEN

Luke 8:1-3; John 4:6-7

Women were chattel in the days of Jesus. They were little more than slaves among those who did not know the true and living God. Certainly women needed the friendship of Jesus and through the centuries of Christian ministry it has been evident that Jesus needs friendship of women.

Jesus was born in a "man's world". When Jesus sat at dinner it was with men, but a woman intruded to wash his feet with her tears and dry them with her hair and received cleansing from sin by His spoken word.

Men brought a fallen woman to Jesus. Jesus wrote in the sand and the men walked away in shame; the woman with the soul that was cleansed by His forgiveness.

It is significant in the scriptures that Jesus dealt often with noble men and men of high estate in this world. The record of His dealing with women is a record of His lifting those who were fallen.

1. He lifted those who were victims of demons (Luke 8:1-3).
2. He lifted a woman who was a victim of men (John 4:6-7).

#### IV. JESUS—FRIEND OF RULERS

Luke 15:1-2; Jno. 3:1-2; Mark 15:43

As it is written in Romans 13:1, all rulers are ordained of God and given their power by His hand. This

GRACE AND TRUTH



makes it easy to understand how that Jesus could walk with ease and speak with authority among those rulers. He was, in the body, one of the helpless citizens of the nation of Rome, but He had placed Caesar on the throne.

## THINKING THRU THE LESSON

### I. CONCERNING CHILDREN.

In Matthew 18, children are mentioned seven times (verses 2, 3, 4, 5, 6, 10, and 14). When Jesus came down from the mount of transfiguration His first ministry was to a child (Matt. 17:14-15).

The people were bringing the children; the disciples were rebuking the people. As the crowd gathered about the door hindered those who would bring the palsied, so the disciples gathered about Jesus hindered those who would bring the children.

Jesus declared it was a dangerous thing to hinder children (Matt. 18:6).

### II. CONCERNING MEN

Andrew could win one, Peter could win a multitude, but first there must be the one who could win Peter. There are many today who cannot win multitudes, but for each there is an opportunity to win a Peter.

Jesus calls to service. It is not a call to authority, it is a call to ministry.

### III. CONCERNING WOMEN

The women mentioned here "ministered unto Him of their substance". The cattle on a thousand hills belong to Him. He could feed thousands with a few loaves, but He did not Himself. He depended for sustenance upon these women. Thus He proved that He was a man like his fellow men. At the same time He tested their faithfulness and gave them opportunity to serve.

"Suzannah" is mentioned only in the scriptures. Nothing whatever is known of her and yet her name is known throughout the whole world and hundreds of thousands have been named for her, because her name is recorded in this verse.

It has been said; "Here as elsewhere women worked and men talked."

It was a man who sold Jesus for thirty pieces of silver. It was a woman who anointed Him with costly perfumes for His burial.

Men forsook Him and fled. Women waited and lamented and followed Him to the Cross.

Men hid in an upper room. The women visited His tomb.

### IV. CONCERNING RULERS

Nicodemus sought Jesus but sought Him at night.

He recognized Jesus as a "teacher" but did not recognize Him as God.

He had no power to discern that which is of the flesh and that which is of the spirit. (This is the problem of the modern Christian world in its undue emphasis on the Social Gospel).

Rulers of the world held power over the body of Jesus, but whenever He met rulers His mind and spirit conquered theirs.

### SOLID FACTS

No man can be a friend of Jesus who loves the world.

Friends of Jesus seek His will and obey His command.

Yes, Men still need Jesus. Jesus still needs men.

## Baker Book House

NEW  
AND  
USED  
RELIGIOUS  
BOOKS

Catalogs free

Libraries purchased

1019 WEALTHY ST. S. E.  
GRAND RAPIDS 6, MICHIGAN

## a Daily Vacation Bible School Plan COMPLETE TO THE LAST DETAIL



Every hour of every day is programmed—lessons, hondwork, sangs, special features—in the ALL BIBLE VACATION SCHOOL SERIES of Daily Vacation Bible School Lessons.\* Yet the Series is flexible enough to permit changes to suit individual ideos. It's o blessing to the untrained teacher, o welcome oid to the trained. Designed by experts.

Be ready to evangelize boys and girls in your church-neighborhood this summer with o Bible-centered Daily Vacation Bible School. Act now . . . clip the coupon below . . . sign your name and address . . . and a FREE DVBS IDEA BOOK is all yours. It's chock full of infarmation, with sample ALL BIBLE VACATION SCHOOL SERIES lessons, as well as answers to many questions . . . tips far workers . . . promotion ideas . . . and DVBS supplies.

## ALL BIBLE\* VACATION SCHOOL SERIES

Presents a complete, Bible-centered plan for your Daily Vacation Bible School

- Completely Bible-centered course
- Coordinated hondwork and recreation
- Fascinating pupils' workbooks
- Reasonable prices: teacher's manual each department, 25c; pupils' workbook, 12c
- Stimulating teachers' manuals
- Separate unit far each department: Beg., Pri., Jr. and Int.

\* Formerly known as "Superior" Summer School Series CLIP AND SEND NOW

### FREE! IDEA BOOK for Daily Vacation Bible School

Please send me the FREE IDEA BOOK which describes a complete plan far the Daily Vacation Bible School.

NAME

ADDRESS

CITY, ZONE  STATE

CHURCH & LOCATION

MY POSITION

**SCRIPTURE PRESS** 800 N. Clark St. Dept. GTS-36  
CHICAGO 10, ILLINOIS



Publishers also of the  
ALL BIBLE GRADED  
SERIES of Sunday  
School Lessons.



# HOW JESUS' FRIENDS RESPONDED

April 14, 1946

Lesson Text: Mark 1:16-20; 5:18-20; 10:46-52; Luke 5:27-32; John 3:26-30.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

As we study how Jesus' friends responded to His leadership and ministry, let us remember that every response that we make to the appeal of God is in the light of Eternity. When man stands before God, he stands not in time but in eternity. Every act, every word, every decision is unto eternity. Man sows in time, he reaps in eternity.

## LESSON OUTLINE

### I. JESUS CALLS MEN.

1. "Go preach" (Mark 1:16-20; Luke 5:27-32). Jesus' call to Simon and Andrew was forefold.

a. His word "Come" commanded them to leave the place where they were, the business in which they were occupied, the loved ones and friends with whom they associated and the interests with which they were surrounded.

b. Come "ye after me".

The second command declared their pathway. These men were to leave familiar paths and walk by faith. They were to follow in His footsteps, to take His interests and to undertake His work.

c. "I will make you".

As the second denoted walking in His path so this third part of His call declares that they are to yield to His hand and will, that He may remake them to be new men with new purposes, new methods and new goals and seeking new rewards.

d. "Fishers of Men".

As His statement "I will make you" is general so His

"Fishers of Men" is specific. Their response also was forefold. They left:

(a) "Their nets." Their nets signified their business. They turned aside from their business in the world to follow Jesus.

(b) "Their nets"—Leaving their nets also signified that they left their place of residence. As fishermen and business men, they were men whose life and interests were circumscribed in a community. When they followed Jesus they became men whose field was "the world".

(c) Verse 19, 20. James and John left their "father Zebedee." These men were called to leave their loved ones. You will remember the sorrow that came into Abraham's life because he refused to leave his nephew Lot.

(d) Their "hired servants". This fact signified their position. They were masters over their servants. They left their position as masters and became servants for as they yielded their lives for Christ to "make them" and to be "fishers of men", they became servants.

2. Mark 5:18-20

Christ called men to stay in their own communities and sacrifice. The first eagerness of this man who had been freed from the demons was to go with the man who had saved him. Jesus' command was "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Far more are called upon to testify in their own community, than are called upon to testify on the Mission fields or in pulpits. The first urge of a new-born Christian or a revived Christian seems to be, "Give me some place to preach or somewhere where I may proclaim from the housetops. I want to serve on agospelteam. I want to go here, yonder, anywhere."

God's call is primarily "Go to thy house, to thy friends". Here indeed is the greatest ministry. No man is ready to serve God in the high places until he has been willing and able to influence the persons with whom he works, until he has been able to influence his family who know his testimony in the intimacy of the home. This indeed is our first responsibility.

### II. JESUS HEALED A BLIND MAN

Mark 10:46-52

This story of the blind man near Jericho is a true picture of Christian ministry.

1. A man was blind—no one could heal him but God.

2. Jesus came near, and when he came near the blind man began to cry out for mercy.

3. "And many rebuked him". This is so strange, yet we see it day by day that though God alone can give peace to the human soul, healing to a broken life yet the world will not lead them to God.

4. Jesus commanded "Call ye him". Upon Jesus' specific command, they called the blind man and spoke kindly to him.

5. The man sprang in eagerness to Jesus.

6. Jesus healed him of his blindness.

7. The man followed Jesus in the way.

## BOYS AND GIRLS EDUCATED TOGETHER



Campus life at John Brown University brings America's finest young men and women in normal Christian, social and scholastic relationships.

Realizing the necessity of boy and girl relationship in the normal life of the youth of today, this university has designed courses of special interest to young women as well as vocational and commercial training for both men and women.

Homemakers' courses of interest to girls include Music and Home Economics — Dress Styling and Foods.

### ACADEMIC, VOCATIONAL AND BIBLE COLLEGES

— Courses —  
Business and Accounting  
Journalism and Printing  
Electricity and Radio  
Mechanics and Engineering

Agriculture  
Aeronautics  
Bible Classes  
Music School

— Facilities —  
5000 Watt Radio Station  
Print Shop  
Laboratories  
Diversified Farms

Airfield  
Classrooms  
Concert Halls  
Machine Shops

Training men and women for living that counts.

"America's  
First University  
of  
Vocational  
Specialization"

### JOHN BROWN UNIVERSITY

JOHN E. BROWN, LL. D., President

SILVER SPRING, ARK.

"The Heart of the Beautiful Ozarks"

Non-profit,  
evangelical schools  
serving America's  
finest youth the  
year-round.



Here is a picture of Christian ministry. Blind man—a world that would keep men from the only one who can give them spiritual sight—a compassionate Saviour—a man healed followed Christ.

### III. ONE CALLED GIVES JESUS FIRST PLACE.

John is a wondrous example for every Christian and every Christian worker. He denied the fact that he had any position or any claim. He simply rejoiced in the privilege of announcing Jesus. John the Baptist was the world's butler announcing the world's greatest visitor, announcing Him as honoured guest. As the guest entered, John bowed himself out, saying "He must increase but I must decrease."

Jesus was called "friend of sinners." This was his divinest name. He taught the world what loving friendship meant.

Jesus' disciples followed him because they discovered that He was worth following. If there had been any one in all the world more worthy of their loyalty, surely they would have turned to him.

Christ always will have followers. If he builds a school, He will have scholars. If He launches a crusade, He will have soldiers.

Jesus taught the fishermen a great lesson in the miraculous draught. In the history of the Christian Church is fulfillment of that prophecy.

Jesus began His great world ministry on a foundation of four simple fishermen.

Jesus chose his disciples on the basis of their character. Wherever He finds character He builds culture.

Luke 5:27-32. Jesus said to Levi "Follow Me". Two words. Two words changed that man's life. He "forsook all", "rose up" and "followed Him".

Matthew was evidently well to do. He was "a successful business man" (verse 29). He was a popular man (verse 29) for a "great company of publicans and others" came to dinner at his home.

He did not enter the ministry because he was a quitter. He had counted the cost, he had considered the gain and his conclusion was that there was more profit in following Jesus than in seeking worldly gain. Instead of him feeling sorry and inviting the comforting condolence of friends in his decision to sacrifice all and follow Jesus, he celebrated by having a great feast at his house and inviting all his friends.

He used his home and friends to produce opportunity for a testimony for the Saviour.

Mark 5:18-20. It is noble to love the one who has delivered; it is nobler to be loyal and obedient. This man's first reaction was to walk in love WITH the one who had delivered him. The second was to OBEY.

Matthew 10:56-62. Jericho was a fortified city, a city of great palaces and fertile land. It had everything except that which could bring sight to the blind, healing to bodies and cleansing to souls.

How easy it is for well people to be impatient with the poor, for the wise to be impatient with the ignorant, for the Gentiles to be impatient with the Jews. Jesus was in no hurry when there was one who needed help. He said "Call him".

His command to the blind man was two-fold:

1. "Be of good cheer"—cheer up.
2. "rise"—get up. The answer of fath in the soul of a man is "cheer up" and "get up."

John 3:26-30. John's statement "He must increase but I must decrease" is a proper slogan for every Christian servant.

### SOLID FACTS

Whether we go or stay there is

no pleasing God except it be at His command.

A prophet is without honor in his own country and among his own people. Most of us are not prophets.

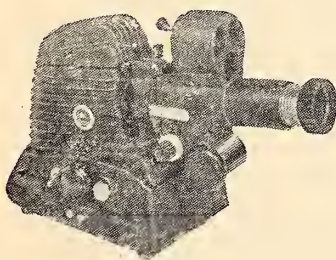
John lost nothing by decreasing. Jesus declared of him "Verily I say unto you, of men that are born of women, there has not arisen a greater than John the Baptist."

### THE LESSON ILLUSTRATED

Recently a Western iron manufacturing concern in experimenting with powerful magnetic cranes found that one of the magnets on being passed over the ground on their premises, recovered thousands of pounds of iron that had lain buried for years. Huge pieces of iron fairly leapt through their earthen mantle to meet the mighty magnetic force and not a few mysterious disappearances of parts reported "missing" were accounted for on this day of reckoning.

What a picture of the power of the Spirit of God when he moves over a community. Oh that the Spirit might pass over the earth today and attract with His irresistible power the "stealed hearts" of those sunken in the sins and cares of worldliness! "If I be lifted up from the earth I will draw all men unto me."

## BLOWER COOLED ↓ AND LIGHT WEIGHT TOO!



### NU-MANUMATIC SLIDE PROJECTOR

BUILT-IN forced air cooling and heat filter permit use of 300 watt lamp. Projected pictures are brighter. Precious films are safer.

## Ten Illustrated Lectures on the Bible

### *A New Type of Revival Service*

Back to the Faith of our fathers, by more vividly impressing the BOOK of BOOKS through Eye Gate. Illustrating the Whole BIBLE,

Wonderful reproductions of Famous Paintings.

*Slides for sale or rent.*

THESE AND HUNDREDS OF OTHERS ARE NOW WAITING FOR PREACHERS, SUNDAY SCHOOL TEACHERS, EVANGELISTS, LAYMEN. TO EVANGELIZE, AND VISUALIZE THE GOSPEL.

FOR INFORMATION, WRITE:

**Robert Crichton, Rt. 5, Columbus, Miss.**



# TWO FRIENDS TALK WITH CHRIST

April 21, 1946  
(Easter Sunday)

Scripture Reading: Luke 24:13-35

Printed Text: Luke 24:13-21,  
25-31

In the study of Easter it is wise that we should take care to refrain from falling into that which has become common conception of Easter celebration. We have our "Easter Parade"—utterly Christless and without God. We have our Easter Church attendance composed of many of those who never enter the doors of the church from years beginning to end except at Easter. For those who are without Christ there is no Easter, for them there is no resurrection except the resurrection of judgment.

There is no true meaning in the resurrection of Christ except by faith when man accepts the death of Christ for salvation and experiences the resurrection unto newness of life in Him.

No man can really know Easter morning until he can say "Christ liveth in me."

## LESSON OUTLINE

Since true Christian experience is a matter of the heart, we will divide this Easter lesson into four points of outline, clearly defined in the scripture reading as the emotions in the hearts of these two disciples.

### I. QUESTIONING HEARTS.

(Verse 15) The disciples were puzzled concerning the happenings of recent days. They could not understand, they could only question.

### II. SORROWING HEARTS.

(Verse 17) They stood still "looking sad", because their hearts were sad. They had offered their lives in the service of Christ, believing Him to be the Messiah, the Saviour of the world. Now all their dreams were shattered. They had given up all to follow Him—now they were without business, without homes, and without friends.

### III. BURNING HEARTS.

(Verse 33) When Jesus had died on the Cross and the tomb was sealed the fire in their hearts had died, but now His very presence had rekindled those fires and their hearts burned again.

### IV. REJOICING HEARTS.

Their hearts were so filled with joy that even though it was late in

the day (verse 29), and they were hungry for they had begun to take bread (verse 30), "they rose up the same hour and returned to Jerusalem". Their words in verse 35 were shouted from the depths of rejoicing hearts.

## THINKING THRU THE LESSON

He who walked on the road to Emmaus was "this same Jesus" (Acts 1:11) but in another form. (Mark 20:6; 16:12) As Joseph revealed himself to his brothers so Jesus revealed Himself to His disciples—after He had prepared their souls.

Verse 27, 44. Here the scripture sets forth the three great divisions of scripture "that all things must be fulfilled which were written in the law of Moses", "in the prophets" and "in the psalms." This outline of the Old Testament was a perfect foundation with which to open their understanding (verse 45).

It may be truly said that Christ went into death with His Bible in His hand and that He came out from among the dead, Bible in hand." He insists that it predicted his death and resurrection. Immediately prior to his death and immediately subsequent to His resurrection, He made more than thirty quotations from the inspired Word.

In all there were twelve appearances that have been recorded of Jesus after He rose from the dead:

1. To Mary Magdalene (John 20:14).
2. To the women (Matt. 28:9).
3. To Simon Peter (Luke 24:34).
4. To the two disciples (Luke 24:13).
5. To the disciples (John 20:19).
6. To the disciples a second time (John 20:26; I Cor. 15:5).
7. To the seven apostles (John 21:1).
8. To the eleven (Matt. 28:16).
9. To above five hundred brethren (I Cor. 15:6).
10. To James (I Cor. 15:7).
11. To all the apostles (Luke 24:51).
12. To Paul (I Cor. 15:8).

There is no way of knowing the power of Jesus' resurrection body. He passed through locked doors (John 20:19) and assumed "another form" (Mark 16:12).

A quotation from G. H. Knight as found in the concluding comments on this lesson in Peloubet's Select

Notes is a fitting closing as an Easter meditation.

"He comes to me unbidden. It is just His love to me that brings Him to my side, He comes unrecognized at first; for to me, as to these sorrowing ones, He was 'another form' than that in which I had known Him before. My eyes, like theirs, are sealed with grief, are so 'holden' that I cannot know Him in that new form to be the same as ever. He walks beside me, and talks with me and makes 'my heart burn within me'; and yet, for a time, there is no 'lifting up,' till, in a moment, somehow the scales fall away from my eyes; I know Him; and ere He goes, He leaves with me His deep, wonderful, satisfying, and unleaseable peace. It may help me in my sorrows to think of that Emmaus road in the falling shadows, with two gloom-covered men walking sadly on, and the unknown Jesus for a third. When my heart is crushed by some sore blow, I am apt to think no one ever went along so dreary a path before. But I see footmarks in it, which tell me that many another wayfarer has been already there. I see the path strangely blessed with a companionship that wonderfully soothes me, and I see that I will not want, for long, some thrilling word that will change my grief into a song. When I look at the thick dust of that Emmaus road, I seem to see "treasures hid in the sand" for it tells me what riches of comfort lie waiting for me in my dreariest paths, what unexpected joys may be only a very little way ahead, and how soon the dirge I am wailing out in a sad minor key may be exchanged for a burst of praise. I have heard that caged canaries learn their sweetest notes in the dark. I am sure many of my darkest hours have been the birthplace of my highest songs. It was often just when the water in my bottle was completely spent, and Hagar-like, I felt that I could only lay myself down to die, that my eyes were opened to see the flowing spring that had been close beside me all the time, although I knew it not. When I go mourning without the sun, a few words from the risen Lord can easily put everything right; but I often need the darkness in order to appreciate the light. How like the Master it was, to go after these two sorrowing ones on the very day of His triumphant resurrection! He thought it worth while to walk seven miles, and spend two hours in the work of comforting two obscure, lowly, dejected disciples. The tenderness of His love comes out in that. But it seems to me a most significant fact that the Lord, after His resur-



rection, spoke only to disciples. He had nothing more to say to the world. He had said to it all that He was sent to say, and done for it all that He was sent to do. His work for it was finished, but not His work for His own disciples. When His work of testimony and suffering was over, His tender work of comforting still went on."

—G. H. Knight

## THE LESSON ILLUSTRATED

The most wonderful event in all the world's history was the Son of

God becoming man. This happened when he was born as a babe in Bethlehem. He came into the world that He might get nearer to the people, and tell them of God's love. A story is told of a Moravian missionary who went to the West Indies to preach to the slaves. But they were toiling all the day in the fields and he could not get near to them. So he had himself sold as a slave and went among the slaves, toiling with them in the fields, that he might tell the story of God's love. This illustrates in a way what Christ did.

—1001 Illustrations



## DECISIVE MOMENTS IN PETERS' LIFE

April 28, 1946

Scripture Lesson: Mark 8:27-33; Luke 22:31-34, 54-62; 24:33, 34; John 1:42; John 6:66-68; 21:15-23 Acts 5:29.

Printed Text: Mark 8:27-29; Luke 22:54-62; John 1:42; 21:15-17; Acts 5:29.

"And he brought him to Jesus, And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone."

John 1:42

Peter is doubtless the best known of that distinguished group that the Master chose. People comment freely about his character and deeds, now with approval and now with scorn as if they knew the man altogether. And perhaps Peter is the most difficult of all the disciples to analyze. The record of Peter portrays him as the most inconsistent of all the disciples. His only consistency was in inconsistency. Now he petulantly leaps from a boat, only to sink in the waves. Now he zealously draws a sword to defend the Lord, and cuts off a man's ear. Now he courageously declares "I will never leave thee" but he fled with the others from Gethsemane. He tried to hide among the Lord's enemies in the judgment hall and denied knowing the Lord Jesus, yet wept bitterly when reminded of his sin by the cock's crow. He led the disciples to go fishing when Jesus had instructed that they should wait for Him, yet the Lord had said "Go tell the disciples and Peter". The only thing that was consistent about Peter was his fire. He was as fiery in his denial as he was in his pen-

tecostal sermon. He was as fiery with his sword from his sheath at the gate of Gethsemane as he was when he stood before the council of the Jews and the high priests saying "We ought to obey God rather than men".

Human traditions and apostate religions use his name as inconsistently as he himself lived. God appointed him an apostle to the Jews (Gal. 2:8). The apostate church has claimed him to be head of the

Gentile world hierarchy. Peter was happily married but this world hierarchy has proclaimed him to be the first of a priesthood which is forbidden to marry. Peter was the apostle of "salvation by grace", (I Peter. 1:18) he instructed study of the Word, (I Pet. 2:1-2) but the apostate church has made him head of the organization which acclaims salvation by works, and closes the Bible to its people.

## LESSON OUTLINE

### I. PETER—A ROCK.

(John 1:42; Mark 8:27-29).

The word "Cephas" is the aramic word for rock or stone, corresponding to the word "Petros" in Greek. Simon was called by both of these names. The root of Peter's character was firmness. However he needed to be chastened before he could stand before men as "the man of rock".

In Matthew 16:18 Jesus said "And I say unto thee that thou art Peter; upon this rock I will build my church." Here Jesus called him Petros which means literally a little rock." Then Jesus said, "upon this rock, (but here he uses another word which is Petra—a big rock) I will build my church." If we could stand

**FREE  
SAMPLE  
COPY**

Buy New Books  
only after  
Seeing this  
Welcome Aid  
In Winning  
Souls.



352 Pages  
Only \$60  
a 100, not  
prepaid

★ This new song book you are sure to want reveals matchless resources of Sacred Song and Scripture Portions.

Here are the "old favorites," many new numbers and songs to meet present evangelical needs. Just the practical all-purpose book of deep spiritual power you have long awaited.

Years in preparation—possible only from our many years' experience in developing the Tabernacle Hymns series. This great "Song Book of the Nation" surpasses all its predecessors.

**COMPARE "TABERNACLE  
HYMNS" WITH OTHER SONG  
BOOKS—IT'S MILES AHEAD.**

**AND THE  
HIGHEST IN  
QUALITY AT  
A LOW PRICE**



Satisfies Young and  
Old, Pastor, People,  
Choir, and  
Sunday School.

**Mail Coupon for FREE Sample**

**TABERNACLE  
PUBLISHING COMPANY**

345-C6 North Waller Avenue, Chicago 44, Ill.

Gentlemen: Our Church needs new song books. Therefore, please send me FREE sample of "Tabernacle Hymns Number Four."

Name \_\_\_\_\_ Official Title \_\_\_\_\_

Address \_\_\_\_\_

Church and Denom. \_\_\_\_\_ Membership \_\_\_\_\_

Pastor \_\_\_\_\_ Address \_\_\_\_\_



upon a great rock and break off a tiny piece of that rock, the great rock on which we stand would be "the Petra" or Christ upon which the church is builded. The tiny piece in our hand would be "Petros" or Peter whom the Lord had chosen to help build that church.

Peter is the perfect example of how the weakness of self may mar the purpose of God in a life. Also, a perfect example of the mighty power which a man may be and wield when completely yielded to the will of God.

## II. PETER—THE WEAKLING

(Luke 22:54-62)

We may stand at a distance of two thousand years and roundly condemn Peter for deserting Jesus at the gates of Gethsemane, hiding himself among the Lord's enemies at the judgment hall and denying Jesus three times before the cock crew, but do we follow more closely?

### 1. Peter followed afar off.

Two things contribute to weakness of Christian character. One is following the Lord afar off. "If we say we have fellowship with Him and walk in darkness, we lie and do not the truth." (1 John 1:6).

### 2. The second element which contributes to weakness of Christian character is fellowship with the world. Peter "sat in the midst of them."

"Love not the world, neither the things that are in the world; if a man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father but is of the world, and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." (1 John 2:15-17).

### 3. Peter denied the Lord, saying:

1. "Woman, I know Him not."
2. "Man, I am not."
3. "Man, I know not what thou sayest."

He denied knowing Jesus, he denied that he was one of the disciples, then denied that he had ever been with Him.

### 4. "Peter remembered the word of the Lord."

This most human story should stir each of us to humility before the Lord rather than criticism, for how often we fail the Lord and do not even remember.

### 5. "He went out and wept bitterly"

Here indeed is the heart of

## THIS NEW MAGAZINE

# Christian Life and Times

INVITES YOU AND LEADERS  
OF YOUR CHURCH TO BECOME  
CHARTER SUBSCRIBERS

Photos-  
News

Book  
Digest

128  
Pages

Fiction

Pocket  
Size

Act  
Now

*Soon* everyone will be reading it. Big, new, exciting... rich in color and content... never a magazine quite like it. Dozens of features unheard of heretofore in the field of Christian Journalism.

Fifty contributing editors and many authors of national renown will illumine its pages with the best and latest in News analysis, Pictures, Christian fiction, Bible Study, Devotion, Soul-winning, Music, Youth, Evangelism, Missions, Personality sketches, etc. These include Dr. V. Raymond Edman, Dr. H. A. Ironside, Grace Livingston Hill, Geo. Schuler, J. Wesley Ingles, Tom M. Olson, Kenneth N. Taylor, Clyde H. Dennis, Ken Anderson and others.

Christian Life and Times is dedicated to the deeper fellowship of all who love the Lord Jesus Christ. You will want to show its very first issue to friends and associates.

Become a Charter subscriber TODAY. Take advantage of Special Offer of 15 full months (a year and a quarter) for the surprisingly low sum of only \$3.00—regular rate for one year's subscription. You receive three (3) full issues Free and our generous unmatched money-back guarantee protects you.

Please send me CHRISTIAN LIFE AND TIMES for FREE examination. I enclose \$3 with this coupon for one year charter subscription plus three extra months. If I am not completely satisfied I will return the first copy in ten days, and I understand the full subscription price will be cheerfully refunded.

MARK X for longer term subscriptions at money-saving rates. ☐ 2 years at \$5.00 ☐ 5 years at \$10.00

My Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

This offer expires April 30, 1946. Use separate sheet for gift subscriptions

# Christian Life and Times

111 North Wacker Drive • Dept. GT • Chicago 6, Illinois



Peter. He had experienced the 7:15-17 and had lost the battle. Now his heart had searched itself and he;

1. "Went out." When Peter sinned he had lost fellowship with the Lord, and felt strange in His presence.
2. "Wept bitterly." The bitterness of Peter's heart revealed the true man. His bitterness was at his own weakness and utter failure. Jesus knew this bitterness for upon His resurrection He said, "Go tell the disciples and Peter."

### III. PETER—THE CHOSEN SHEPHERD

(John 21:15-17)

Peter said to the disciples, "I go fishing". They followed him and the Lord found them, not waiting for him, but found them back at their old business. They came to shore with a net full of fishes to find breakfast all ready prepared. After the disciples had been fed and warmed at the fire, Jesus challenged Peter's love.

His first question was "Lovest thou Me more than these?"

Peter's answer—"Thou knowest that I love" contains a shading in the original language which means "I have an affection for thee".

Jesus second question was "Lovest thou Me?" Jesus left off the comparison "than these". Peter said again "I have an affection for thee". Note the progression of Jesus' command. First He commanded "Feed my lambs". After this question and answer He said "Tend my sheep". Jesus' third question probed the very depths of Peter's heart. "Lovest thou me?" Here Jesus used Peter's own word "affection" to say "Have you got even so much as an affection for me?" The Lord uses this word after putting the question three times in the evident remembrance of the three denials.

This probed Peter's heart to the very depths and he cried out with anguish "Lord, thou knowest all things. Thou knowest that I have an affection for thee". He was too heart broken and miserable to use the stronger term. He had learned his weakness. The Lord only wounded his heart in order to train and equip him for the higher honors of shepherding those who were most precious to Him, that is the "sheep" of chapter 10, (For Peter was the apostle to the circumcision (Gal. 2:7), and to the nations that were blessed in that relationship. Peter's suffering in denial and failure had so humbled him before the Lord that

he was not willing to proclaim love—only to say that he had affection. This humility was the perfect ground in which God might plant the Holy Spirit to build a man who could say "We ought to obey God rather than man".

#### SOLID FACTS

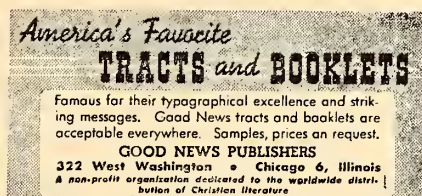
This world needs more men like Peter. Men who may make mistakes and who often fail, but who carry fire in their veins for "Ice makes no conflagration."

The man who boasts will often fail. The man who humbles himself before the Lord will be strengthened unto victory.

#### THE LESSON ILLUSTRATED

When Nelson was asked by his friend, Hardy, to put on a cloak to hide his stars which made him a mark for the French sharpshooters, who were huddled in the rigging of the man-of-war, he answered, "No; in honor I got them, in honor will I wear them, in honor I will die with them, if need be." And the sun glittered on those stars, and Nelson became a mark for the foe. Duty to Christ is the way to glory. Do not fling on the cloak of compromise, and in a sneaking way hide the uniform that you wear as a child of God. Let it be seen by men, by angels, by devils "Put on Christ," says Paul. Let Him be your uniform, your livery, your lodestar that will lead you home.

—Three Thousand Practical Illustrations



## SUFFERING

Continued from page 84

sight of Himself God revealed the pre-existent Cross and Himself prepared for it—"the Lamb slain from the foundation of the world" (Rev. 13:8)—a Sufferer before man ever came into existence or had opportunity to sin and suffer.

No wonder Job abhorred himself—as should all of us if tempted to complain of our small degree of suffering or to think ourselves undeserving of it.

The sequel is one of which we must not lose sight. When the divine purpose was accomplished, with a twofold restoration "the Lord blessed the latter end of Job more than the beginning" (Job 42:12). Much light is thrown upon the mystery of suffering by its priceless "afterward."

It is our conviction, as we write, that the Mystery of Suffering finds its truest explanation in the fact that God knew no way fully to make Himself known but through Suffering; that He deliberately and of purpose chose the way of suffering for Himself; that He invited man to share in it as our only way of truly knowing Him; that the natural yearning of his children should be to "know Him . . . and the fellowship of His sufferings" (Phil. 3:10). For the only God there is to know is the God of Suffering.

\*The only person of the Godhead human eyes have ever seen is the Second Person—John 1:18; 14:9. He has always suffered, not only for His people but with His people. He revealed Himself in the fiery furnace, sharing it with the three Hebrews (Dan. 3). Saul saw Him suffering with His persecuted followers (Acts 9). By this disclosure of the Lord as his Redeemer-Sufferer Job was shamed into uncomplaining repentance.

## WHO'S WHO AMONG OUR CONTRIBUTORS

Frederic W. Farr was for several years pastor of the Calvary Baptist Church of Los Angeles, Calif.

H. A. Ironside is pastor of the Moody Memorial Church of Chicago, and is a Bible expositor and conference speaker of note.

H. H. Wagner is an instructor in the Practical Bible Training School, Bible School park, New York.

Casey Smith, formerly of the Evangelical Theological Seminary of Dallas, Texas, is now a member of the Faculty of Denver Bible College.

James E. Hansen, former pastor of Grace Baptist Church, Denver, is now attending Wheaton College.

Norman B. Harrison has been pastor of many leading Presbyterian churches, and is now devoting his time to Bible conferences.

H. A. Wilson is pastor of the First Baptist Church of Tempe, Ariz.

Elmer Seger is pastor of the Bible Church of Glen Ellyn, Ill.



# BACK PAGE COMMENT

## ONE WORLD

That was a significant remark which Secretary of State Byrnes made in his broadcast from New York, October 31st: "There must be one world for all of us or there will be no world for any of us." It is prophetic. Coming events of prophecy are casting their shadows.

Recently there came to Denver, Dr. E. Stanley Jones, mouthpiece of the Federal Counsel of Churches. Dr. Jones spoke before several popular church meetings, before high school groups and before Communist groups. The vein of his thought was "One world," and "One church." This also is significant. The ONE WORLD SYSTEM is on the way. The great composite, the great political-commercial-religious system presided over by the antichrist will become a reality. We are not living in the tribulation, and the true church will not go through the tribulation, but tribulational events are casting their shadows and are being rehearsed even now.

## THE PEACE

Peace came back to the earth in the year 1945, but it is far from being a complete peace. It is not the kind of peace that the multitude of the heavenly host heralded over the Bethlehem plain some nineteen hundred and forty-six years ago. Armed strife continues in some quarters of the world. War is still in the human heart. Suspicions are lurking on every hand. Little nations are jealous of the "Big Three," and even the "Big Three" are suspicious and jealous of each other. Greed fills the hearts of men. Hunger and starvation prevail in Europe and Asia. Europe is dark. A few months ago, Dr. Donald Gray Barnhouse wrote a timely article in Revelation, entitled, "The Horrors of the Coming Peace." It was a faithful delineation of what is now taking place. The great question now is, "What is there to eat and where can I get it?" Also, "What is there to wear?" Not more than one in one hundred has been able to buy new clothing in the past year in Europe. Retail shops, for the most part, are closed. The common articles which make up daily living have disappeared. Homes are gone, property has disappeared in the total destruction. It is no wonder that a few men have concluded that the present peace is a cynical fiction

and that man's time on this sphere is fast running out. Despairing of the suspicion, greed, hunger, and even armed strife that continue to fill the world, it is reported that H. G. Wells in his latest book, "Mind at the End of its Tether," declares that life as we know it is "spinning more and more swiftly into the vortex of extinction—The stars in their courses have turned against man and he has to give place to some other animal better adapted to the fate that closes in." This is a gloomy picture of the peace. The nations have turned their backs upon God. As long as nations rebel against God there is no alternative but judgment.

## UNWANTED CHILDREN

One of the major problems of some of our cities is that of the unwanted children. Babies are left on door-steps or in telephone booths. This evil has spread to other countries. It is reported that in Great Britain there are over 100,000 unwanted children. These conditions are a revelation of moral conditions, immoral relations, infidelity between married couples, and of the collapse of home life. It is a serious challenge to Christian people. Meanwhile the prophecy, "Without natural affection," receives daily fulfillment.

## THE ATOMIC BOMB AND THE WORD OF GOD

The above is the title to a booklet written by Dr. Wilber M. Smith, and published by the Moody Press. Perhaps no subject has been more

written about. Articles are appearing every day, and there is a flood of new books on this subject. It is delightful to read a book that gives a balanced and sane discussion. The author does not indulge in prophesying, as many are doing now. Some would have us to believe that we have already entered the great tribulation, and they are dogmatic about it. Strange that some cannot deal with prophecy without prophesying. We especially like this book for its saneness and Scripturalness. The author deals at length with the prophecy of Peter concerning the final conflagration on this earth. Other Biblical references are explained. This is a scholarly production.

(May be secured from Bible College Book Store, 2011 Glenarm Pl., Denver 5, Colo. The price is 25¢).

## THE PAPER SHORTAGE . . .

being more acute than ever, keeps us limited to 32 pages, which causes us this time to leave out four pages of material including Bible Seed Thoughts, Echoes, and With the New Books.

## AGENTS WANTED

We need 500 Christian workers to sell our splendid religious line of Christmas cards, stationery, novelties, plaques, books, Bibles and other religious merchandise.

Send for our large agents catalog.

**THE MOORE PUBLISHING CO.**  
P. O. Box 200 Des Moines, Iowa

## PROPHECY

MONTHLY handbook of World Events in the light of God's Word, with summary of the most dependable prophetic thought. Prepared by Research Staff of American Prophetic League, Inc. Keith L. Brooks and Howard W. Kellogg, editors. For many years appreciated by Bible teachers the world around because of its dynamic information, its sane presentation and conviction-laden articles.

\$1 is the subscription price, and you'll wonder why you didn't have it before.

Address: Prophecy,  
Box BB, Eagle Rock Sta.,  
Los Angeles 41, Calif.



**Train Here for**  
**EFFICIENT CHRISTIAN SERVICE**

In this ideal location amid inspiring Christian fellowship—you can prepare to "Go somewhere for the Lord", to win souls and live a spirit-filled life. Faculty of spiritual men and women. Complete courses in Missions, General Bible, Music and Teacher training. Learn to use God's word efficiently. Excellent recreational facilities in 4-acre campus and gymnasium. Comfortable home atmosphere. Expenses reasonable. Start training here for God's work. Summer school during June.

★ **EX-SERVICE MEN • WOMEN**  
This School Approved Under G.I. Bill of Rights and Veteran's Rehabilitation Program. Get These Benefits Here.

Write for catalog. Address  
Dr. Walter L. Wilson, Pres.

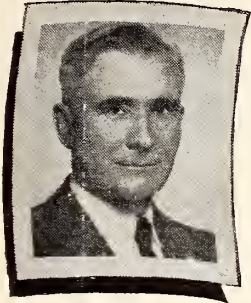
**The KANSAS CITY BIBLE COLLEGE**  
P. O. Box 7035, Dept. G Kansas City 13, Mo.

**The CHRISTIAN SCHOOL IN THE HEART OF AMERICA**



# FREE NOT ONE But All Three

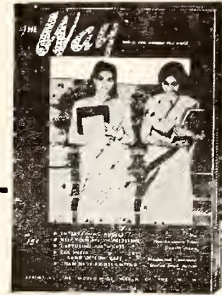
➔➔➔ **One More Chance to Get THREE VALUABLE GIFTS FREE.** Including Story of Old Fashioned Revival Hour--Reprinted by popular demand.



A beautiful, large 8x10 photograph of Charles E. Fuller, founder and director of the Old-Fashioned Revival Hour. Studio portrait-photograph you'll be proud to have of this popular radio preacher.



An enlightening pictorial history of the Old-Fashioned Revival Hour. 8 pages packed full of pictures. Facts which show what is the real secret behind the success of this 20th century miracle of mass evangelism.



One complete issue of The Way magazine, 68 pages of pictures, stories, articles and information to keep you abreast of religious thought and action. More than 20 pages of pictures and 4 colors in each issue.

**All Three FREE to New Subscribers of The WAY**

*The WAY Magazine Is Actually*

**FOUR Magazines in ONE**  
**It Contains 4 Types of Reading**

## Partial Contents for Recent Issue

### IN THE NEWS

Salvation Army Celebrates 80th Anniversary.

Wanted: Martyrs for Tibet!  
250 Million Forgotten Moslems.  
I Was Arrested by the Gestapo.  
Why I Am Going to Africa.

### WITH PICTURE STORIES

Chinese Church Dedication.  
Mission to India's Millions.  
The Ninety and Nine.

### FOR YOUR LIFE

You Can Really Know the Will of God.

Cheer Up: There's Nothing to Worry About.

What Is the Church's No. 1 Task?

### SHORT FEATURES

The Sermon That Changed History.

How They Prayed (poem).

### ROUND THE WORLD

International  
United States  
Canada  
Europe  
South America  
Africa  
India  
China  
Japan  
Islands

Radio World

Book World

### BOOK DIGESTS

How a Would-Be Murderer Came to Christ.

World's Strongest Secret Weapon.

## A News Magazine

**1** The WAY magazine reports for you the world-wide march of the church in a 16-page global news coverage. It brings to you significant church news in the same manner as TIME and NEWSWEEK reports secular activities.

## A Digest Magazine

**2** The WAY magazine digests for you the most important articles of world-wide significance from more than 300 magazines. Like the READERS DIGEST and MAGAZINE DIGEST it shows you how significant events in world news affect you.

## A Picture Story Magazine

**3** The WAY magazine pictures for you the march of the church in various countries the same way as the LIFE magazine. Some issues carry more than 24 pages of pictures interpreting Christian news.

## An Inspirational Magazine

**4** The WAY magazine is published for the sole purpose of helping you in your life. Its devotional and practical articles are slanted to help you solve your personal problems. It will give you inspiration and guidance in solving the perplexities of your life.

You can have the WAY magazine for one year for \$2. And as a special reward for acting RIGHT NOW we will send you a picture of Dr. Charles E. Fuller, the January issue of the WAY magazine which includes the picture story of the Old-Fashioned Revival Hour. ALL YOURS FREE. (Your subscription starts February.) Simply sign the order blank below and mail with \$2. Will you be ordering your subscription NOW? Good! The free gifts are yours.

## PLEASE SEND THREE FREE GIFTS

with subscription to the WAY magazine. Enclosed \$2.00 for 1 year subscription.

Name .....

Address .....



## A Friend Writes

"I would like to tell you how much I like the general stack-up of the magazine. The material is excellent. It is the kind a *Bible Study Periodical* ought to feature. I like the *Echoes* and *Back Page Comments* too. More power to you."



To which we say, 'thanks. That word and many more similar expressions encourage our hearts.'

Our readers enjoy Grace and Truth. That is why our subscription list is growing.

*Send in the Names of your Friends and we will  
mail Introductory Copies Free.*

They will like Grace and Truth too.



GRACE and TRUTH  
2011 Glenarm Place  
Denver, Colorado

*A True Testimony*  
The only Topical Bible  
Study Magazine.





# GRACE AND TRUTH

... grace and truth came by Jesus Christ---John 1:17.

---

## PASTOR'S NUMBER



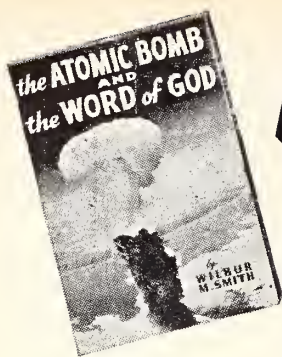
PIKES PEAK FROM AUSTIN'S BLUFFS, COLORADO SPRINGS «» Courtesy of The Colorado Mountain Club.

Photo by Harry Standley.

---

**APRIL, 1946**





# YOURS FREE

## Does the ATOMIC BOMB mean the END of the WORLD

*What does Scripture say about the principle of the Atomic Bomb? Here is the answer by Dr. Wilbur M. Smith, Bible scholar, author and teacher in his latest book, "THE ATOMIC BOMB and the WORD OF GOD."*



## FREE with Your Subscription to the WAY

You can have this amazing magazine through 12 months for only \$2.00....with this mighty treatise on the Atomic Bomb FREE. The echo of the Atomic Bomb and radar contact with heavenly bodies are evidences of the Hand of God in the world today. Don't miss this opportunity. The WAY helps you understand the Christian significance of all that is latest in life. Each month the WAY magazine contains four key types of reading.

### FOUR Kinds of Magazines in ONE

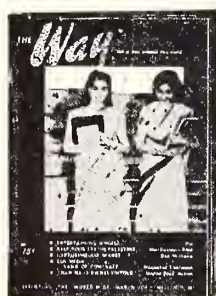
**1** The WAY magazine reports for you the world-wide march of the church in a 16-page global news coverage. It brings to you significant church news in the same manner as TIME and NEWSWEEK reports secular activities.

**2** The WAY magazine digests for you the most important articles of world-wide significance from more than 300 magazines. Like the READERS DIGEST and MAGAZINE DIGEST it shows you how significant events in world news affect you.

**3** The WAY magazine pictures for you the march of the church in various countries the same way as the LIFE magazine. Some issues carry more than 24 pages of pictures interpreting Christian news.

**4** The WAY magazine is published for the sole purpose of helping you in your life. Its devotional and practical articles are slanted to help you solve your personal problems. It will give you inspiration and guidance in solving the perplexities of your life.

Act now and you can have "the ATOMIC BOMB and the WORD of GOD," the latest work of this famous Bible scholar and well known author of "Peloubet's Select Notes".....FREE as a Gift. Simply sign coupon below and mail with \$2.00. The FREE book and the WAY magazine will come immediately.



### FREE BOOK OFFER COUPON

The WAY Magazine, 330 S. Wells St., Chicago 6, Ill., Dept. GT-4  
Please send me FREE copy of "The ATOMIC BOMB and the WORD of GOD" with 1-yr. subscription to the WAY magazine for which I enclose \$2.00.

NAME .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....

Beautiful—Modern—Decorative

### GOSPEL WALL MOTTOES

for Churches, Missions, Sunday School Rooms, Etc

#### CHOICE OF 12 TEXTS

6 on size 14 x 28 inches  
6 or. size 14 x 44 inches  
on a lovely modernistic shaped card.

Choice of 3 Colors

Write for  
illustrated folder in color

**ROY NELSON** —

**The Scripture Motto Man**

2009 Raskot St. Flint 4, Mich.

*My Apologies to . . .*

### The WAY Magazine

for leaving off the address on its full-page ad in the March, Grace and Truth. I am asked to give you the address now. It is:

The WAY Magazine, 330 S. Wells St.  
Chicago 6, Ill., Dept. GT-3.

Your Printer, E. C. Taft

"Expect great things  
from God.  
Attempt great things  
for God."

—William Carey

### BOOKS NEEDED

The Denver Bible College is in urgent need of many good books for the library. Bible Versions and Translations, Concordances, Dictionaries, Encyclopedias, books on Biblical Introduction, Theology and Exposition welcomed. Good books on the Sciences, History, Sociology, and Psychology are also badly needed. Why not go through your library to see if there are books which might be put to active use among the Christian young people in the College library. Address:

Librarian, Denver Bible College  
2011 Glenarm Place.  
Denver 5, Colorado.



# GRACE and TRUTH

OFFICIAL ORGAN OF DENVER BIBLE COLLEGE

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00

In clubs of five, \$1.00 per year; 15 cents per copy  
Foreign (except Canada) \$1.75 per year; \$1.25 in clubs

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

DENVER BIBLE COLLEGE

SAM BRADFORD, President

Pastor, Beth Eden Baptist Church

JOHN E. KLEIN, Vice-President

Pastor, South Broadway Presbyterian Church

MAURICE G. DAMETZ, Chairman, Board of Directors  
Pastor, Littleton Presbyterian Church

ARCHIE H. YETTER, Secretary and Treasurer

LEO C. LAPP, B.S., Th.D., Dean

Issued monthly by

DENVER BIBLE COLLEGE PRESS

NOTICE: In case of change of address please notify  
GRACE and TRUTH, 2011 Glenarm Pl., Denver 4, Colo.

## DOCTRINAL STATEMENT

OF DENVER BIBLE COLLEGE  
and of *Grace and Truth*

★ ★

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

## VOLUME XXIV.

April, 1946

No. 4

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## IN THE PASTOR'S NUMBER

|                                                        |     |
|--------------------------------------------------------|-----|
| Editorially Speaking .....                             | 97  |
| An Easter Passion—R. S. Beal .....                     | 99  |
| Preacher Save Thyself—Charles G. Finney .....          | 101 |
| How You Can Help your Pastor—W. H. Jordan .....        | 103 |
| The Work of the Preacher—E. P. Marvin .....            | 105 |
| Digging for Gold Among Our Members—Hale V. Davis ..... | 106 |
| Galations—H. A. Wilson .....                           | 108 |
| Truth in Type—Aaron Schlessman .....                   | 110 |
| The Law of Right Division—The Editor .....             | 112 |
| Suffering: Why and How?—Norman B. Harrison .....       | 114 |
| Types of the Resurrection—Ada R. Habershon .....       | 115 |
| Sunday School Lessons—Rev. Sam Bradford .....          | 117 |
| D. B. C. at Home and Abroad—Miss Faye Arbuthnot .....  | 124 |
| Bible Seed Thoughts—Charles R. Johnson .....           | 126 |
| Helps for God's Workman—Clarence Swihart .....         | 127 |
| Echoes .....                                           | 128 |
| With the New Books .....                               | 129 |
| Your Corner .....                                      | 130 |
| Youth Page—Elmer Seger .....                           | 131 |
| Back Page Comment—The Editor .....                     | 132 |

# EDITORIALLY SPEAKING

## TRIMMERS

Rowland Hill once said of a preacher who knew the truth, but seemed afraid to preach it, "He preaches the truth as a donkey mumbles a thistle — very cautiously." None of us would have to go far in these days of modernity and liberalism to discover those who give the truth a hair-cut and a shave. If the modernist does not openly deny the truth which he disbelieves then he omits it from his preaching and his conversation. Not a few speak softly concerning sin. Some have departed clear away from the Gospel stand-

ards concerning Christian conduct. Is it then any wonder that we have parent and juvenile delinquency? One minister recently stated, "In earlier days, smoking, drinking and cards, dancing and theater-attending were frowned upon by the Church. A few well-meaning folks still have this attitude." What a pity that some over-wise preachers trim their message (?) to suit the sins of the world. The curse of delinquency may be traced to the pulpits that no longer thunder out against sin and worldliness. Just the other day we talked with a minister about this very matter. He could not see that man was

departing from God, nor that there is any need of a revival. Such an one should make inquiry as to the God-appointed task. Many a minister should solemnly consider the fact that God not only holds us responsible for the things that we say, but for the things that we do not say. To trim the truth is to play the coward.

## EUROPE IS DARK

It is hardly possible to find words to describe the conditions throughout the countries of Europe. The refugee problem is indescribable.



Thousands of Nazi slaves wander about like stalking skeletons. Some are dying for lack of food. Others, because of malnutrition, die when food is given them. A chaplain reports that he has seen his men weep when they gave their last rations to some of these skeletons when there was not enough to supply all. Others report how glad these skeletons are to have the scraps and the garbage. Children roam the highways and fields like wild beasts. Many are without parents. Very few have both parents living. It is a heartbreaking scene. They beg for food and clothing. They have no shelter. It presents a great challenge to missionary work. America cannot and must not be isolationists now, neither with money, food, clothing, or the Gospel of Jesus Christ.

### THE CONFESSION OF A NAZI

Dr. Robert Ley, former Nazi Labor Minister, in a farewell statement before his suicide, said, "We have forsaken God, and therefore we were forsaken by God. We put our human volition in the place of His Godly grace. In anti-Semitism we violated a basic commandment of His creation. Anti-Semitism distorted our outlook, and we made grave errors. It is hard to admit mistakes, but the whole existence of our people is in question; we Nazis must have the courage to rid ourselves of anti-Semitism. We have to declare to youth that it was a mistake."

What a commentary this is on the Scriptures!

To Abraham God promised concerning his seed, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

Through the prophet Isaiah, God spoke, saying, "No weapon that is formed against thee (Israel) shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. 54:17).

These timeless words have proven absolutely accurate.

### THE SPEAR POINT OPENING

The great Bengel, author of the "Gnomon" once made the statement, "I CREPT INTO THE HEART OF CHRIST AT THE POINT OF A SPEAR."

These words should set our hearts aglow. That we should have love lavished upon us from His torn and bleeding heart is an overwhelming thought. His heart was opened for me, that heaven might be opened to me.

I crept in by the way of the wound inflicted by a soldier's spear. This is the military story of my salvation.

He was put to death in the flesh that I could be saved by faith. The spear in the hands of the soldier was driven by my sin. "I CREPT INTO THE HEART OF CHRIST AT THE POINT OF A SPEAR." He was smitten, I am shielded. He was lacerated, I am liberated. He was slain, I am secured. His was the judgment, mine the joy. His was the condemnation, mine the justification. His was the spear-point, mine was the way unto God. A SPEAR-POINT OPENED MY WAY IN.

The blood and water that flowed from the spear-riven side was for my washing and purifying. What a cleansing stream—this stream drawn from Immanuel's veins! Is was for the Church of God which He purchased with His own blood!

We are grateful for the words: "I CREPT INTO THE HEART OF CHRIST AT THE POINT OF A SPEAR!"

### PREACHING CHRIST

Preaching only opinion is feeding the people on husks, but proclaiming convictions of Gospel truth or real soul experiences is feeding the flock with the bread of life. Refined human theories, human philosophy, moral essays, mere speculations, seasoned with doubts, are not drawing cards to attract a congregation. Christ never indulged in opinions. He proclaimed facts, truths, verities, with conviction and with absolute certainty of their reliability. He left no uncertainty in the minds of His hearers.

Positiveness is the power of all great preaching; guesses and possibilities are no anchorage for the souls of men. The minister is God's ambassador, not with plenipotentiary powers or discretionary license, but with the unchangeable written words of the terms of peace between God and men who are alienated from Him. Therefore, he must proclaim God's eternal truth without fear or favor.

Men who are dealing in immortal futures cannot afford to make a mistake; they must win or lose forever. No faithful minister of God would put to the parched lips of dying men his own milk-and-water mixture of human opinions, when the cup of salvation is extended from the hands of the Great Physician.

We have known preachers who do not know that Christ has saved them, or commissioned them, or endued them with the power of the Holy Spirit. Generally, they do not wish to be called "Preacher." Usually they preach doubts. Those who preach their doubts about the virgin birth of Christ generally need the new birth;

those who see only the human side of Christ need to look at the Godward side, that they may cry out, "My Lord and my God."

The soul cares little for theories and opinions; it calls ever for facts. We must know! We must feel! We must have certainty! The preacher who doubts, or who does not know, is leading the blind into the abyss. Christ would pronounce "woes" upon the liberalists for they are blind leaders of the blind. When the preacher has been with Jesus; when he has seen the face of God in Jesus Christ, his whole presence becomes electric with power; men are convinced that he is speaking the truth as it is in Jesus.

### THE PREACHER'S BOOK

There is one book from which it is safe for a minister to steal his sermons — that is the Bible. If he takes them from other sources he is liable to be detected and disgraced, but with the Bible there is no such danger, and if men will study that Book and preach that Word their resources for sermons will never run out and their sermons will never be dry.

Mr. Spurgeon in his work, "The Greatest Fight in the World," thus testifies:

"After preaching the Gospel for forty years, and after printing the sermons I have preached for more than thirty and six years, reaching now to the number of 2,200 in weekly succession, I am fairly entitled to speak about the fullness and richness of the Bible as the preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep closely to the text of the sacred volume. There can be no difficulty as to finding themes totally distinct from those we have handled before; the variety is as infinite as the fulness. A long life will only suffice us to skirt the shores of this great continent of light. In the forty years of my own ministry I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it! The Word is like its Author, infinite, immeasurable, without end. If you were ordained to be a preacher throughout eternity, you would have before you a theme equal to everlasting demands."

### 120 YEARS OF TRACT DISTRIBUTION

The American Tract Society has entered its 121st year as a publisher of Gospel tracts and religious literature. The Society has never swerved from its original purpose, namely,

*Continued on page 113*

**GRACE AND TRUTH**



# An Easter Passion



BY R. S. BEAL

When Paul wrote his beautiful letter to the Philippian saints, he gave expression to the longing of his heart. He yearned to become better acquainted with his Lord. He declared he counted "all things" to be "loss for the excellency of the knowledge of Christ Jesus." Just as men in the natural world have a bent to become acquainted with things about them, so this man gave everything that he might be possessed of the abiding knowledge of the Saviour. To know Him should be every believer's towering ambition. Botanists spend a lifetime seeking to know flowers; the geologists continually dig deeper into the surface of the earth for further knowledge; the astronomer fixes his gaze on the starry heavens that he might come to know them better; and just as men give themselves to know the things of God's creation, so should every born-again one give himself to know "the deep things of God."

Our Saviour prayed that all might come to know Him, as we read in John 17:3, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." When Paul wrote to the Ephesian church he prayed as is recorded in Eph. 1:7, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." One of our greatest possible needs is this knowledge, for it is the secret of our faith, our salvation, our worship, our prayer life, our hope and our service.

The text of my message is Philipians 3:10, which reads, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Weymouth translates the opening words, "I long to know Him." It was the mastering, governing, directing passion of this great apostle. Do we long to know Him?

Let us note the first statement in this matchless message:

## TO KNOW HIM

The preceding verses indicate that Paul was writing about Jesus Christ, whom He called, "my Lord." It was not some mere man, a ruler and leader, or someone accounted great among men, but Jesus Christ, set forth in the Old Testament as the Seed of the woman, the Wonderful, the Counsellor, the Mighty God, the

everlasting Father and the Prince of Peace, and in the New Testament as the Son of God, God manifest in the flesh. Paul was not anxious to know ABOUT Him, but to become personally acquainted with Him. We may know a lot about our president, but not very many people comparatively speaking, actually know him. I find plenty of people who seem to know something about the Saviour. They realize that such a One lived, that He taught many blessed things, that He wrought some miracles; but they are not vitally acquainted with Him.

This Philippian letter was written well on toward the end of Paul's life. We usually call it one of his prison epistles, having been written when he was a prisoner at Rome. For thirty years this man had professed to be the Lord Jesus Christ's own. He had gone through trials, persecutions, afflictions and every imaginable kind of circumstance, yet he was still crying out for more knowledge of Him. Paul had not tired of his Lord, he hadn't given up, but was more determined than ever to "know Him."

I have often wondered just how this famous prisoner wanted to know the Lord Jesus. We may know a person through hearsay. This is the way most of us know the great leaders of our nation today. We learn about them through what others have to say in the newspapers. Then we may know people casually by having been introduced to them and having had some personal conversation with them face to face. But I believe Paul wanted to go beyond these things. We come to know each other better through personal association and no doubt this is the way Paul wanted to know Him; that is, just to be in unbroken fellowship with Him to the end that he might "know Him" in the fullest possible sense. David would express this longing in a little different way, but it amounts to the same thing: "As the hart panteth after the water brooks, so

panteth my soul after Thee, O God. My soul thirsteth for God, for the living God" (Psalm 42:1-2).

Apart from the operation of God's Holy Spirit it is impossible for anyone to come to know Him. The natural man receiveth not the things of the Spirit. We are all shut up to this fact and are utterly blind until the Holy Spirit Himself comes and deals with the soul. Only God can explain God and until this takes place we cannot know Him. I know the Holy Spirit is more than willing to teach us the "deep things of God," and is ready to "show us things to come" if we will allow Him to do so.

Why is it so many professing Christian people have never come to "know Him" in the same sense in which this glorious apostle desired to know Him? Possibly we have never taken the time. Our woeful ignorance may be traced to the awful rush of these days. We take time to read the papers so we can have some sort of an acquaintance with what is going on in the world. We take time to get to know one another. Often we pride ourselves on the time we give to our friends simply because we want to know them better. "Be still and know that I am God," is our Father's exhortation to us through the Psalmist. The disciples of John the Baptist said, "Rabbi, where dwellest Thou?" And the Master said to them, "Come and see." Accepting His invitation, they came and saw where he dwelt, and abode with Him that day." This is what I am pleading for. Let us take time to be with Him. As we do we will come to know Him in all the beauty and sweetness and richness of His blessed person.

Obedience is a great teacher, especially in the realm of the spiritual. In John 7:17 Jesus said, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." Is there in your heart fellowship with





Paul in this longing to know Him better? If so, I would remind you we will learn more about the Lord Jesus in five minutes of obedience to His will than in a lifetime of disobedience. Light and knowledge and blessedness all seem to be denied to those who refuse to bend the will to His. But when a soul becomes desirous of submission to all that He wishes, this personal acquaintance with Jesus becomes very real and precious.

Let me remind you my brethren in Christ, that you do not need to possess great intellects to "know Him" in the fullest sense. It is splendid to have a knowledge of things and circumstances and to have our reasoning powers developed and all of that, but the wisdom of this world is not the channel through which this intimate acquaintance comes. It is open to all who will take their places alongside of Mary and simply sit at the feet of Jesus, listen to Him and seek only to be with Him. My constant prayer for every member of this church is that you will be literally overcome with the longing that filled Paul's heart when he wrote this passage. I know full well everything in the Christian life will be properly adjusted, your lives will become beautifully poised and your paths will be led aright with the realization of such a heart-passion.

But Paul not only wanted to know Him in the glory of His person; he expressed a longing to know

### THE POWER OF THIS RESURRECTION

"Power" and "resurrection," what amazing words these! They are dynamic words full of force and meaning. They are inseparably bound. Many seem satisfied to know only the life that our Lord lived upon the earth. They never seem to get beyond the story of His ministry among men. While we would not belittle that for the fraction of a moment, Paul wanted to go beyond that knowledge, and the Spirit wants us to go beyond it also. His wonderful life, every word of which stirs us, culminated in death and Paul wanted to know in a most intimate way the power that goes beyond death, the power that conquers death. His mind did not center in death. He had seen death too often and he himself was under the very shadow of it. He is interested in life, in more life, the life that never ends. When he wrote his second letter to the Corinthian church, he said, "For in this body we groan, earnestly desiring to be clothed upon with our house which is from heaven (that is, he longed not for death, but for resurrection): If so be that being clothed we shall not be found naked. For we that are in this tabernacle do

groan, being burdened: not for that we would be unclothed (disembodied), but clothed upon, that mortality (what is mortal) might be swallowed up of life."

The Bible is full of resurrection. It is the only place where we may learn that there is a power that conquers the grave and where we may share in that power. So many wonderful things are revealed about resurrection power, and the more I read and think about them, the more I find myself in full sympathy with Paul in his longing to know something of this glorious power, a power of which the world knows nothing. Peter declares in his first epistle that God "hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." A living hope is ours on this beautiful Easter day. The future for the people of God is radiant as a result of His conquest of death. How dismal would every cemetery be apart from this. Often-times I have tried to visualize what it would be like in the "city of the dead" if Jesus were to come while I was conducting a service there. One of these days the trumpet of our risen Lord will sound and there will be the mobilization of eternity's greatest host. The world round, graves will burst asunder and the throngs will assemble to meet Him in the air. I fancy I can see them coming from the hills like the cherubim of God, from the fertile valleys like the seraphim of glory, from the seas like angelic beings upon a flood of silvery mist, from the far-flung plains like white-robed heralds of peace. The throngs of the redeemed will be caught up and at His feet they will do obeisance, then rise to shout in the language of the hymn we love,

"All hail the power of Jesus' Name!  
Let angels prostrate fall!  
Bring forth the royal diadem  
And crown Him Lord of all!"

You and I are Christians today because of resurrection power. It is the distinguishing feature of Christianity. "And you hath He quickened"—just as He raised up Christ from the dead—"who were dead in trespasses and sins." Is it any wonder then that Paul should have had such a passion for souls? There is no power comparable to resurrection power and the knowledge of this is the only thing that makes life today worth living. "If in this life only we have hope in Christ, we are of all men most miserable."

As wonderful as is resurrection power, you will discover as you read on in this text that Paul did not stop there but was willing to go all the way. He testified that he wanted to know the

### FELLOWSHIP OF HIS SUFFERINGS

I must confess, and all of us must for that matter, that we have said a great deal more about believing on Christ than we have said about suffering for Christ, or having fellowship with Him in His sufferings. Yet it is in this same Philippian epistle that we read, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Can it be that we are missing a very vital part of the Gospel and of Christian experience when we do not find it within our hearts to fellowship in His sufferings? The first text from which I ever attempted to preach is most remarkable in that our heirship with Christ Jesus is linked with this privilege of suffering, for we are "joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom. 8:17).

We need to study anew the meaning of the "sufferings of Christ." Jesus suffered on the cross and He suffered there as no one else ever could, for He "bare our sins in His own body on the tree." He was paying the price of our sins, on our behalf. We can never enter into the fellowship of that suffering. But Jesus suffered in His life, much more than we could ever realize. Though the suffering of the cross is beyond the reach of human fellowship, there is a suffering that we can share and feel.

Various aspects of the life of Jesus come to mind and in them all there was a message of suffering. Think, if you will of His prayer life. It was no easy thing. Jesus agonized in prayer. He spent whole nights in prayer. He poured out His soul to God in self-sacrifice while in this holy exercise. I have heard people speak of prayer as "a fine art," and perhaps it is. The disciples asked the Lord to teach them to pray and He did in a most wonderful manner. But real prayer is a great and bloody sacrifice, a pouring out of the life, the giving up, as it were, of "drops of blood." Have you had fellowship with Him in this respect, and do you yearn to?

Then think of Jesus' anxiety for souls and how He suffered as He sought to reach them. It has been said that He never looked on a company of men without being moved with compassion. Compassion is a heart word and signifies pity for another's distress, which indicates suffering. Paul had fellowship with the Master in this as is indicated in Romans 9:2-3, "I have great heaviness and continual sorrow in my heart. For I could wish myself accursed (separated) from Christ for

*Continued on page 111*



# PREACHER, Save Thyself

BY CHARLES G. FINNEY

"Take heed to thyself, and to the doctrine; continue in them: for, in doing this, thou shalt both save thyself and them that hear thee."—I Timothy 4:16.

I am not going to preach to preachers, but to suggest certain conditions upon which the salvation promised in this text may be secured by them.

1st. See that you are constrained by love to preach the gospel, as Christ was to provide a gospel.

2nd. See that you have the special endowment of power from on high, by being filled with the Holy Spirit.

3rd. See that you have a heart, and not merely a head call to undertake the preaching of the gospel. By this I mean, be heartily and most intensely inclined to seek the salvation of souls as the great work of life, and do not undertake what you have no heart to.

4th. Constantly maintain a close walk with God.

5th. Make the Bible your book of books. Study it much, upon your knees waiting for divine light.

6th. Beware of leaning on commentaries. Consult them when convenient; but judge for yourself, in the light of the Holy Ghost.

7th. Keep yourself pure—in will, in thought, in feeling, in word and action.

8th. Contemplate much the guilt and danger of sinners, that your zeal for their salvation may be intensified.

9th. Also deeply ponder and dwell

much upon the boundless love and compassion of Christ for them.

10th. So love them yourself as to be willing to die for them.

11th. Give your most intense thought to the study of ways and means by which you may save them. Make this the great and intense study of your life.

12th. Refuse to be diverted from this work. Guard against every temptation that would abate your interest in it.

13th. Believe the assertion of Christ that He is with you in this work always and everywhere, to give you all the help you need.

14th. "He that winneth souls is wise;" and "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and he shall receive." "But let him ask in faith." Remember, therefore, that you are bound to have the wisdom that shall win souls to Christ.

15th. Being called of God to the work, make your calling your constant argument with God for all that you need for the accomplishment of the work.

16th. Be diligent and laborious, "in season and out of season."

17th. Converse much with all classes of your hearers on the question of their salvation, that you may understand their opinions, errors, and wants. Ascertain their prejudices, ignorance, temper, habits, and whatever you need to know to adapt your instruction to their necessities.

18th. See that your own habits are in all respects correct; that you are temperate in all things—free from the stain or smell of tobacco, alcohol, drugs, or anything of which



you have reason to be ashamed, and which may stumble others.

19th. Be not "light-minded," but "Set the Lord always before you."

20th. Bridle your tongue, and be not given to idle and unprofitable conversation.

21st. Always let your people see that you are in solemn earnest with them, both in the pulpit and out of it; and let not your daily intercourse with them nullify your serious teaching on the Sabbath.

22nd. Resolve to "know nothing" among your people "save Jesus Christ and Him crucified;" and let them understand that, as an ambassador of Christ, your business with them relates wholly to the salvation of their souls.

23rd. Be sure to teach them as well by example as by precept. Practice yourself what you preach.

24th. Be especially guarded in your intercourse with women, to raise no thought or suspicion of the least impurity in yourself.

25th. Guard your weak points. If naturally tending to gayety and trifling, watch against occasions of failure in this direction.

26th. If naturally sombre and unsocial, guard against moroseness and unsociability.

27th. Avoid all affection and sham in all things. Be what you profess to be, and you will have no temptation to "make believe."

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.—II Tim. 4:5



28th. Let simplicity, sincerity, and Christian propriety stamp your whole life.

29th. Spend much time every day and night in prayer and direct communion with God. This will make you a power for salvation. No amount of learning and study can compensate for the loss of this communion. If you fail to maintain communion with God, you are "weak as another man."

30th. Beware of the error that there are no means of regeneration; and consequently, no connection of means and ends in the regeneration of souls.

31st. Understand that regeneration is a moral, and, therefore, a voluntary change.

32nd. Understand that the gospel is adapted to change the hearts of men, and in a wise presentation of it you may expect the efficient co-operation of the Holy Spirit.

33rd. In the selection and treatment of your texts, always secure the direct teaching of the Holy Spirit.

34th. Let all your sermons be heart and not hearsay head sermons.

35th. Preach from experience, and not from hearsay, or mere reading and study.

36th. Always present the subject which the Holy Spirit lays upon your heart for the occasion. Seize the points presented by the Holy Spirit to your own mind, and present them with the greatest possible directness to your congregation.

37th. Be full of prayer whenever you attempt to preach, and go from your closet to your pulpit with the inward groanings of the Spirit pressing for utterance at your lips.

38th. Get your mind fully imbued with your subject, so that it will press for utterance; then open your mouth, and let it forth like a torrent.

39th. See that "the fear of man that bringeth a snare" is not upon you. Let your people understand that you fear God to much to be afraid of them.

40th. Never let the question of your popularity with your people influence your preaching.

41st. Never let the question of salary deter you from "declaring the whole counsel of God, whether men will hear or forbear."

42nd. Do not temporize, lest you lose the confidence of your people, and thus fail to save them. They cannot thoroughly respect you as an ambassador of Christ, if they see that you dare not do your duty.

43rd. Be sure to "commend yourself to every man's conscience in the sight of God."

44th. Be "not a lover of filthy lucre."

45th. Avoid every appearance of vanity.

46th. Compel your people to respect your sincerity and your spiritual wisdom.

47th. Let them not for one moment suppose that you can be influenced in your preaching by any consideration of salary, more or less, or none at all.

48th. Do not make the impression that you are fond of good dinners, and like to be invited out to dine; for this will be a snare to you, and a stumbling block to them.

49th. Keep your body under, lest, after having preached to others, yourself should be a castaway.

50th. "Watch for souls as one who must give an account to God."

51st. Be a diligent student, and thoroughly instruct your people in all that is essential to their salvation.

52nd. Never flatter the rich.

53rd. Be especially attentive to the wants and instruction of the poor.

54th. Suffer not yourself to be bribed into a compromise with sin by donation parties.

55th. Suffer not yourself to be publicly treated as a mendicant, or you will come to be despised by a large class of your hearers.

56th. Repel every attempt to close your mouth against whatever is ex-

travagant, wrong, or injurious amongst your people.

57th. Maintain your pastoral integrity and independence, lest you sear your conscience, quench the Holy Spirit, forfeit the confidence of your people, and lose the favor of God.

58th. Be an example to the flock, and let your life illustrate your teaching. Remember that your actions and spirit will teach even more impressively than your sermons.

59th. If you preach that men should offer to God and their neighbor a love service, see that you do this yourself, and avoid all that tends to the belief that you are working for pay.

60th. Give to your people a love service, and encourage them to render to you not a money equivalent for your labor, but a love reward that will refresh both you and them.

61st. Repel every proposal to get money for you or for church purposes that will naturally disgust and excite the contempt of worldly but thoughtful men.

62nd. Resist the introduction of tea parties, amusing lectures, and dissipating sociables, especially at those seasons most favorable for united efforts to convert souls to Christ. Be sure the devil will try to head you off in this direction. When you are praying and planning for a revival of God's work, some of your worldly church-members will invite you to a party. Go not, or you are in for a circle of them, that will defeat your prayers.

63rd. Do not be deceived. Your spiritual power with your people will never be increased by accepting such invitations at such times. If it is a good time to have parties, because the people have leisure it is also a good time for religious meetings, and your influence should be used to draw the people to the house of God.

64th. See that you personally know and daily live upon Christ.

---

The best preacher is the one who keeps right on living his sermon after he comes out of the pulpit.

---



# How You Can Help . . . YOUR PASTOR

By W. H. JORDAN

The subject presupposes an organized Church and an installed minister. Ministers are called to be leaders, as well as preachers and pastors. But they can only lead as others follow. The pastor soon learns the calibre of his people, and sees how much more could be done if only there were the hearty response.

Possibly this is the Ephesian Church. Many seemingly faithful members, but so many who have left their first love. They lack enthusiasm. Ezra prepared his heart to seek the Lord; and believers should do this now as they "remember the Sabbath day" through the week. Like that choice young teacher, they counted the whole week to be preparatory for that high day, the Lord's Day, and the assembly of the saints.

You all see that I cannot deal with YOU all at once. Will you, therefore, be seated while I confer with this brother, a Church official, and the head of a family?

"I am glad you are ready to talk things over, for I see wrapped up in you wonderful possibilities for service. You are dependable. You are faithful in your attendance. You have your family with you in the preaching service. That is what makes a family Church. Whole families sitting together in a service is an inspiration to the pastor. It is evidently no question, on the morning of the Lord's Day, as to whether you ALL come to church. Our family has the habit of Church attendance. That habit of itself is bound to be a blessing to them all in the years to come. I want to say to you as Paul said. You are doing grandly, 'But I would that you abound more and more.'

"Some of our members are stagnated. They make no progress. They have ceased to grow. Peter's last word to the believers was, 'But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ' (II Peter 3:18).

"Too many of our people ignore their responsibility to witness for Christ. It was because believers went everywhere preaching the Gospel, that they turned the world upside down. We need more Uncle John Vassars — those who are burdened for the lost. Why not men working for men, and women for women, young people for young people? You can help to interest our people in winning others. Hand picked fruit is the best. When we give the invitation at the close of the sermon, move out, and invite some one to take a stand for Christ. The noted crickster, C. T. Studd, was won by personal work. So was D. L. Moody, the boy in the shoe store, by Edward Kimball, his Sunday School teacher; and Henry Clay Trumbell, founder of the Sunday School Times, was won by personal work.

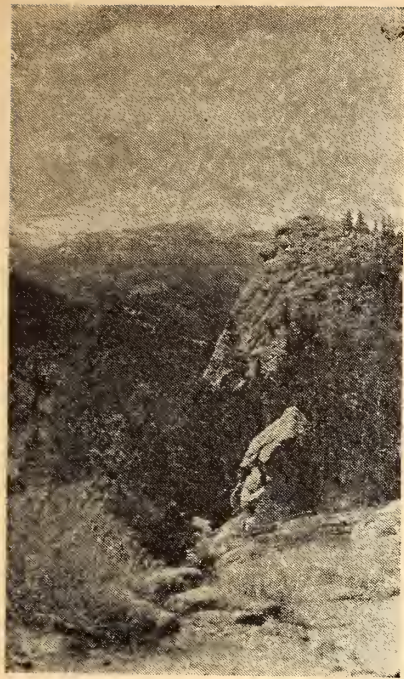
"Why should not the older Christians be big brothers and sisters to the younger people? I often pray 'Lord send a revival and let it begin with me'."

"Mr. Finney tells us that for fourteen successive winters there was a rich spiritual blessing brought down upon a certain Church, just because it was the custom of the Church officers to "pray fervently for their minister far into the night before each Sabbath. They did not run off to Egypt for help. The prayer-hearing God honored them.

"By the way, how many of our families have daily family worship?" The family altar is most important. Jacob, you remember, had to come back to Bethel. You could study the geography of Palestine by the altars the patriarchs built."

"Very few have daily prayers, I fear," said the listener.

"Then I would urge that we stress this from time to time, with the hope that husbands and fathers will realize the sin of sending their children off to school, prayerless. Up in the Juvenile Court, recently, I heard a father admit that for eight of his children he had prayed, and they had turned out well, but this young-



"Thanks for the message. I just knew we would have a good sermon this morning. I've been praying for it all week," said a young Sunday School teacher to the pastor as he greeted the people after the service.

Probably that sermon was no better than many another, but there was one listener who had prepared his heart for the occasion: "Whose heart the Lord opened."

"How you can help your pastor!" You may be sure that listener helped the young minister. J. Wilbur Chapman knew, when he stepped into his New York pulpit, that his audience was praying for him. Every man who is determined to preach nothing among his people but Christ and Him crucified, has felt the need of prayer. The great apostle Paul spoke of "all prayer and supplication for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mysteries of the Gospel" (Eph. 6:19).

"How you can help your pastor!" But who are YOU? You may be one of the Church officials, the superintendent of the Sunday School, the head of a family. Or, you may be the housewife, with a load of home cares. You may be an invalid confined to your bed, or to a wheel chair. Or you may have been just demobilized, and hardly back in the home harness. Or you may be one of those fine young fellows in your college years, or yet in the high school. Or it might be that an eighth grader is reading this article and is the very YOU for which we should write. Who are YOU?



er boy, here in trouble, had not heard his father pray in six years. O fathers, gird your precious children with prayer, and thus fortify them against the evil surrounding them."

"AND YOUR GIVING. Are there some who tithe? Some who are ready to bring their tithes and prove God herewith if He will not order the angels of heaven to pour out heavenly blessings, and material blessings, until there shall not be room enough to receive them?"

"Brother, I am glad to have talked with you. If we have a vision of the world's need, the worldwide commission of our Lord, who knows what this Church will yet do?"

"One thing more before you go. I would that our whole Church heard the words of Jesus in Luke ten, verse two, 'The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest that He would send forth laborers into his harvest.' Who ever heard of a Church dying of giving?"

"And, here is the good wife and mother. Do you know I am proud of the way you fill your place in your home and in the Church? Some of our members seem to have lost their ideals, but you hold high the standards of womanhood, wifehood, and motherhood. Those fine young people and children growing up in your care will prove themselves worthy of your love and sacrifice in years to come. The strength of the Church and of the state depends upon the strength of the home. The hand that rocks the cradle rules the world. Do not forget that your strong apron strings are as valuable as the faithful shepherd's crook. Dorcas and her needle. Eunice and Lois, Lydia, the faithful women that athleted with Paul, and a host of other worthies mentioned in the Word, live today as well. We thank God for them."

"And here is GI Joe." You got some glimpse of what the Gospel had done for those headhunters over in the Islands. I do not wonder you are enthusiastic for missionary work. Many a wounded boy was saved by those native Christians; and the homes of the missionaries were like oases in a desert to thousands of GI's."

"Well, Joe, there's a big place for you. You can bring in other boys who are less interested. Who can tell what one young fellow can do? Young Moody, after he came to Chicago, rented four Church pews, filled them up with young men. In one field, I had a young fellow who said he could not teach in the Sunday School, but he could round up the lads off the street and would come to Sunday School with 25 and even 35 boys, many of whom never would

have been in Sunday School had it not been for his efforts.

"But, Joe, I believe you are not going to stop there. You have your eye on a distant goal: more schooling. Law? Medicine? Those are real opportunities. What about the Ministry? Who knows but what God wants you to carry the Gospel to those who sit in darkness? I cannot tell you what you should do. But I can say, pray your way through: and then you will be and do just what the Lord desires. Do not condemn yourself to be less than all God has in store for you. I am counting on you. God bless you. You are spared for a purpose, for a great work."

"But our time is passing. Here is a choice group of young folk, filled to the brim with enthusiasm. What dreams you have had. And what would you be worth if you did not dream? Yours are not mere 'day dreams,' idling away the hours, but dreams, visions of the possibilities of the years to come. It won't be long until you must fill our places. So I am counting on you to do better than we have done. Yours is a wonderful heritage. You consecrated young folk set the pace. You make the tone of our Church. You present the ideals for many other young people. You are so valuable. We cannot afford to lose one of you. Why can't you be a great rescue squad, to save your chums and a multitude from the devil's snares? Do you see that long procession of drunkards and moderate drinkers? 100,000 at the front toppled into drunkards' graves last year, and another hundred thousand will get into the line, boys and girls, many just as bright as you. What greater work can you do than to win others to the 'way of life?'"

"The doors of the nations are nailed wide open. Thousands of you, and you, and you, must respond, for there is a deafening cry, from every shore, 'Come over and help us.' Come, preachers and teachers, come doctors, and nurses, and helpers. Come, ere it be too late.

"One word more. You have youth. I hope you may have years. But whether your time be brief or long, prepare for some form of Christian work. Covet earnestly the best gifts. Get ready for service. God has a prepared place for a man prepared in mind and heart. Prepare to teach a Sunday School class. Prepare to lead young people. What a demand there

is today for clean young men to work with boys. Every pastor covets such a worker. The better preparation you make in your studies, and especially in your study of the Scriptures, the larger your opportunities will be for service."

The Church is full of spiritual runts. When we were short three teachers, I phoned a neighboring pastor if he could send me three teachers. 'No indeed,' he answered. 'I need twelve and I can't find them.' And he had a Church of 600 members. What a helpless lot of dwarfed believers we have. The Church might well pray, every day. 'Lord save us from ourselves.' Believers should be intelligent, be informed as to the Word of God, and as to the work of God. How often Paul says, 'I would not have you ignorant, brethren.'

You, old or young, have a place to fill. Fill it well. Say with the beloved Paul, "I magnify mine office." What a revival we would have throughout the Church, if, as it was said of Gideon's men, "Every man stood in his place."

The army and navy drill their men for months to prepare them for their work. Our Christian colleges and Bible Institutes can help you. You are as bright as many another young man or woman. You have untold possibilities wrapt up in your being. Develop your powers for God. There are Godly teachers waiting to train you and there are fields white to the harvest waiting for you.

Thus it is YOU, all of you that can help your pastor. Remember that, not only does a pastor do much to make a Church, but a Church can do much to make its pastor, and extend his influence far beyond local boundaries.

If YOU have not yet had a talk with your pastor, why not go immediately and confer with him as to possibilities right there in your own Church and community? Your salvation amounts to little if you do not think enough of it, or of your Saviour, to speak to others. As Aaron and Hur held up the hands of Moses while Joshua won mighty victories, so you can stand loyally with the man of God who ministers the Word to you, and can lead on to victories. There are diversities of gifts, and you have some of them. Give them to God, as the lad gave the loaves, and let Him multiply them.

---

*Prayerless Pews make Powerless Pulpits*



# The Work of the Preacher

What he should preach and how he should do it.

If you will make your first sermon here from the text, "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2), you will do well. That is the King's business and you are His ambassador. Read often Paul's charge to Timothy and Titus, and make your closet your powerhouse. Yours is a high, holy, and heavenly calling.

Remember that you are a specialist under a great commission, and not a cyclopedia, a lecturer, or an all-rounder to do house-cleaning for the world. You have a message from Heaven, dyed with divine blood. Preach the preaching God bids you and remember that "he that winneth souls is wise."

## Declare the Whole Counsel of God

The source of all evil in the world is sin, and the only sovereign remedy is the Gospel. It is high treason to God Almighty for a preacher to turn aside from the great themes of ruin and redemption to be a smart trumpeter of sociology, science, or the glories of our splendid intellectual and materialistic civilization. If you advertise secular or sensational themes, God's benediction will be on those who stay at home, and I think that here they will be in the majority.

Preach Christ, not only as a great teacher and an object lesson, but Christ crucified for the sins of men. If He was not God manifested in the flesh, He was the greatest pretender ever seen on earth. Study the Bible to teach it and get a working knowledge of it. Earnestly contend for the faith against destructive critics. You should recognize these heresies as old infidelity, found mainly in Pain's "Age of Reason," written a hundred years ago and fairly answered many times. The supernatural overwhelms rationalism.

Study the whole Bible to be versatile in preaching. About one quarter of the Bible is prophetic. Don't neglect that. Study especially the prophecies of these last days, that you may understand the signs of the times and know what you ought to do. The Lord's coming in triumph is the pole star of our hope, and its near approach makes the study more and

BY E. P. MARVIN

---

*We are indebted to the Maryland Tract Society (516 N. Charles St. Baltimore, Md.), for the use of this splendid article. It is filled with good Scriptural, spiritual advice which the true preacher and pastor will desire to follow.*

---

more interesting and important. It is spoken of more than three hundred times in the New Testament, and as we see the day approaching it becomes more and more the doctrine of a standing or a falling church. Let the obstacles of these last times stimulate and not discourage you. Have the courage of your convictions, and declare the whole counsel of God. If you do not warn sinners to flee the wrath to come, they will naturally and logically infer that you are a Universalist. Emphasize, the guilt and doom of sin.

You are to be popular with God first of all. Paul said that God's judgment came first, his own conscience next, and that of man was least of all. Rise above the seven great principles—the five loaves and the two fishes. It requires wonderful faith to overcome the present wonderful world. Provide for your family, but keep right with God if you have to live from hand to mouth—God's hand to your mouth. Feed the flock of God. Spiritual life is better than academic learning.

## The Importance of a Good Start

When you enter the pulpit make no apologies. If you have a message from God, deliver it, or hold

your peace and have a Quaker meeting. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you get done. Better leave the poor people longing than loathing. Leave self out of the pulpit and take Christ in. Do not preach old sermons without warming them over, and never stop growing. Do not harp too much on one string, but give the great variety of the Bible. Take care of your character, and let God take care of your reputation. If lied about, thank the Devil for lifting from you the woe of those concerning whom all men speak well. God may love you for the enemies you make. Have no petted or neglected classes.

A setting star may rise again, but a falling star never. Do not abuse people for not liking you; perhaps you like yourself too well. Blame them for not loving Jesus. Do not run away from your hearers; and do not scream; too much noise drowns sense. Empty vessels ring loudest, and when a man is empty he often yells. Powder is not shot, and thunder is not lightning. You are not a preacher, no matter whose hands have been laid upon you, unless you know the truth and are anointed by the Holy Spirit. Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well and to one rabbi at night.

Ventilate your meeting house; sleeping in church is due more to physical causes than to bad manners. Do not repeat, "As I said before." If you said it plainly before, say something else next. Leave out big words, and do not expect your hearers to bring their dictionaries, but



WHEREVER THE WORD OF  
GOD is preached in purity,  
people will be found who would like  
to stone the preacher.



their Bibles. Cultivate naturalness; chew your food but not your words. Do not dwell on a monotone, nor drop your voice near the end of a sentence. Do not tire yourself and others out; when weariness begins, devotion ends. Do not begin too low and slow. Keep your lungs full. It is easier to run a mill with a full pond than an empty one. Do not miss all the good places to stop. Stop at a climax. Do not preach with a big stick in your hand, but keep sweet, and hold up the cross. Use illustrations, but pack your sermons so as to have something to illustrate. Be clear. We can see to the bottom of Lake George, but we do not think a mud puddle deep because we cannot see the bottom. Make your sermon proportionate. If it is narrow and shallow make it short; if wide and deep it may be longer. I was told of a man who might be a good preacher but for two faults: he had no delivery and he had nothing to deliver. Remember that you preach to save rather than to entertain.

#### Preaching by Consistent Living

Preach straight, and live as straight as a divine epistle. You are ordered

to be a pattern. Preach publicly and from house to house. A sympathetic, house-going preacher makes a church-going people. The early church progressed mainly by personal evangelism. Be sure to please God, and if no friendly faces smile upon you, look upward and forward. Make few promises; keep out of debt; live the simple life. Set up a high standard for the church, and show them how to live it. Your actions will be your loudest preaching. The church is an assembly of God called out of the world into brotherhood, sonship, and heirship. It is unique, wonderful, and eternal rising Heaven-high above all transient and man-made societies. It is sent to regenerate rather than reconstruct.

If you approve the wisdom of God in organizing the Church as a consolidated body with the maximum of spiritual power and the minimum of frictional machinery you need not reorganize it into a confederacy of worldly clubs and trumpary societies, needing the administrative ability of a railroad president to run them instead of the inspirational ability of a preacher. If men will not do Gospel work in the church as God

appoints, why should we expect them to do it in these? Are they doing it? The institutional church is an adulterous wedlock with the world.

After a house is solemnly dedicated to the worship of God, let there be no room for the tables of the money-changers, or for giddy ecclesiastics who sit down to eat and drink and rise up to play, cultivating the social element in the realm of worldliness. If a church will not support itself by free-will offerings in worship as God appoints, let it die. Beware of the amusement heresy and cooking-stove apostasy. Ecclesiastical frivolity and orthodoxy are incompatible. The cross and not the fiddle is the central attraction for the true church. Feed the sheep instead of trying to amuse the goats. The less knowledge and piety a church has, the more clubs, societies, oysters, ice cream and fun it takes to run it, and the faster it runs from God.

Go forward, brother, with mighty faith and cheerful courage. Walk closely, work earnestly, and watch constantly for that Blessed Hope, the glorious appearing of our Lord Jesus Christ.

---

---

*"The Christian preacher is not the successor of the Greek orator, but of the Hebrew prophet. The orator comes with but an inspiration, the prophet comes with a revelation."*

---

---

--P. T. FORSYTHE

## Digging for Gold among our Members

The pastor of a church, earth's most important organization after the home, has a marvelous opportunity for winning the lost, then enlisting and training the entire membership for definite and individual Christian service. All willing members can become soul winners and capable workers in some needed place of responsibility. The untapped, latent, spiritual force and power in every church is tremendous and largely undreamed of by many a good, but unimaginative pastor. God help us preachers to better develop and harness such unused spiritual power in this hour of crisis and great opportunity!

The United States of America, the greatest of modern nations and leader of the free nations, must



HALE V. DAVIS

be rededicated to God or civilization will soon be set back centuries if not practically wiped out.

The last fifty years have seen five hundred year's progress in scientific and industrial development, but during this same period the prophetic note and crusading spirit has largely disappeared from our pulpits and we ministers have quietly abdicated to the movie actor, the radio announcer, and the Sunday supplement. We have turned the church's benevolence over to worthy, but secondary institutions, and then wonder why the world passes by the church door without stopping. Have we lost our message and our mission?

If the business world can visualize mass selling by careful planning, pressure advertising and intricately organized campaigns which result in billions of dollars gain; and if Christianity is the greatest recognized need



of civilization, as stated by the most thoughtful of these same business men, often even by those who are not themselves professing Christians; and if we Christian people will remember that men of all centuries "like sheep have gone astray," and that men in the natural state are lost but that the full price of salvation has been paid for them, and that God will save when appeals ascend from earth in the powerful Name of the crucified and risen Saviour, His only Son; and if we believe that we have each been "bought with a price," called to service, and commissioned to "go, teach, baptize and teach" until "every creature" has heard; and if we are still too few to do that without total enlistment of the redeemed—then let us shake off lethargy and arise to this challenging work of love which must be done NOW.

There is "gold in them thar hills" of your membership. It may be deep down with hard rock of sin to be blasted before the pay ore is reached. But remember how Jesus took the twelve ordinary, mostly unlearned, disciples of his day and spent most of his ministry quietly and patiently teaching them until he developed them into some of the greatest preachers, teachers, soul winners, and church builders of all time. We must have more intense and definitely planned effort to cope with this busy age.

The writer once had a strong voice and such training in college debate and oratory that many expected an outstanding preaching record. Then, followed the first World War, a chaplaincy, and a returned preacher with a paralyzed right vocal chord. Many years of sickness in the family and other problems followed to change the life plans of the young preacher, who wanted to win multitudes to the Lord from his pulpit. But the youthful minister believed that God's work was the most necessary and indispensable work in the world and that the church and Christian home were earth's two most important institutions. Insurmountable problems drove him to his knees, and there God spoke of a new way—a program to reach the last possible prospect in his field: The way of surveying a field to find all unchurched people, then setting up a program large enough and covering enough time to try to win the last one of them; a program so large it would also require the intelligent enlistment and personal effort of every local church member to accomplish the great work, dreamed and seen through the eyes of faith, as God spoke. Since that time God has let this ordinary preacher baptize more converts than hundreds of far abler, better-trained ministers.

He has given an average preaching congregation of 1500 to 1800 to the handicapped minister's church of 2300 members, a weekly average of eleven new members over a number of years, with an average of eight per week coming on profession by baptism. Surely "God's arm is not shortened" and His Word is still "sharper than any two edged sword" and plain people can be led to such unity of purpose that modern Pentecosts of 1000 members can be brought in through a single city church revival under Holy-Spirit-directed leadership, in spite of halting delivery in the pulpit.

God is now raising up Denver Bible College as a great teaching center to inspire and train scores of other Christian leaders in the Midwest to do a similar work. As president and professor of Evangelism and Church Administration in a Southern Baptist College, the writer had the privilege of helping to train a hundred young ministers who went out winning more than twice as many converts as did many better trained men around them. This they did because they had a crusading spirit and a definite plan and program of enlistment and training which they worked persistently until goals were attained.

Denver Bible College will attempt to find and train the Martin Luther of conviction needed for this day; the John Knox of prayer; the Charles Finney and John Wesley evangelists; the Spurgeon and Truett kind of great-hearted pastors; the Pauline type of missionary; and the plain, unassuming kind of country preacher who will go into a small place, on fire for the Gospel, and set up a program to which he will dedicate his life until the last unsaved person there has been won and enlisted and the salvation of God ushered into that needy community. There's gold in the members lives all around us. Let's dig for it for God in a great, but spiritually needy day!

---

#### President's Note:

Dr. Davis built a church of 2350 members in fourteen years in Oklahoma City, starting with eight adults and twenty children. The Sunday School of that church increased from 400 to 1100 average attendance in one year after the foundations were well laid; 34 E.Y.P.U.'s averaged around 600 ever Sunday during the hot summer of 1930, the largest in the world. This church developed a choir of 250 voices, and 500 attended the mid-week prayer services. The church members made 1000 visits a week over a period of several years and expended \$10,000 a year in clothing and food for the sick and needy of their large industrial community, and provided a trained missionary to live and work full time with this group. That same church carried on one four-month revival in 1929 which resulted in 1029 professions and additions to the church. This church led the Southern Baptist Convention in baptisms one year and was second one or two other years. Ten young preachers were called and sent out during the fourteen-year pastorate and several thousand converts were baptized.

After spending a few years carrying a Christian college through the bank holiday and a financial crisis, Dr. Davis returned to a second newly organized church in Oklahoma City where the same type program and administrative plans were again carried out so effectively that the new church took in 500 members the first year and averaged \$600 per month offerings, and in four years had a resident membership of 1000 and good equities in church property worth \$150,000.

Dr. Davis has been elected Executive vice-president of Denver Bible College, and began his full time duties March 1st as head of the department of promotion. In addition to his other duties he will teach Evangelism and Church Administration in the school of theology.

Sam Bradford  
President, Denver Bible  
College

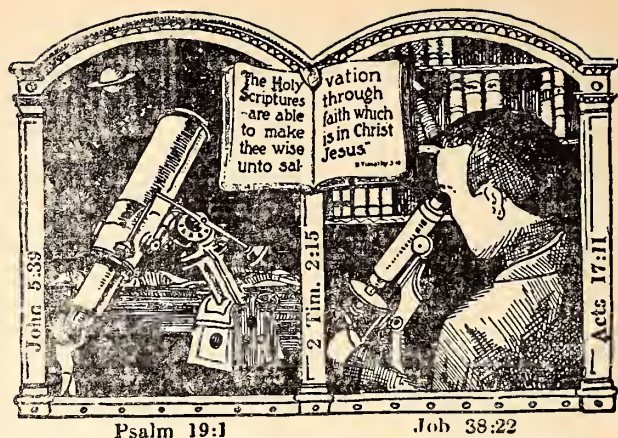
---

Give us Christian pastors in the pulpits who with St. Paul will "count all things but loss for the excellency of the knowledge of Christ Jesus"! Give us women in the pews whose souls have been enriched by a holy earnestness for the Saviour. Put this faith into the family, with the home entirely dedicated to Christ! Then, under God, the Church will continue its way from victory to victory!

—Dr. Walter A. Maier



# SERIAL BIBLE COURSES



## Studies in Galatians

### Study No. 4

The second chapter of Galatians falls normally into three divisions:

1. The Reception of Titus
2. The Recognition of Paul
3. The Rebuke of Peter

In each of these divisions we have the vindication of Paul's apostleship. In each of them we have the confirmation of his message of grace.

Note, first, the purpose of Paul's visit to Jerusalem, as stated in verses 1-2:

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain."

Paul went to Jerusalem, under divine direction, for a check-up. His message had been challenged and contradicted. He was fully persuaded that his message was God-given and true, but, being a wise man, lest he might be mistaken in any part of it, he sought counsel of others who were older in the faith than he himself. And he sought counsel of the very men by whose authority his adversaries professed to speak—Peter, James, and John.

You will find a more full account of Paul's visit to Jerusalem in Acts 15:1-31, to which we will have occasion to refer in this study. In that Scripture you will find a specific



BY HAROLD A. WILSON

statement of the challenge of Paul's message, the story of his visit to Jerusalem, the council called to consider these matters, and the confirmation of Paul's teaching, together with the repudiation of the false teaching of his adversaries.

But now let us consider the reception which Titus received at Jerusalem. This was especially significant because of the question at issue. The question was, cause he was a test case of the very "Must believing Gentiles become Jews and keep the Law in order to be saved?" In answer to this question Paul said, "NO!" But opposing teachers had just as vigorously answered, "Yes!"

"Certain men which came down from Judaea taught the brethren and said, 'Except ye be circumcised after the manner of Moses, ye cannot be saved'" (Acts 15:1).

Now, in Jerusalem, Paul and his companions meet the same teaching, and the same pressure is brought to bear upon them, for we read:

"There rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the Law of Moses" (Acts 15:6).

As in Antioch, so in Jerusalem, Paul uncompromisingly contended that this is contrary to the Grace of God.

"To whom we gave place by subjection no not for an hour; that the truth of the Gospel might continue with you" (Gal. 2:5).

The implication of the account in Galatians is that Paul was supported in his contention by the apostles at Jerusalem. And the account in the fifteenth chapter of Acts makes it very plain that such was the case. Peter, in the council called about this matter, showed that his experience in the house of Cornelius proved that God had made no difference between the Jews and the Gentiles. This argument he concluded with these notable words:

"Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?"

But we believe that through the grace of our Lord Jesus Christ

GRACE AND TRUTH



We shall be saved even as they" (Acts. 15:10-11).

It was in this manner that Paul won his test case:

"Neither Titus, who was with me, being a Greek, was compelled to be circumcised" (Gal. 2:3).

To the verdict of Peter the whole council consented, and in accordance therewith they wrote the Church at Antioch (See Acts 15:22-29).

But now we press on to note that the vindication, or recognition, both of Paul's apostleship and of his message, was even more sweeping.

This further vindication was twofold:

First, upon conference with the other apostles, Paul's message was found to be full and complete, lacking in no essential:

"But of those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me" (Gal. 2:6).

This is all the more remarkable when we remember that Paul had been taught by the Holy Spirit, independent of the other Apostles (See Gal. 1:17-19). Such unity, not only between Paul and the other Apostles, but between all of the writers of Holy Writ, plainly witnesses to the fact that their message was not theirs, but was the Word of God, committed to them by the Holy Spirit.

Paul now goes on to tell us that his unique ministry received formal, positive recognition on the part of Peter, James, and John—the three men who had been most near to the Lord Jesus Christ when He was here in the flesh.

"But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was to Peter;

(For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

And when James, Cephas (Peter), and John, who seemed to be pillars perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen (Gentiles), and they unto the circumcision" (Gal 2:7-9).

In this way Paul's unique ministry to the Gentiles received the seal of

apostolic approval, and the truth of his message was attested.

In striking contrast to the scene in the second division of this chapter is that which comes before us in the third. In the second division, which we have just considered, we find Peter, James, and John uniting in approbation of Paul's office and message. But in the third division, which now comes before us, we find Paul rebuking Peter for action inconsistent with that message:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2:11).

Remember the question at issue—"Must believing Gentiles become Jews and keep the Law in order to be saved?"

In his fellowshipping freely with the Gentiles during the early days of his visit, Peter testified plainly that there was no difference between them—that the believing Gentiles were just as truly God's children, and as much entitled to His blessings, as were believing Jews.

But this happy testimony was sharply contradicted by Peter's subsequent actions. Fearing the criticism of some who had come from Judaea, when these newcomers arrived, Peter separated himself from the Gentiles, and refused to eat with them. This called forth from Paul a stern rebuke. It was not only hypocrisy on Peter's part, but it was misleading in the extreme, saying as it did, in effect, "We Jews are better than you Gentiles. If you want to be saved, and to attain the spiritual privileges and blessings which we have, you must become Jews."

The last few verses of this chapter may seem, at first glance, a little difficult to understand. This is because there are in them implications which are not expressly stated and which one must sense in order to grasp the meaning of this passage. Arthur Way has stated these implications most helpfully. Let us read verses 14-21 as they appear in his beautiful paraphrase:

"But, when I perceived that they were swerving from the straightforward path in relation to the true teaching of the Glad-tidings, then I spoke to Kephas,—it was at a public meeting,—and said, 'If you, born Jew as you are, can live—as you have been living—as a Gentile, and not as a Jew, how dare you try now to force Gentiles, to conform to Jewish ritual? You and I are Jews by blood, and not "sinners of the Gentiles"; yet we have been convinced that humanity, if not pronounced righteous through faith

in Jesus the Messias, cannot be so in consequence of any observance of the ritual of the Mosaic Law. Therefore we, no less than they, have believed in Jesus the Messias, that we might be pronounced righteous on the one possible condition, the exercise of faith in the Messias, as we could not have been through performance of the requirements of that law; for all humanity shall be denied acquittal of sin through performance of that Law. But if (as your new attitude implies) we ourselves, through seeking to be made righteous solely through union with the Messias, have thereby lapsed into the sinful state of mere Gentiles, dare you accept the logical conclusion—that the Messias is a promoter of sin? Out upon the suggestion! Yet if, after pulling down a structure (as you have done to the Law), I set about building up the very same again (as you are doing by your present action), I thereby brand myself as having been a wrong-doer in that former act, that act to which faith in Messias led you! What have we to do with the Law? I, through the operation of the curse of the Law, have (in Messias's person) suffered the death which puts me beyond the reach of the Law, to live henceforth a life consecrated to God. Yes, I have shared Messias's crucifixion. I am living indeed, but it is not I that live; it is Messias whose life is in me. As for this my earthly existence, I live by virtue of my faith in God's Son, who loved me, and surrendered Himself to death for me. I do not treat God's gracious gift as a thing of no significance—as I should do if I followed your example—for, if righteousness can be attained through observance of the Mosaic Law, Messias's death was simply superfluous" (Gal. 2:14-21, Way).

Paul's rebuke of Peter not only exhibited the God-given authority of an apostle, it also testifies plainly the truth of the Gospel which the Lord had committed to him. As we conclude this study, let us take note of his key statement:

"Knowing that a man is not justified by the works of the Law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified" (Gal. 2:16).

How is it with you, friend? Are you

*Continued on page 113*





# Truth in Type



## MOSES, A TYPE OF CHRIST

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken" (Deut. 18:15). "Then those men, when they had seen the miracles that Jesus did said, this is of a truth that Prophet that should come into the world" (John 6:14).

This passage clearly declares that God will raise up a prophet from the midst of Moses' brethren like unto him. And there "arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," till God raised up One Whom He had promised to send like unto him. Moses, as intercessor, pre-eminently reminds us of Christ. When God was angry with them, Israel, "Moses, His chosen, stood before Him in the breach, to turn away His wrath" (Psalms 106:23). When they were fighting against their enemies, he went up to the top of the hill, and sat there as their intercessor: "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand Amalek prevailed" (Ex. 17:11). "I stood between the Lord and you . . . to show you the word of the Lord" (Deut. 5:5). Thus Moses pre-figured the "One mediator, between God and men, the man Jesus Christ,"

BY AARON SCHLESSMAN

the one who "ever liveth to make intercession" for us. The placing side by side of the life of Moses and the life of Christ will reveal a most striking analogy. So positive are these passages of God's Word and so strong the analogy that the student must acknowledge that the life of Moses has been given us as a type of Christ. Not only is this true from the standpoint of reason, but the Scripture clearly declares, "The Lord thy God will raise up unto thee a prophet . . . like unto me." Hence these correspondences are not to be wondered at but rejoiced in as they are seen in God's Word.

Moses has been saying to the children of Israel in the eighteenth chapter of Deuteronomy that the abominations of the nations are to be avoided, and he also says, "The Lord thy God will raise up a prophet from the midst of thee, . . . unto him ye shall hearken; . . . and I will put my words into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name which I have not commanded him to

speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shall not be afraid of him" (Deut. 18:15-22).

We can be at no loss to know who this prophet is—namely, none other than our blessed Lord Jesus Christ. In the third chapter of Acts, Peter applies the words of Moses thus: "He shall send Jesus Christ, who before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:20-23).

With such a clear-cut scripture as this we approach our study with confidence.

## MOSES SETTING FORTH CHRIST IN THE WORK OF HIS FIRST COMING

### MOSES WAS:

1. Born at a time when the king issued an edict to destroy every male child (Ex. 1:22).
2. Hidden by his parents to prevent his death (Ex. 2:2).
3. Reared in the vicinity of the enemy, who attempted to destroy him (Ex. 2:9, 10; Acts 7:22).
4. Humbled himself, and came as a great deliverer of his brethren (Heb. 11:24, 25; Ex. 2:11, 12; Acts 7:25).
5. Rejected by his brethren and went into a far country (Ex. 2:15; Acts 7:35).

### CHRIST WAS:

1. Born during the reign of a cruel king who attempted to destroy Him (Matt. 2:16).
2. Hidden by His parents to prevent His death (Matt. 2:14).
3. Reared in the vicinity of the enemy who attempted to destroy Him (Matt. 2:21, 23; Luke 2:46).
4. Humbled Himself, and came as the great Deliverer of His brethren and mankind (Phil. 2:8; Luke 2:29-32).
5. Rejected by His brethren and went into a far country to receive a kingdom and to return (John 1:11; Luke 19:11, 12; Acts 1:10, 11).

Moses was born at a time when a wicked king was oppressing his people, lest they multiply too greatly and turn against him. He had issued an edict to destroy every male child. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river" (Exod. 1:22. Christ was born under the rule

of a wicked king who also issued an edict to destroy every male child in the city. "Then Herod . . . was exceeding wroth and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof" (Matt. 2:16). Jeremiah had spoken of the time when the attempt would be made on Christ to

take the young child's life under the wicked king when he said, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and weeping, and great mourning, cause they are not" (Jer. 31:15). And Matthew 2:18 says this prediction is fulfilled with Herod's dread deed.



Moses was hidden by his parents to prevent his death. "And the woman conceived and bare a son: . . . and she hid him three months" (Ex. 2:2). Christ, also, was concealed from Herod by His parents to prevent His death. "When he arose, he took the young child and His mother by night, and departed into Egypt" (Matt. 2:14). The prophet Hosea had predicted long centuries before: "Out of Egypt have I called my son" (Hosea 11:1).

Moses was reared in the very vicinity of the enemy who attempted to destroy him, being found by Pharaoh's daughter, who had compassion on him and said to the woman (his mother), "Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son" (Ex. 2:9, 10), "and was instructed in all the wisdom of the Egyptians" (Acts 7:22). Christ, too, was reared in the very vicinity of the enemy who attempted to destroy Him. "And he arose and took the young child and His mother and came into the land of Israel. And came and dwelt in a city called Nazareth" (Matt. 2:21, 23), "And it came to pass . . . that they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions" (Luke 2:46). It is marvelous how the wisdom of God is manifested so often, even though to this world, "it is foolishness," but to the believer "it is the power of God."

Moses humbled himself leaving his kingly and royal surroundings, and came as the great deliverer of his brethren. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11:24-26). After a season of training as a humble shepherd, he was fitted for the great task of a deliverer. He responded to the call of God and came back to Egypt to deliver Israel from their terrible affliction. He had gone out, before, leaving Egypt, to deliver his brethren, but was misunderstood, "and he looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian" (Ex. 2:11-13). "And he supposed that his brethren understood that God by his hand was giv-

ing them deliverance; but they understood not" (Acts 7:25). Christ, likewise, leaving His heavenly abode "humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). He also came to deliver His brethren and all mankind. He said on one occasion, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). He came, "unto His own" first, then as Simeon said as he spoke to His parents in the temple that He is for all mankind: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of Him" (Luke 2:29-32).

Moses was rejected by his brethren. He was greatly perplexed by their attitude and fled into a far country, "from the face of Pharaoh, and dwelt in the land of Midian" (Ex. 2:15). His brethren had said to him as he tried to stop a quarrel between two Israelites, "Who made thee a ruler and judge over us," "this Moses whom they refused" (Acts 7:35). Christ, likewise, was rejected by His brethren. "He came unto His own, and His own received Him not" (John 1:11). After His rejection, He spoke a parable unto them, and said, "A certain nobleman went into a far country to receive a kingdom and to return" (Luke 19:11, 12), and on the morning of Christ's ascension, as He was with His Apostles on the Mount of Olives and as He was taken up, "there stood by them two men in white apparel, who also said, 'Ye men of Galilee, why stand ye gazing up into heaven: This same Jesus, who was received up from you into heaven, shall so come in like manner as ye have seen Him go into heaven'" (Acts 1:10, 11).

Moses is truly a great character, sometimes falsely accused, often misunderstood and maligned, even to this present day. He gloriously prefigured our Lord and Savior, Jesus Christ, in His work of Grace.

(To be continued)

It is wise steering and not loud honking of the horn that prevents accidents.

## AN EASTER PASSION

*Continued from page 100*

my brethren, my kinsmen according to the flesh." "Continual sorrow in my heart" is rendered by Rotherham as "incessant travail in my heart." In other words, Paul experienced real pain in his heart over the condition of his countrymen. Their misery filled his soul with great anguish. In this he entered into the suffering of the Saviour just as when Jesus stood and "beheld the city, and wept over it." It is said that Catherine of Sienna cried out to God in such agony of heart for lost souls that when she extended her hands to Him she seemed to feel the piercing pain of the very nails that had been driven into His hands. She entered into the fellowship of His suffering for dying souls.

Did not our Lord suffer in self-denial? Read the story of His successive steps down as given by Paul in the second chapter of this letter. He begins the chapter by calling upon believers to "let this mind be in you which was also in Christ Jesus." When I think of the poverty He endured for me, I begin to realize how little I have really given up for Him. It is not giving the time we can spare and the dollar we have no particular use for that counts. We will never enter into His sufferings on a basis of that sort. I used to hear pastors call upon the people to give until it hurt and I could never understand what they meant, but I know now and realize that we cannot have fellowship with His sufferings until we do.

There is a little churchyard in Bernise, Oberland, Switzerland, where is a small granite cross marking the resting place of an Alpine guide. It simply records his name and age and then these three words: "He died climbing." I have set before you in this message three wonderful peaks—the mountain peaks of His Person, His Power, and His Pain. May all of us as God's children be found climbing. May our church not be looked upon as an orphan home with a lot of crying and whining children for its occupants. May it not be a jail where we are held fast by forms and meaningless ceremonies. But rather may it be a body of believers with a threefold ambition, and that to ascend these peaks of glory that we might have the fullest possible fellowship with Him.

---

*Gospel preaching will bring Gospel results.*



# The LAW of RIGHT DIVISION

In these days of multiplied helps to Bible Study none are more important than the plan set forth in II Timothy 2:15, which will enable us to put the truth in its right place. The principles of divine truth are the same in all ages, but the application varies with time and circumstances. The exhortation of the Apostle Paul indicates the need of giving diligence to the study of the Word, as well as the danger of wrongly dividing the Word.

The Bible rightly divided is the source of untold blessings to the soul. The Bible cannot be thoroughly understood until its truths are put in their proper places, and its great distinctions of truth are seen. When the distinctions of truth are understood the Bible becomes a marvelously living and radiant Book.

The **law of right division** is one of the most important of all the laws which God has laid down in His Word. It is a law which the Word itself lays down for its own study. Its importance cannot be overestimated. To recognize this law of right division and to employ it in meeting the problems of Bible study, means that the Bible will become a gloriously open Book. It means that difficulties will be dissipated as mist in the noonday sun. It means that God's child will be lifted out of perplexity and brought to the place of clear understanding of God's Word.

**The Law of Right Division Defined**

Under the **law of right division** the Holy Spirit classifies those passages relating to the same truths, or periods, or things into their respective and logical groups, and the Author of Scripture unfailingly distinguishes between those things which differ.

We again bear witness to the fact that the Bible is its own interpreter, and that the Word of God contains within itself the laws and principles for its own interpretation.

The **law of right division** is quite universally recognized among students of the Word of God. Such books as "Rightly Dividing the Word of Truth" by Scofield, "Rightly Dividing the Word" by Larkin, "Distinctions in Truth Which Differ" by Hottel, and "The World's Greatest Library" by David L. Cooper, are

## BY THE EDITOR

useful study books illustrating the working out of this law in the development of the various phases and distinctions of divine truth.

### The Scripture Proof

The use of the **right division law** is the use of common sense in the study of the Scriptures. It is the Bible's own demonstration that God uses common sense. The Word of God appeals to us to use common sense in its study.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ"—Phil. 1:9-10.

That part of this passage which reads, "that ye may approve things that are excellent," literally reads,

"Distinguishing between things that differ."

Dean Alford translates it:

"That ye may distinguish the things that differ."

The Twentieth Century New Testament renders it:

"That ye may appreciate all moral distinctions."

In the Weymouth Translation it appears as follows:

"And it is my prayer that your love may be more and more accompanied by clear knowledge and keen perception for testing things that differ."

Abounding in knowledge and sense we are to rise higher and higher toward the divinely set goal — that we may be given spiritual discernment so as to be able to distinguish between the things that differ.

Under the law of full mention we saw that God places somewhere in Scripture summarizing statements and divine definitions of His great truths. The truth about salvation by grace is summarized in Eph. 2:8-9. The truth concerning the divine in-

spiration of the Scriptures is put into one great summarizing statement in II Tim. 3:16. For the truth concerning the **right division** of His Word, God has given us a summarizing statement of unmistakable clearness:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The phrase "rightly dividing" means "handling aright," or "dissecting correctly," or "cutting straight." A. S. Way, in his paraphrase of the Letters of Paul, put it in this manner:

"Be in earnest to set yourself in God's presence tested by trial, a laborer who needs not blush for his work, but who drives the plow-share of truth in a straight furrow."

This is a very sensible and Scriptural law which the Bible lays down for its own study.

### The Law of Right Division Demonstrated

It goes without saying that if we divide the Word rightly we will divide it according to its own statements. In the school of God we learn the following distinctions in His Word.

1. Law and grace (John 1:17; Rom. 6:14; II Cor. 3:6).
2. Salvation and rewards. Salvation is a gift (Rom. 6:23). Rewards are worked for (I Cor. 3:11-15). Salvation is a present possession (John 5:24). Rewards are a future attainment (Rev. 22:12).
3. Faith and works (Heb. 11:6; Jas. 2:20). Justification is by faith before God (Rom. 5:1; 4:2-4). Justification is by works before man (Jas. 2:21).
4. Standing and state. The believer's position is perfect before God because he is in Christ (Col. 2:10). However, his daily walk is not perfect (Rom. 7).
5. Sin and sins (I John 1:8-9). Sin is the root and sins are the fruit.

Christ and His minister go into the pulpit together. A greater than man is there. Master and servant are both at work.---Gurnall.



6. Jew, Gentile and Church (I Cor. 10:32).
7. The old nature, the new nature and the soul (Rom. 6 and 7).
8. The threefold aspect of salvation — instantaneous, progressive and complete (Titus 2:11-13).
9. The reciprocal indwelling of Christ in the believer and the believer in Christ (John 14:20; Col. 1:27; II Cor. 5:17). "Ye in me and I in you." "Ye in me" for standing; "I in you" for state, or daily walk. "Ye in me" for justification, righteousness and position; "I in you" for the daily walk, sanctification and victorious life.
10. The seven dispensations of human history. God's dealings with the human family in the different ages are to be distinguished from one another.
11. The resurrections are to be distinguished as to their order and participants.
12. The judgments fall into dispensational, national, individual, the universal judgment of Calvary, the judgment of spirit beings, the judgment of Satan, and the earth judgments of Genesis 1:2 and II Peter 3:5-7.
13. The rapture and the revelation (I Thess. 4:16-18, Rev. 1:7).
14. Hades and hell (Luke 16; Rev. 20:14).
15. The three appearances of Christ (Heb. 9:24-28).
16. The threefold work of Christ as Prophet, Priest and King.
17. The three great Bible doctrines of justification, sanctification and glorification.
18. The natural man, the carnal man and the spiritual man are to be distinguished.
19. The church and the kingdom.
20. The baptizing, sealing and filling work of the Holy Spirit in the believer.

This list of subjects and distinctions is by no means exhaustive. With all this diversity of subjects there is perfect unity, harmony and purpose in the Scriptures. One purpose as well as one Author, is clearly seen.

Christ everywhere is the substance, marrow and soul of the Scriptures, the beginning, center and end of the revelation of God.

The principles of truth are for all times and places, but precepts are only for the time in which they are

spoken and for the persons to whom they were addressed.

Interpretation is quite different from application. All Scripture belongs to us and is profitable, but must be properly applied. For instance, Moses and the prophets and Jesus spoke primarily to the Jew, but Paul spoke to the Christian believers of this dispensation.

The ten commandments, the ceremonial law and the covenants were clearly Jewish. Also the sermon on the mount, the kingdom prayer, and the Gospels, generally were to the Jew; but when we come to the Epistles we find truth directed to the Church. Such blessed truths as the unity of the body, our heavenly calling, what we have in Christ, and the rapture of the church, are truths not revealed in the Old Testament or even in the Gospels, but are special revelations for special people through an especial Apostle.

How marvelously beautiful is God's Word! With the law of right division faithfully applied to the study of Scripture, seeming contradictions vanish, and the soul is filled with confidence, and is made to exclaim, "Thy testimonies are wonderful!"

(Next installment: The Gap Principle).

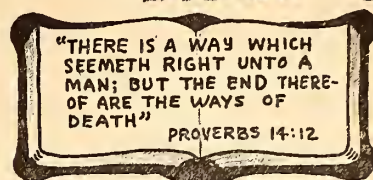
—:o:—

## EDITORIALLY SPEAKING

*Continued from page 98*

"to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts, calculated to receive the approbation of all Evangelical Christians." The Rev. T. Christie Innes is the General Secretary and the Editor of a splendid little magazine, "The Soul Winner."

## ITS IN THE BIBLE....



THE DEVIL IS WILLING  
THAT MEN SHOULD  
HAVE A ....  
SALVATION  
WITHOUT THE CROSS  
AND THE BLOOD ....

SATAN'S MINISTERS PREACH ON THE NATURAL GOODNESS OF THE HEART OF MAN A GOODNESS THAT DOES NOT EXIST. (MARK 7:21-23) THEY URGE THE UNREGENERATE MAN TO FAN INTO A FLAME THE "SPARK OF DIVINITY" WITHIN—THAT ALSO IS NON-EXISTENT. THEY TALK OF THE UNIVERSAL FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN;—ANOTHER DELUSION!  
FROM H. H. MACARTHUR S. Schirrmacher

## STUDIES IN GALATIANS

*Continued from page 109*

depending for your salvation upon your good works, or upon the finished work of Christ? Your own good works, even though they be sincere efforts to live up to the Law of God, can never save you. To be saved you must trust the Lord Jesus Christ as your own personal Saviour. God willing, we shall consider this thought further in our next study, but don't put it off even for a moment. If you have not already decided to trust the Saviour, do it now.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

## BOYS AND GIRLS EDUCATED TOGETHER



Campus life at John Brown University brings America's finest young men and women in normal Christian, social and scholastic relationships.

Realizing the necessity of boy and girl relationship in the normal life of the youth of today, this university has designed courses of special interest to young women as well as vocational and commercial training for both men and women.

Homemakers' courses of interest to girls include Music and Home Economics — Dress Styling and Foods.

### ACADEMIC, VOCATIONAL AND BIBLE COLLEGES

— Courses —  
Business and Accounting  
Journalism and Printing  
Electricity and Radio  
Mechanics and Engineering

Agriculture  
Aeronautics  
Bible Classes  
Music School

— Facilities —  
5000 Watt Radio Station  
Print Shop  
Laboratories  
Diversified Farms  
Airfield  
Classrooms  
Concert Halls  
Machine Shops

Training men and women for living that counts.

"America's  
First University  
of  
Vocational  
Specialization"

## JOHN BROWN UNIVERSITY

JOHN E. BROWN, LL. D., President

SILOAM SPRINGS, ARK.

"The Heart of the Beautiful Ozarks"

Non-profit,  
evangelical schools  
serving America's  
finest youth the  
year round.



# SUFFERING -- Why? and How?

## CHAPTER II

### SUFFERING—ITS MINISTRY

*"It is good for me that I have been afflicted" (Ps. 119:71)*

The cure for complaining is a firm conviction that the things we suffer are meant for our good, that the finer qualities of living are ministered to us in this way that our Heavenly Father in infinite love and tenderness has appointed them for us and is Himself causing them to "work together for good." Such a persuasion saves us from the false, fatalistic philosophy that regards suffering as an inescapable evil—bear up under it the best you can.

The psalmist knew he was a better man for his affliction. His testimony should command attention. He recalls that before the experience of suffering he was going astray (Ps. 119:67). It was God's way of bringing him back—back to God, to His Word, to an upright, dutiful and devoted life.

Literally thousands upon thousands through the centuries could testify to a like experience. It will pay the reader to do some recollecting on his own account, doubtless resulting in a like testimony becoming his.

Many and varied are the benefits accruing to us through the Ministry of Suffering. We should take great care not to miss them. Of our Lord it is revealed that "though He was a Son yet learned He obedience by the things which He suffered" (Heb. 5:8). Could sinful men think to learn in any easier way? If obedience to God is desirable, then equally to be desired is the suffering that guides our feet into it.

#### The Lessons of Faith

The Christian life is a life of faith, faith that functions in the dark where there is no light for sight. But such faith does not come by wishing. It is not a hothouse plant, and those who live at ease seem never to acquire it. It springs from the soil of suffering.

When God tests you He is honoring

## NORMAN B. HARRISON

you with the opportunity of testing Him, of putting Him and His promises to the proof. "The only way to learn strong faith is to endure great trial. I have learned my faith by standing firm amid severe testing." This is the testimony of George Muller, the modern Apostle of Faith.

#### Patient and Calm Reliance

Man is naturally impatient, easily fretted by the circumstances that vex and disappoint. Then, if he is listening, comes a voice: "Be still, and know that I am God" (Ps. 46:10). The margin reads, "Let be." Do not be fussed and perturbed; find the good of yielding in quietness of spirit to the circumstance. "Count it all joy, my brethren, when ye fall into manifold trials";—temptations, testings—"knowing that the proving of your faith worketh patience" (James. 1:2,3, R.V.). Triumphantly Paul declares: "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Röm. 5:3-4).

It is to the troubled heart that God speaks: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength"; but too often He must note our failure by adding, "and ye would not" (Isa. 30:15). Rather may a child-like faith whisper, "I will trust, and not be afraid."

#### The Life of Love

Selfishness is the love of self. Only the unselfish life really loves. That needful unselfing comes through Suffering. It may require physical suffering: "He that hath suffered in the flesh hath ceased from sin" (I Pet. 4:1), perhaps chiefly the sin of self-seeking. It may be the ministry of keen disappointment. The beneficent effect of such suffering is to turn one's love away from self, channelling it out in genuine, unselfed concern for others.

## THE GIFT OF LOVE

"It is in loving, not in being loved,  
The heart is blessed;  
It is in giving, not in seeking gifts,  
We find our quest.  
If thou are hungry, lacking heavenly bread,  
Give hope and cheer.  
If thou art sad and would be comforted,  
Stay sorrow's fear.  
Whatever be thy longing, or thy need,  
That do thou give."

#### Utter Dependence Upon God

Sin shows itself in self-sufficiency and self-reliance. Nothing short of suffering serves to cut these props from underneath us, ministering to the heart exercised thereby a sense of need, of dependence upon God.

"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Ps. 50:15). Little trouble, little prayer—this is the experience of multitudes. Why pray when one is doing so well by himself? Our Heavenly Father loves us too well to let us go on living prayerless lives. Burdening trials come; they are His way of turning us to seek His face. Read, please, Psalm. 107, noting its recurring refrain: "Then they cried unto the Lord in their trouble, and He saved them out of their distresses" (Ps. 107:6, 13, 19, 28).

"It is good for me that I have been afflicted; that I might learn Thy statutes" (Ps. 119:71). The ministry of Suffering is that we may listen to God, that we may learn to love His Word, delighting ourselves in it. Read the Psalms, for the most part written under the stress of trials and testings for the comfort and strengthening of those in trouble. How many saints of God have turned for unfailing solace to the twenty-third Psalm: "The Lord is my shepherd; I shall not want." Drinking deeply at the fountain of living water for troubled hearts, you will thank God unceasingly for the suffering that has ministered a life of unbroken fellowship with Him.

---

"Make full proof of thy ministry" --- II Tim. 4:15.



# TYPES of The Resurrection

BY ADA R. HABERSHON

The types of the resurrection of the Lord Jesus Christ are not so numerous as those of His death; but it was clearly foreshadowed in the Old Testament. Paul tells us in I Cor. 15, as part of his gospel, that Christ "rose again the third day according to the Scriptures"; and he evidently referred chiefly to the types in which it was foretold. Some of them have already been alluded to, but it may be well to group them all together. If, as we have seen, the ark passing through the waters of the flood was a type of Christ's death, *the resting of the ark on Mount Ararat*, and Noah stepping forth on to the new earth, would prefigure resurrection life. The types are all imperfect, and thus the ark fails; for, unlike Noah, we never leave our safe retreat—it is "a shelter in the time of storm," and there is no safety excepting in abiding there.

It is remarkable that the date is given on which the ark rested upon the mountains of Ararat; and that date probably coincides with the morning of the resurrection. Was this an accident—a mere coincidence—or was it not rather an indication that the day was known to God on which He would say, "Thou art My Son; this day have I begotten Thee"?

We are told that the ark rested on the seventh month on the seventeenth day of the month. The seventh month was the month Abib; but from the time of the first passover it became the beginning of months, and "the first month of the year" (Exodus 13:2). The Lamb was killed on the fourteenth day of the same month; and the third day after this was the seventeenth, the day on which the ark rested. Many therefore think that it was actually the day of the resurrection.

Another type—that of the waving of *the sheaf of the firstfruits*, to which reference has been made—clearly prophesied the day of the week on which the resurrection would take place. It was to be on the first day of the week; for we read in Lev. 23:11, "on the morrow after the sabbath the priest shall wave it." The corn of wheat had fallen to the ground and had died: it had been sown "in the field" (Exod. 23:16), the field of the world; and the sheaf of the firstfruits was the earnest of the glorious harvest that was to spring from that corn of wheat. "Christ the firstfruits; afterward they that are Christ's at His coming." The resurrection of

Christ is the guarantee of the resurrection of His people, when, at His coming to the air, "the dead in Christ shall rise first"; and when at His coming to the earth, all others included in the first resurrection will be raised.

But while the day of the week is clearly indicated in this type, we are not left in doubt as to which Sabbath was to precede the resurrection. It was the Sabbath after the passover; and this we know was actually the case, "that the Scripture might be fulfilled."

In Numbers 17 we have a beautiful type of the resurrection of the Lord Jesus Christ, in *the budding of Aaron's rod*. The twelve rods were laid up before the Lord. All were equally dead, and there was no sign of life in them; but when the morning came a wondrous miracle had taken place—one rod, that on which was inscribed the name of Aaron, had become full of life: buds and blossoms and fruit had all appeared. No eye saw the change take place; but when Moses came in the morning there was abundant evidence of life, reminding us of that morning when the women came to the sepulchre at the rising of the sun, and found that He whom they sought was not dead but was risen. The budding and blossoming rod was next shown to the people. The miracle was attested by many witnesses; and so we read in Acts that our Lord "showed Himself alive after His passion, by many infallible proofs." "Him God raised up the third day, and showed Him openly—not to all people, but unto witnesses chosen before of God."

The resurrection is one of the chief themes of the book of Acts, for it was to this that the disciples gave witness. They did not need to testify to His death for that was known to all Jerusalem; but to believe the fact of the resurrection was to believe in the Messiahship of Christ, and in His finished work. Aaron's rod was caused to bud, to

prove that he was God's chosen one; and Jesus Christ our Lord was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). There could be no doubt that He was accepted by God since He raised Him from the dead. After the rod had been shown to the people, it was laid up in the presence of the Lord: and so when God had raised Christ from the dead, "He was seen many days of them which came up with Him from Galilee to Jerusalem," and then "sat down on the right hand of the majesty on high." The rod of Aaron was "for the tribe of Levi"; and the resurrection of Christ, as we have seen in the previous type, was the guarantee that His people would be raised: for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

The type fails in that the rod was to be kept as a token against the rebels. Christ's resurrection does not remind us of sin, but of justification; for He was "delivered for our offences, and raised again for our justification." The rod, although mentioned in Hebrews as among the contents of the Ark, was not found there in the time of Solomon; and the reason seems to be that in the temple, which prefigures Christ and His Church in resurrection glory, there was nothing to remind of wilderness failure.

There is probably a reference to Aaron's rod in Num. 20, when Moses was told to take the rod and to speak to the rock that it might give forth the water. The rock had been smitten previously, speaking to us of the death of Christ; and Moses was to hold in his hand the symbol of the resurrection, and the waters would flow—as we read in John 7 concerning the rivers of water: "This spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

We read that Moses took the rod

*The difference between the atonement, as set forth in the Old Testament and as presented in the New, says Dr. C. I. Scofield, is that in the former case the sheep died for the shepherd, in the latter the Shepherd died for the sheep.*



from before the Lord; and there is doubtless a connection between these types: the rock that had been smitten; the rod that had budded and had then been in the presence of God; and the flowing waters. Peter tells us in Acts 2:23 of the smiting of the rock: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In verses 24, 31, 32, he speaks of the Antitype of the rod that budded and was laid up before the Lord, and of the rivers of water: "This Jesus hath God raised up; . . . therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

In the cleansing of the leper, as we have already mentioned, there is a forshadowing of the resurrection. Two birds alive and clean were to be presented for the man whose leprosy was healed. One bird was killed in an earthen vessel over running water, and the live bird was to be dipped in its blood and let loose into the open field. The shed blood of the first bird speaks to us of Christ's death; and the second bird of the resurrection of Jesus Christ, who is "gone into heaven and is on the right hand of God." The bird flew away heavenward with blood on its wings; and the Lord "by His own blood . . . entered into the holy place, having obtained eternal redemption for us."

In grouping together the types of the resurrection there is one to which we have already referred, but which we cannot omit here, viz., the entrance of the children of Israel into the land after passing through the river Jordan. The Jordan speaks to us of the death of Christ, and the passage through it of the oneness of believers with Christ in death and resurrection. Colossians 3 gives us two truths: "Ye are dead," was typified by the twelve stones placed in the Jordan river over which the river flowed immediately after the people had crossed. "They are there unto this day." Our union with Christ involved a union with His death which can never be changed; but there is the other side of the truth: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

This was typified by the stones taken out of the Jordan and set up in the land; as we read in Eph. 2, "God . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus." These stones represent the standing of every believer—dead with Christ, and raised with Him.

Our place in God's sight is in the land; for He "hath blessed us with all

spiritual blessings in heavenly places in Christ." While it is true that we must not be satisfied unless our experience correspond with our standing, the teaching of the Bible does not seem to warrant, as is some times taught, that these things are necessarily a gradual experience, or take place as a second blessing apart from conversion. If through want of teaching we have failed to see our position, it does not alter the fact that when we were united by faith to Christ we were partakers of His death and resurrection, because in Christ. Our standing from henceforth was in the land; and the fighting commenced that we might take possession step by step of what God had given to us. We have not to put ourselves to death or into the grave, as some teach: but to recognize that in Christ we have died, and have been raised that we may walk in newness of life.

Three days and three nights are often typical of death and resurrection; as for instance in the history of Jonah, whose "three days and three nights" are mentioned by the Lord as typical of the time which He Himself should spend in the heart of the earth. Death and resurrection are probably signified in Moses' answer to Pharaoh, "We will go three days' journey into the wilderness, and sacrifice to the Lord our God." Pharaoh wanted them to sacrifice in the land; or if they did leave it, not to go "very far away": but God's purpose is that there shall be a complete break with the god of this world, which can only be made when we take our place on resurrection ground. The ark of the covenant of the Lord, on one occasion, went before the children of Israel in a three day's journey to search out a resting-place for them.

In Heb 11 we see that Isaac being received by Abraham after he had willingly offered him up, was a figure of resurrection; and as we know that Abraham is a type of the Father who spared not His Son, and Isaac of the Lamb provided by "Jehovah Jireh," we cannot be wrong in looking at the scene as forshadowing both the death and resurrection of the Lord Jesus Christ. Nor is it without significance that the account is followed in Genesis 24 by the beautiful picture of the faithful servant going forth to seek a bride for the son, who has thus in figure passed through death and resurrection.

There is a prophetic scene in the book of Kings in which there seems to be a reference at least to the resurrection. Jezebel's daughter, Athaliah, had attempted to destroy all the seed royal; but though she thought she had succeeded, one "from among the slain" was taken and hidden in the temple of the Lord till time for his proclamation as king. He was the heir to the throne, but a usurper reigned; just as now the heir to the same throne, the throne of David and the throne of Jehovah (I Chron 29:23), is hidden for a time in the presence of God, and will not be seen by the world till "the crowning day that's coming by-and-by." The usurper thought to have destroyed Him on Calvary; but He rose from the dead, and will soon take His power and reign. We see from Rev. 2:20, 23, that Jezebel and her children are evidently types of Satan's power and the evil systems which he has introduced; and Athaliah's reign is a striking picture of Christendom just now.

We have noticed elsewhere<sup>†</sup> how the position of the Levites on this occasion illustrates our attitude as waiting for the signal that shall call us to the side of the King's Son who "shall reign," that we may be "with the King when He cometh in and goeth out." The Levites of all the cities of Judah, and the chief of the fathers of Israel, were by the high priest let into the secret that changed their lives. He "showed them the king's son." They learnt that he was not dead, but that he was alive; and that when the right time had come he would be proclaimed king. Faith in the resurrection of the Lord Jesus has changed men's lives ever since that resurrection took place; for we read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." No longer the servants of the usurper, but knowing that his dominion will soon cease, we wait for the Son from heaven, when we shall be caught up to meet the Lord in the air, and afterwards shall come with Him in His glory. "Surely I come quickly: Amen. Even so come, Lord Jesus!"

<sup>†</sup>"The Priests and Levites a Type of the Church." London: A Holmes, 1-6

## WE BELIEVE . .

That our 1946 Easter folders present a new high in quality and appropriateness of sentiments.

Ten Beautiful Sunshine Easter Folders .50¢

(Write for Quantity Prices)

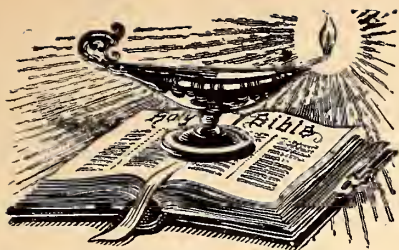
BIBLE COLLEGE BOOK STORE

20th at Glenarm Place

Denver 5, Colo.

GRACE AND TRUTH



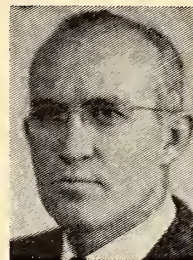


# LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD

ILLUSTRATIONS BY CASEY SMITH



SAM BRADFORD

## Two Brothers Learn Tolerance

May 5

Scripture Lesson: Mark 3:14-17; Luke 9:49-56; I John 4:7, 8.

"But if we walk in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

In these days when there is world-wide effort among many leading religionists to bring about organic unity between the churches and denominations by persuading each church or denomination to lessen its emphasis upon distinctive doctrines or policies, this lesson is timely in that by placing three scripture portions for reading in this lesson, the lesson committee has produced a sequence of scripture which to the undiscerning might bring convincing argument that all differences should be laid aside for the sake of Christian love and fellowship without regard to conviction along the lines of doctrine, policy or practice. This has been the plea of the modernist and the liberalist. They have proclaimed that those who believe and proclaim the gospel should not rebuke or refuse fellowship with those who deny the gospel.

The modernist's cry is, "Sectarianism is not of God." The Bible student's answer is "Modernism is not sectarianism. Modernism is just plain unbelief."

The word 'tolerance' in the name of this lesson is not a good word to express that which true evangelicals seek in religion. Evangelicals believe, not in "religious tolerance," but in "religious freedom." Tolerance may be by compulsion. For example, there are those in America who would destroy others' rights to worship in the way that God leads them. They are tolerant through compulsion.

As there are those who would, if they could, destroy freedom of worship, so there are those who would die for religious freedom, not only for themselves but for every citizen

of America and for all who come within our gates.

### THE LESSON OUTLINED

This lesson outline may be divided according to the scriptures set forth for the lesson.

#### I. CALL OF THE TWELVE

Mark 3:14-17

The Lord chose His disciples after communion with the Father (Luke 6:12). He chose them for their special talents in His service. He chose them:

1. To "be with him;"
2. That "he might send them forth to preach;"
3. "to have authority to cast out demons."

(It were well to remember that Jesus did not make a mistake in calling Judas, for Jesus knew that he was a devil from the beginning.)

In this outline of the call of the twelve is the progressive growth of grace of the Christian servant.

#### 1. To "be with him"

Being with Him, they partook of Him, learned of Him and learned from Him.

#### 2. "That He might send them forth to preach"

Speaking for the Lord follows learning to live with the Lord and learning from the Lord.

#### 3. "To have authority to cast out demons"

Real power in God's service never precedes fellowship and testimony. The true order is fellowship, testimony and service.

Verse 17 gives an example of the talent within each of these men. James and John were called "Sons of Thunder." One of God's great needs today is for "Sons of Thunder" who can flame for Him, thunder against sin, and live valiantly in the army of God.

### II. JESUS DEFENDS RELIGIOUS FREEDOM

Luke 9:49-50

The problem here is that John had

seen one casting out demons in Jesus' name. He reports that he and others forbade him because he did not follow them. Jesus' answer was the command, "Forbid him not." He makes his argument in one sentence, "For he that is not against **you** is for **you**."

This verse might be construed to mean the reverse of Luke 11:23 where Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." This verse sets the requirement of man's relationship with Jesus Christ. First, He requires that men shall be definitely and positively for Him. Second, He requires that men shall gather for Him, for He that is not positively with Christ is against Him, and he that gathereth not with Christ scattereth from him. There is no room here for a neutral position. The person who is neutral concerning Christ is as guilty as the man who is definitely denying and opposing Him.

On that foundation we can better understand the message of the two verses in this scripture portion. As long as a man is with Christ and gathering with Him, it is not imperative that he be working with any particular group for it is not the relation of disciple to disciple which marks service as profitable and acceptable to God. That is determined by his relation and position with Christ.

### III. JESUS FACES RELIGIOUS INTOLERANCE

Luke 9:51-56

The Samaritans and Jews hated each other. The Samaritans would hate the one who claimed to be the King of the Jews and the Messiah of Israel. The words, "they did not receive Him," implies that they definitely rejected Him. The disciples would destroy the objectors, but Jesus first rebuked the disciples for their intolerance, then "went to another village." Jesus would never force Himself, His Messiahship, or



His salvation upon unwilling hearts or upon unwilling people. Those who reject him must bear the weight of their own rejection.

The Bible commands love among Christian brethren. Note the great truths in these two verses (I John 4: 7-8).

1. "God is Love."

God is not only the source of love but He is all of love and He is all-love, His justice, His judgment, His mercy, His salvation all proceed from Him Who is Love.

2. "Love is of God."

As He is the reservoir of love, so He is the fountain of love.

3. The test of regeneration is love. "Everyone that loveth is begotten of God and knoweth God."

4. "He that loveth not, knoweth not God." Where there is no love there is no presence of God.

### THINKING THRU THE LESSON

Luke 9:50: Jesus' statement in this verse does not excuse or condone those religionists who have not Christ, deny Him or pervert His teachings. Luke 9:54: We might easily rebuke James and John for quickly suggesting punishment for those who would reject the Christ.

It were better to be over zealous in defense of the Lord than to be careless concerning His name and honor. James and John evidence real zeal for the Lord. They were ready to defend His honor even though they would defend it by the wrong method. In this they certainly outshine those who are able to hear His name used in vulgar profanity, behold His days desecrated and made a holiday instead of a Holy day without suffering a quiver or pang of heart. Indifference is far worse than intolerant zeal. Before we would criticize James and John in the method which they suggested, it were well for each of us to inquire within our hearts whether we have the spirit to care whether Christ is rejected or received, honored or despised.

### SOLID FACTS

The present dispensation is that of the kingdom and patience of Jesus Christ (Rev. 1:9); and the Holy Spirit as a fire sanctifieth men. The kingdom and power of Jesus Christ (Rev. 12:10) is yet future and then fire will come down from heaven and consume men (Rev. 22:9).

Jesus turned aside from the vilage of Samaria for He knew that God would later open the door to the Samaritans and open their hearts to the gospel (Acts 8:25).

The natural heart of man is either too forward (Luke 9:54); too backward (Luke 9:59); or too undecided (Luke 9:61).

Loyalty to Christ must not be conditioned upon cooperation (Luke 9: 29-50) or opposition (Luke 9:51-56). Loyalty to Christ is unconditional.

### THE LESSON ILLUSTRATED

A Jewish rabbi was asked to speak in the chapel of a Seminary. He took for his subject "Tolerance." He

plead for tolerance to his people. As the president of the Seminary closed with prayer he put his hand on the rabbi's shoulder and thanked God for the privelege of loving the Jews. At the close of the prayer, the rabbi with tears said, "I stand corrected. I used the word tolerance and you have used the word love. This place is different. I did not know that you love the Jews." Then the two had an hour's conference.



## Learning to Live Together

May 12

Scripture Lesson Matthew 18:15-22;

Mark 3:13, 14; 10:35-45; Luke 22: 24-30.

Printed Text: Matthew 18:15-22; Mark 10:35-45.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (I Peter 3:12).

This lesson is a lesson on Christian fellowship. The statements that are made here do not apply to a world without Christ, for God never attempts to regulate the unchristian world through His admonitions or commands.

### THE LESSON OUTLINED

The outline of this lesson is four-fold, following the outline of Scriptures in our reading.

#### I. CHURCH DISCIPLINE IN THE CHRISTIAN FELLOWSHIP

Matthew 18:15-17

##### 1. Concerning sin of a brother against a brother

God's plan is specific:

a. "If thy brother sin against thee, go and tell him his fault between thee and him alone." The purpose of this visit is not to condemn the brother but to show him his fault in order to gain that brother.

b. "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word be established."

If the brother sinned against can-

not win his sinning brother in conference alone, then he must take with him witnesses to establish:

1. His own sincerity and genuine desire to restore fellowship;

2. His sinning brother's unwillingness to make restitution concerning his sin.

c. "If he shall neglect to hear them tell it unto the church."

Having established his own and his sinning brother's position in the eyes of witnesses, the next step is to bring formal charges against the sinning brother.

d. "If he refuses to hear the church also let him be unto thee as an heathen man and a publican."

After formal charges are placed against the sinning brother before the church, if he fails to repent and make restitution, he is to be denied Christian fellowship and treated as a Gentile and publican — one to be won back into the fellowship as though he had never been a Christian.

If this teaching were followed under the explicit guidance of the Holy Spirit, there would indeed be rich fellowship among Christians because:

First, if there is trouble between two Christians worth noticing, it is worth carrying clear to the church. If it is not worth carrying to this great extreme it is not worth breach of fellowship.

Second, the brother bringing the charges must have clean hands before his brethren and the church.

Third, the church must not consider the erring brother as one outside the pale of Christ. This person, by all means, must be won back to repentance and fellowship.

##### 2. Standards of morals and ethics in a Christian fellowship

Matthew 18:18



This verse has nothing to do with the question of binding souls to God in salvation or barring them from that salvation.

This verse gives to the Christian fellowship the responsibility of "binding" or "prohibiting" concerning moral or ethical standings.

G. Campbell Morgan wrote, "That which the Church allows morally, ethically, is allowed; that which the Church forbids morally, ethically, is forbidden; it means that in human life the Church's responsibility to her Lord is that of interpreting to men the law of God, setting up the moral standards. Her business is that of the annunciation of law, the determination of standards, the decision of questions. The Church is not to discuss, not to attempt to formulate, but to express the law of heaven, the will of God in its application to the activities of time."

## II. PRAYER IN A CHRISTIAN FELLOWSHIP

Matthew 18:19, 20

1. First, the Christians shall agree concerning the matter of their prayer. This agreement can only be by the leading of the Holy Spirit.

2. Second, they shall ask. Many churches have not because they ask not.

3. Third, "It shall be done for them of My Father Who is in Heaven."

This is one of the greatest answers to prayer, the greatest promises of prayer.

Verse 20 sets forth the requirement of group praying.

1. "Gathered in my name."

2. "I am in the midst of them."

## III. FORGIVENESS IN A CHRISTIAN FELLOWSHIP

Matthew 18:21, 22

Peter thought he was setting forth something great by implying his willingness to forgive his brother "seven times." Jesus commanded "I say not unto thee, until seven times: but until seventy times seven" (490 times). Under the law, the rule of forgiveness was according to the forgiveness of the Lord's prayer: "Forgive us our debts as we forgive our debtors." This is not the working of grace. It is the working of law.

How few of us would ever be forgiven our sins if God forgave our sins in the measure that we forgave those who sinned against us.

The rule of grace is found in Eph. 4:32: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." This is indeed beyond the 490 times of Jesus'

admonition for here we are admonished to forgive in the measure of completeness that God has forgiven us through Christ's shed blood.

## IV. A LESSON OF HUMILITY IN A CHRISTIAN FELLOWSHIP

Mark 10:35-45

This story may be divided as follows:

1. The request of James and John:

"Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory."

2. The anger of the ten other disciples:

"And when the ten heard it, they began to be much displeased with James and John." You and I cannot judge which was the greater sin, to desire eminence above their brethren to get angry with those ambitious brethren for that desire.

3. True expression of Christian discipleship:

"Whosoever of you will be the chiefest, shall be servant of all." Neither personal ambition nor resentment would satisfy the heart of Jesus or bring greatness to the human soul. Only Christian service can exalt one in the eyes of God.

## THINKING THRU THE LESSON

Matt. 18:15:

The offended Christian should first go to his brother alone that if the matter can be settled there, it can be buried eternally. By this the Christian is forbidden even to tell his closest friend or Pastor about any offence of his brother. In this, gossip is forbidden. We cannot over-emphasize that the total purpose of Christian discipline is to gain the brother.

Matt. 18:17:

Christian disagreements and offences are not to be aired among the brethren. The first that the Church should know about the matter is when it is presented to the Church having been established, "in the mouth of two or three witnesses."

**FREE** to any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "Spiritual Light Switch" for each family in his congregation providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to **TITHER**,

710-G Title Insurance Building, Los Angeles 13, Calif.

Again we would emphasize that the Gentile and publican are objects of the gospel, objects of prayer, and objects of peace for Christ's sake. Matthew, the tax-gatherer, is the only gospel writer who places Publican or tax-gatherer side by side with the Gentile.

Matt. 18:18:

When the church agrees concerning moral or ethical standards under the leadership of the Holy Spirit and according to their study of the Word of God, God honors that decision. This is not only the church's privilege, it is the church's responsibility. Too few churches today have any standards whatsoever.

## ... a Daily Vacation Bible School Plan COMPLETE

To the Last DETAIL



OUR SCHOOL IS AGAIN PLANNING TO USE THE ALL BIBLE VACATION SCHOOL SERIES. IT'S SO CLEAR... CONCISE... AND COMPLETE!

Every hour of every day is programmed—lessons, handwork, songs, special features—in the ALL BIBLE VACATION SCHOOL SERIES of Daily Vacation Bible School Lessons.\* Yet the Series is flexible enough to permit changes to suit individual ideas. It's a blessing to the untrained teacher, a welcome aid to the trained. Be ready to evangelize boys and girls in your church-neighborhood this summer with a Bible-centered Daily

Vacation Bible School. Act now... clip the coupon below... and a FREE DVBS IDEA BOOK is yours. Includes sample lessons, as well as tips for workers... promotion ideas... and DVBS supplies.

## ALL BIBLE\* VACATION SCHOOL SERIES

\*Formerly "Superior" Summer School Series

- Completely Bible-centered course
- Fascinating pupils' workbooks
- Stimulating teachers' manuals
- Separate unit for each department: Beg., Pri., Jr. and Int.
- Coordinated handwork and recreation
- Reasonable prices: teacher's manual—each department, 25c; pupils' workbook, 12c.



## FREE! IDEA BOOK

Please send FREE IDEA BOOK with complete plan for Daily Vacation Bible School.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY, ZONE \_\_\_\_\_ STATE \_\_\_\_\_

CHURCH & LOCATION \_\_\_\_\_

MY POSITION \_\_\_\_\_

## SCRIPTURE PRESS

800 N. Clark St. Dept. GTS-46 Chicago 10, Ill.



This chapter 18 is a chapter on "Children of the kingdom." The children of Christ's kingdom, of God's kingdom are distinguished by humility (verse 4), for their care for the spiritual welfare of others (verses 6, 7), denial of self (verses 8, 9), and endless forgiveness (verses 15-22).

In Matthew 16:19 Jesus gave a prophetic commission to Peter. In Matthew 18:18, He extended that commission to the disciples as a group. If anyone would construe Matthew 16:19 to give Peter Papal powers, Matthew 18:18 gives to all the twelve, including Judas, equal powers. That was not Jesus' intent. His intent was to give to the Christian fellowship the responsibility of interpreting His standards of Christian conduct under the Spirit of His Word.

Mark 10:37:

The highest honors of the kingdom will not be to sit on the right hand or on the left hand of the Lord. The highest honor will be receiving the Lord's praise, "Well done." Christians will experience an interesting reaction in their own souls as they enter the portals of heaven, for all carnal thought and desires will vanish and ambitions will be left behind. He will find himself naturally seeking the lower seats at the table of the Lord.

Mark 10:38, 39:

The path to glory with the Lord is not the path of self-seeking but the path of suffering. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

Mark 10:45:

The person who seeks office or prestige in Christian fellowship deserves Jesus' rebuke. Any office in the Christian fellowship should be occupied with humility, and with a supreme desire to serve. The Lord's servants are not rulers over His people — they are servants.

#### SOLID FACTS

Never try to apply rules of Christian conduct to people of the world or rules of worldly conduct to Christians. They are born into separate realms with separate rulers and destinies.

The man who desires power over men must first seek power from God.

#### THE LESSON ILLUSTRATED

The late Dr. M. D. Hoge, of Richmond, Va., told of two Christian men who "fell out." One heard that the other was talking about him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your

Christian candor, and try to get rid of them?" "Yes, sir," replied the other, "I will do it."

They went aside and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and when the prayer was over, the man who had sought

the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the Devil myself, and I have need that you pray for me, and forgive me the wrong I have done you."

—Three Thousand Practical Illustrations



## A Friend Who Learned to Believe

Sunday School Lesson  
for  
May 19

Scripture Lesson: John 11:7-16; 20; 19-29.

Printed Text: John 11:7, 8, 16; 20; 24-29.

"Then saith he to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing" (John 20:27).

"Jesus saith unto Him, Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed" (John 20:29).

We believe that this is the first lesson in at least a quarter of a century in the International system devoted exclusively to the life of the apostle Thomas. There is much to be learned about Thomas for the common concept of Thomas is to brush him aside as "Thomas, the doubter." Nothing in scripture sets Thomas apart as being more doubtful than others. There is much to give evidence of real fiber in his character, which may or may not have been shared by others of the apostles.

In this study we shall try to bring a true picture of the apostle Thomas based upon the evidence of three scriptures which mention him by name. The name Didymus (Thomas' other name) means "Twin." Since the names of people in that day were quite often descriptions of their personalities, it is possible that Thomas, instead of being one of a pair of twins, had that in his personality which was dual that caused his friends or relatives in his childhood to call him

"The Twin." If this be true, then the name "Twin" can be attached to most of us because in most of us there is that of strength and weakness, courage and fear, emotion and wisdom, carnal and spiritual, base and honorable.

#### THE LESSON OUTLINED

We shall outline the lesson using the three scriptures which mention Thomas, adding to the scripture quoted by the International Lesson Committee the portion in John 14:1-6.

I. "LET US ALSO GO, THAT WE MAY DIE WITH HIM"  
(John 11:7-16)

Jesus had retired with his disciples beyond Jordan into the place where John first baptized (John 10:40). As many resorted to him (John 10:41) it was easy for Mary and Martha to know just where to send a messenger when Lazarus became ill.

Instead of rushing immediately to the side of Martha and Mary upon word of Lazarus' illness, Jesus abode two days still in the same place. Then He said "Let us go into Judea again." Immediately "His disciples" remonstrated with him (John 11:8), that the Jews sought to stone him. Jesus' answer assured them that He must work the works of Him that sent him while it was day for He said, "Are there not twelve hours in the day?"

When the disciples saw that Jesus was determined to return to Bethany and face the danger of stoning by the Jews, it was "His disciples" who remonstrated with Him. It was one disciple who spoke to express his feeling when Jesus was determined to go into the face of danger—"Then said Thomas which is called Didymus unto his fellow disciples, Let us also go, that we may die with him" (John 11:16). It seems that here Thomas took the place of leadership.



He was, as it were, the first sergeant in Jesus' company of soldiers. As a group they had thought to dissuade Jesus from going back into danger, but it was Thomas who spoke the courage of his heart and the good word, perhaps brought decision to the hearts of his fellow disciples, that where Jesus went, even into the face of death, they too would follow.

## II. HOW CAN WE KNOW THE WAY

John 14:1-6

As the account found in the 11th Chapter of John was of Jesus' leaving the place of safety to move in the face of danger, so this chapter is Jesus' own funeral sermon for He knew that He must soon depart from them leaving them in sorrow and leaderless. In this scripture passage, He promised a new home, prepared by Himself. He promised them that He Himself would return to receive them unto Himself and to that new home. He also assured them that they knew where He was going and the way to get there. It is evident from other scriptures that the disciples did not understand concerning the death, burial and resurrection and the eternal purposes of Christ. They had asked him (Matt. 24:3), concerning when He would set up His kingdom on earth. That was their conception. Evidently comparing this scripture with others, the disciples would stand with questioning confusion in the face of this mighty promise of Jesus.

If this had been a matter of deeds, Peter would have launched out as he did to leap upon the waters or to strike his sword, but this was not a matter of deeds. This was a matter that called for words and again Thomas led by speaking the question of his fellow disciples.

"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" (John 14:5). This does not suggest doubt. It suggests striking straight to the point, straight into the heart of the problem and Jesus answered without rebuking: "I am the Way, the Truth and the Life: no man cometh unto the Father but by me." Here again it seems that it was Thomas who stood in the gap between Jesus and the disciples to express their conscious need of information and explanation.

## III. "MY LORD AND MY GOD"

John 20:19-29

The story which is given here is of the attitudes and actions of the disciples after the crucifixion, burial and resurrection of Jesus. Ten of the disciples were shut up in a room afraid of the Jews. Thomas was not

with them. We know not why Thomas was not present. Perhaps he was not afraid as were the others. Perhaps he had gone on an errand in the interests of the others, to do something that was necessary for those who were behind locked doors in fear of the Jews.

Jesus appeared unto the disciples, and "shewed unto them his hands and his side." The disciples were glad when they saw the Lord. He even breathed upon them and said, "Receive ye the Holy Ghost." These ten disciples were glad when they SAW the hands and the side of Jesus. They were quick to proclaim the testimony to Thomas (John 20:25), but he said unto them, "Except I shall see in His hands the print of the nails and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

After eight days (John 20:26), the eleven disciples, Thomas being present, were gathered together and Jesus came to them again. They were still behind locked doors but Jesus challenged Thomas to behold His hands and to thrust his hand into His wounded side. There is no record that Thomas felt the wound with his finger or hand. He simply cried, "My Lord and My God." No more was necessary to convince Thomas than had been necessary to convince the others. However, there is a difference in the result. The ten disciples recognized Jesus but remained behind locked doors. Thomas simply asked for the same evidence that had been theirs. When Jesus gave Thomas as the evidence, he immediately proclaimed the Lord. Here is evidence of Thomas' leadership, for after Thomas was convinced by the presence of the Lord Himself there is no further record of the disciples being hid behind closed doors.

Jesus revealed Himself to ten of the disciples, yet they remained behind closed doors. He revealed Himself then to the last who was Thomas and evidently Thomas led them from hiding to follow instructions as given in Matthew 28:7 to go into Galilee to meet Jesus.

## SOLID FACTS

Throughout the centuries, Thomas has been labeled "the doubter." It is easy to label our brethren because someone shouts his weakness. Thomas had many extremely worthy Christian characteristics.

1. HONESTY. While the others stood with questions in their hearts Thomas spoke that question with candor and honesty. "We know not whither thou goest and how can we know the way?"

2. CAUTION. The great leaders of Christian faith have first been sure of their ground. To those who are ignorant of the methods of the great Christian leaders it may seem that they move without reason or method, but with each one there was a caution. They must first know the foundation based on faith or facts.

3. COURAGE. There is evidence that above all the disciples, Thomas had courage. He was the first to speak, "Let us go that we may die with Him." He was the only one not hiding behind locked doors. God needs men today with honest hearts and courage.

## THE LESSON ILLUSTRATED

I have known a timid traveller whose route lay across the Higher Alps, along a path, no broader than a mule's foothold, that skirted a dreadful precipice, whence could be discerned the river far down below, diminished to a silver thread; and on that dizzy precipice I have known a timid traveller, who fancied it safest to shut her eyes and not attempt to guide the course nor touch the bridle—a fatal touch that would throw steed and rider over, till, bounding from shelf to shelf, they lay a mangled mass in the valley below. And there are times and circumstances in the believer's life when, if he would keep himself from sinful doubts, if he would keep himself from falling into despair, he must, as it were shut his eyes, lay the bridle on the neck of Providence, commit his way to God, and, however things may look, make this his comfort, "He will never leave me, nor forsake me." In such circumstances the only thing is to trust in God; "Walk by faith, not by sight."

—1001 Illustrations

## PROPHECY

MONTHLY handbook of World Events in the light of God's Word, with summary of the most dependable prophetic thought. Prepared by Research Staff of American Prophetic League, Inc. Keith L. Brooks and Howard W. Kellogg, editors. For many years appreciated by Bible teachers the world around because of its dynamic information, its sane presentation and conviction-laden articles.

\$1 is the subscription price, and you'll wonder why you didn't have it before.

Address: Prophecy,  
Box BB, Eagle Rock Sta.,  
Los Angeles 41, Calif.



# Finding a New Sense of Values

May 26

Scripture Lesson: Luke 12; 18:24-30;  
19:1-10; I Timothy 6:17.

Printed Text: Luke 12:19, 20; 18:24-30; 19:1-10; I Timothy 6:17.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meakness."

(I Timothy 6:9, 10, 11).

## THE LESSON OUTLINED I. A RICH FOOL

Luke 12:19; 18:24-30

The story of the rich fool is the story of a man who did not overlook anything. He had planned his life well, he had bought good land, he had planned his crops well, and now he plans to pull down his old barns and build larger barns to bestow his fruits and his goods in order that he might retire in security. He forgot nothing in planning his life **except eternity and God.**

He was not a fool for planning his life well. He was not a fool just because he made money. The fact of his wisdom and wealth did not make him a fool. That which made him a fool was the fact that he had forgotten eternity, forgotten God.

This story sets forth the vital facts of life.

1. No man can live unto himself.

This rich man would encase his fruits and his goods in barns, wrap himself within his riches and live apart from the world and apart from God. He neglected:

a. His responsibility to the poor. It is evident all through the Old Testament that God holds those who have much responsible for sharing with those who have little. The intent of this in God's plan is not to impoverish the rich or to make the poor prosperous, but that each may be blessed, the one by sharing and the other by receiving.

(The great problem of modern charity is that it has become so mechanized and systematized that all the sweetness is squeezed out.)

b. His responsibility to God. This man was evidently a Jew. Those barns contained God's tithe. Any man is a fool to believe that he can withhold God's tithe and prosper. He may fill his barns, build greater barns and fill those barns, retire with evident security, but there is the price that he must pay for neglect of God and that obligation no man can escape.

2. The uncertainty of life.

He said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." To his horror he learned that he had not many years to enjoy the fruit of his planning and labor. "This night thy soul shall be required of thee." The adjective "fool" is used as a noun and means, "devoid of sense, without mind or reason." He was wise in his own conceit but his wisdom was blind folly. The world is full of these blind fools.

A study of this man is interesting:

1. He was not a bad man. There was no wickedness or depravity placed to his record.

2. He was a most estimable person. He was diligent, hard working, wise in planning. His only failure was his neglect of those things of supreme concern — death, judgment, eternity. God. That was the reason Jesus called him a fool.

## II. A RICH MAN WHO BECAME WISE

Luke 19:1-10

In contrast to the rich fool, here was a rich man who still possessed wisdom to make him realize that there was a greater need in life and eternity than money. Evidently he had plenty of money. There is no direct evidence that he had gained this money by dishonest means. His statement in verse 8 concerning restoring fourfold evidently is a statement regarding inadvertant overcharging. The story of Zaccheus' salvation is one of the most striking in the gospel.

1. It was personal: "Zaccheus."

God's call is always definite and personal. Though Christ died "for the world" that world is of individuals in the sight of God.

2. It was pressing: "Make haste."

God's call of salvation is always pressing and immediate.

3. It was humbling: "Come down."

A little boy returning home from a Methodist camp meeting said "Father, our neighbor will not be saved yet, no matter how many times he goes to the altar." The father inquired "Why, son?" The boy said "Because he only has one knee on the ground yet."

4. It was immediate: "Today."

Satan's methods of resisting the appeal of God is, "Not tonight, not today, wait awhile." God's demand is "Today."

5. It was abiding: "I must abide."

Gods desire is to abide in the heart of the one whom he would save. He stands at the door and knocks. He desires to come in, to sup, to abide.

6. It was social: "at thy house."

When Jesus took possession of Zaccheus, he took possession of all Zaccheus possessions. He asked for Zaccheus' house as His abiding place. Zaccheus understood rightly that this meant that Jesus had the right to command any and all of his wealth:

Here is Zaccheus' wisdom:

1. He sought Christ.

2. He believed Christ.

3. He obeyed Christ.

4. He yielded his life and his wealth to Christ.

Roman law required a fourfold restitution but the Jewish law only demanded the principal and one-fifth part added (Number 5:7). Zaccheus imposed upon himself the severe measure of Exodus 22:1.

The Deity and Kingship of Jesus



## Train Here for

### EFFICIENT CHRISTIAN SERVICE

In this ideal location amid inspiring Christian fellowship—you can prepare to "Go somewhere for the Lord", to win souls and live a spirit-filled life. Faculty of spiritual men and women. Complete courses in Missions, General Bible, Music and Teacher training. Learn to use God's word efficiently. Excellent recreational facilities in 4-acre campus and gymnasium. Comfortable home atmosphere. Expenses reasonable. Start training here for God's work. Summer school during June.

★ EX-SERVICE MEN • WOMEN

This School Approved Under G.I. Bill of Rights and Veteran's Rehabilitation Program. Get These Benefits Here.

The CHRISTIAN SCHOOL IN THE HEART OF AMERICA

Write for catalog. Address Dr. Walter L. Wilson, Pres.

## The KANSAS CITY BIBLE COLLEGE

P. O. Box 7035, Dept. G Kansas City 13, Mo.



appear in the words "Zaccheus, I must abide at thy house" (verse 5). He did not need to ask, "Who is that man in the tree," for He, being God, knew.

III. PROPER CONDUCT OF A RICH MAN

I Timothy 6:7

The argument of this verse is based on I Timothy 6:9-10, "They that will be rich." "The love of money is the root of all evil." These two statements are worthy of consideration.

1. "They that will be rich." The man who wills to be rich for himself deserves to fall into "temptation and snares and many foolish and hurtful lusts which draw men into destruction and perdition." The desire to be rich for one's personal ease, security or glory is evil. The desire to be rich for the glory of God and the godly use of the bounty which He entrusts to his stewards' hands is worthy and will be blessed of God.

2. "The love of money is the root of all evil." There is no need or inclination of life that stays on the outside of men. Everything is of the heart. When a man loves money he will err from the faith and he becomes pierced through with many, many sorrows. One of the richest men in this writer's acquaintance is one of the most miserable men that he knows.

God's advice is as follows:

- 1. "Flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

This verse does not say to flee from money or flee from riches but flee from the desire to be rich and the love of money.

- 2. "Fight the good fight of faith." Whether we have much money or little money it is possible to turn aside from the fight of faith to the warfare of the world.
- 3. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches." When riches lift the mind of man, then he becomes his own God and his riches become his heaven.

THINKING THRU THE LESSON

No man is a fool until he turns his eyes from God to self or substance. "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:25). It is impossible to enter the kingdom of God with riches. Man must appear before God as a humble, bankrupt soul, needing only the salvation of Jesus Christ and

presenting only a broken vessel to be healed at the hand of God. He cannot enter as a rich man.

Luke 19:8: Faith that does not purify the heart and life is not a divine faith, and grace that cannot be seen like light and tested like salt is vain.

Luke 18:22, 23: Salvation by works buttons up the pocket.

Luke 19:18: Salvation by grace unbuttons the pocket.

Most men give away some money in charity in their wills when they can no longer keep it.

Salvation cleanses the sinner's house as well as the sinner's heart.

Luke 19:9: Therefore the house was such that Jesus might enter. He disposed of the Pharisee's objection given in verse 7.

Jesus was not ashamed to sup with sinners for His purpose in coming to earth was to seek and to save.

SOLID FACTS

Money in the hand may be used to the glory of God. Money in the heart will curse and damn life and soul.

Money is not evil, but the love of money is the root of all evil.

THE LESSON ILLUSTRATED

I went to see a very wealthy man in New York to ask him to help an exceedingly noble cause. His fear immediately answered my appeal, and he spoke as one who was on the verge of poverty. "I really cannot give any more. What with one thing and another I do not know what we are coming to." Fear seemed to

haunt the man. It determined his thought and his speech and his service. A few weeks later he died, and his will was proved at over sixty millions. And I wonder. I wonder if at the end of the day he heard the message of the Lord saying unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be?"

—1001 Illustrations

—:o:—

RULES FOR CHRISTIAN LIVING

These are said to have been prepared by the late General Booth, of the Salvation Army, for his own use:

- 1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
- 2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
- 3. Take time to be holy, with daily Bible reading and prayer.
- 4. Support the church of your faith. Mingle with others.
- 5. Cultivate the presence of God. He wants to enter your life and will, as far as you will let Him.
- 6. Take God into the details of your life. You naturally call upon Him in trouble and for bigger things.
- 7. Pray for this troubled, war-burdened world and the leaders who hold the destinies of the various nations.
- 8. Have a thankful spirit for the blessings of God—country, home, friends and numerous other blessings.
- 9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
- 10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.

\*\*\*\*\*

PIKES PEAK ACADEMY FOR BOYS, Inc.

"Christian Home for Boys"  
**CHRISTIANITY  
EDUCATION  
INDUSTRY**

Faith Work  
Free Will Contributions Solicited

TOM CALKINS, SUPT.

Monument, Colorado.



TOM CALKINS

\*\*\*\*\*



# B. C. AT HOME AND ABROAD

Mr. Arthur Norris and Mrs Norris ('38) and Karen and Paul who have spent one year on furlough in Canada are eagerly looking forward to returning to the field where He has called them to give forth the Word of Life. They have had spiritual and physical refreshing and feel better able to meet the task and opposition which is before them. They ask that we might remember them in prayer: "However, we feel that only as the Holy Spirit deals in the hearts, in answer to your prayer and ours, will there be the fruit we are all longing to see. We have been much encouraged to find many of you remembering the work, but we find tremendous need of more definite intercessory prayer. Will you take the burden of benighted Navajo souls on your hearts and pray that many may be turned to righteousness." Mr. and Mrs. Norris are working with the Navajo Bible School and Mission, Rock Point, Chinle, Arizona.

Louise Jackson ('41) who is working under the International Child Evangelism Fellowship, Inc. has reached her field of service in Guatemala. She had a most enjoyable trip by plane, and had opportunities to witness for Him. "I wish I could describe for you the thrill of the journey through the air, as we passed over a vast sea of billowy, white clouds, which stretched as far as the eye could reach, broken here and there by some mountain peak. I just had to turn to the 104th Psalm which speaks so wonderfully of His creation and preservation. Then as we floated along parallel for a time with the coast of the Gulf of Tehuantepec, it was marvelous to remember that He commands also the mighty waves of the sea and they obey His will. 'Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men' (Ps. 107). And then the warmth of welcome which awaited me here at the Central American Bible Institute! The hospitality of these dear people will linger always in memory as a refreshing spring..... And especially delightful has been the fellowship with Miss Elsie Otto, who has long worked among the children of Guatemala. She took me to visit one of the children's classes on the afternoon of my arrival here. There were about 15 'Ninos' present, and it was heart-warming to see the Joy on their faces; and to hear them sing familiar choruses, with Spanish words it is true but the tunes are the same,

## MISS FAYE ARBUTHNOT

and how they can sing! The room where the meeting was held had windows opening on the street; and as I sat there I saw several children, as well as three or four adults, at the window, who had stopped for a time to see and to listen. Only He who knows the hearts of all can foresee what will be the eternal fruit of that hour."

Miss Lillian Daniel ('28) has been serving the Lord in Pennsylvania. She is very busy with children's classes. Little ones have heard the Word and have received the Saviour. We quote briefly from recent letter: "There are so many more who have not heard that we scarcely feel we have done anything, but because the Word has been given 'forces' are at work to undermine it." Doors have

been opened and doors have been shut to the gospel, but every opportunity is used in giving forth the Word.

She hopes to return to China this year: pray with her that this will be possible; also pray for the work which she will leave behind.

Rev. Henry Dahl ('35) and Mrs. Dahl, former student, who has been serving the Lord in Meeker, Colorado have been forced to leave the work there because of Mr. Dahl's ill health. Pray for them as they go to a lower altitude and continue in His service, and also for the work at Meeker.

Leroy Selby ('43) is taking seminary work at the United Presbyterian Seminary in Pittsburgh, Pa. This is his first year and he likes it very much.

Mr. Donald Ramsey, former student, and Mrs. Ramsey are now living in Chicago, Illinois. They have a new baby, Donald Allan born October 4. May the Lord bless them as they bring this little one up for Him.

## BLOWER COOLED ↓ AND LIGHT WEIGHT TOO!



### NU-MANUMATIC SLIDE PROJECTOR

BUILT-IN forced air cooling and heat filter permit use of 300 watt lamp. Projected pictures are brighter. Precious films are safer.

## Ten Illustrated Lectures on the Bible

### A New Type of Revival Service

Back to the Faith of our fathers, by more vividly impressing the BOOK of BOOKS through Eye Gate. Illustrating the Whole BIBLE, Wonderful reproductions of Famous Paintings. Slides for sale or rent.

THESE AND HUNDREDS OF OTHERS ARE NOW WAITING FOR PREACHERS, SUNDAY SCHOOL TEACHERS, EVANGELISTS, LAYMEN. TO EVANGELIZE, AND VISUALIZE THE GOSPEL.

**Robert Crichton, Rt. 5, Columbus, Miss.**

## WANTED

5,000 LIVE WIRE ENERGETIC CHRISTIANS TO EVANGELIZE AND VISUALIZE THE GOSPEL.  
FOR INFORMATION WRITE: ROBERT CRICHTON  
ROUTE 5 COLUMBUS, MISS.

NAME .....

STREET ..... CITY ..... STATE .....



Recent visitors at the College are Neil Tallman ('44), Mr. Paul Seanor ('44); Rev. Ernest E. Lott ('33) and Mrs. Ernest E. Lott ('34) and sons Donald and Daniel; Mrs. Charles Johnson ('41) and two children Donna Rae and Samuel; Mr. John McKown; Mr. Bert Phelps, former student, and Mrs. Phelps.

Pvt. Adolph Tulowitzki ('44) is in Germany and having many interesting experiences. He works with the Security Hq. They check on all the Guards, and MPS and are more or less responsible for the safty or safe-keeping of the camp. He has a real testimony for our Lord. Though the army life is not so pleasant yet his confidence and trust is in Him, and he uses every opportunity to give forth the Word.

The following is taken from **CURRENT \* ACTUAL EXPERIENCES** by Carleton E. Null.

"This is a true story. It is also a sad story which might have been much sadder if little Duane Williams had not accepted the Lord Jesus as his Saviour just when he did.

"Duane had gone to Sunday School almost from the time he was born. His father and mother loved the Lord, and took their children to church before they were old enough to know what church was. In Sunday School Duane was taught by a lovely Christian young woman who told him Bible stories and taught him choruses and Bible verses. At home his father and mother read the Bible to him and prayed. But some way, it wasn't until Duane was eight years old that he found that he needed to be saved.

"Then one day Duane got to thinking about the things he had heard in Sunday School. It may be that in his Sunday School his teacher told the children about heaven and asked if they didn't all want to go there when they died. Anyway, Duane asked his mother one day, 'Mamma, if I died, would I go to heaven?'

"Duane's mother hadn't known that he was thinking about anything like that, but she gave him a good answer. She said, 'No, not if you know you need to be saved, and haven't been.' She meant by that, that while Duane had been too young to understand that he needed to be saved, God would take him to heaven even if he died without accepting the Lord Jesus. Now, however, Duane knew enough to believe, so he wouldn't go to heaven unless he did take Jesus into his heart.

"Well, Duane thought that over for several days, and the more he thought, the more he wanted to be saved. He didn't know that he could

be saved right then and there if he would just tell God all about it, but he did a wonderful thing. On Sunday morning he walked right up to the minister after the service and said, 'Can I be saved, now?'

"I expect that was the first time in that minister's life that anyone had said just that to him, but just as soon as he understood what Duane wanted, he explained just as carefully as he could, how Duane could be saved just by believing in the Lord Jesus Christ, and right then and there Duane took Jesus as his Saviour.

"That was Sunday morning. That night at the minister's suggestion, Duane went to the front of the church and told all the people that he was taking Jesus as his Saviour.

"Monday and Tuesday Duane was very happy. He kept talking about the fact that he had just been saved. Tuesday evening he was lying on a couch in the front room and his grandfather was sitting near him. Duane said, 'Grandpa, did you know I'm saved?'

"His grandfather said, 'Yes, son, I was there Sunday night and heard you.'

"Then Duane said, 'I'm so glad I'm saved!'

"Those were his last words. Duane went to sleep on the couch. A few minutes later the father came in to take care of the big coal stove. Exactly what happened, no one knows, but there was a terrible explosion. The father and mother did their utmost to save Duane and the other children. They almost lost their lives in the attempt. Two brothers were saved, but Duane burned to death that night. And that is the sad part of this story. The happy part of the story you already know. Duane's life was lost in the fire, but his soul went straight home to glory to be with the Lord Jesus forever. Duane was saved just in time. And whether seven, or eight, or nine, or as much older as we can be, now is the time for us to be saved. 'Now is the accepted time, behold, now is the day of salvation'" (II Cor. 6:2b).

**NOTE:** Clifford L. Nixon ('31) who wrote this true account was formerly pastor of the church that little Duane Williams and his parents attended, and has just recently learned the facts of this story. Mr. Nixon is now associated with Carleton E. Null in their varied ministry. This story will be printed in tract form and used in their Gospel Bombs.

We have been very happy to have the Back to the Bible Quartet and pianist and Rev. Theodore H. Epp with us the past week. We have had the privilege of hearing their testimonies and music numbers in two

of the chapel periods. We were delighted to hear Ernest Lott's ('33) voice again and to see his family.

Word has been received from S. B. Strachan recently concerning the Latin American Mission, Inc. They have had the annual meeting in Costa Rica, also went to Columbia in time for the annual meeting there. The reports from the different departments were encouraging. All the churches both in Costa Rica and Columbia, which have been established through the work of L. A. M. have adopted a plan to become self-governing and self-supporting. They took over last year and they have had good results. During the first eleven months of the year sixty nine persons were baptized in the churches in Bolivar. In Cost Rica the radio broadcasting station is the chief item of the program. In 1946 they hope to celebrate the twenty-fifth anniversary of the founding of the Mission by making the radio broadcasting enterprise a memorial to its founder. Pray much for these needy fields, also for Kenneth Strachan's deputation work, as he goes throughout United States and Canada.

Band No. II of "The Christian Rangers" composed of Lois Herrick, Viva Snyder, Bernice Von Ehrenkrook, Dave Delaplane, and Mr. and Mrs. Charles Holgate, had a very successful trip in giving forth the Word on the Western Slope. They had fellowship with several of the alumni, Rev. Henry Dahl ('35) and Mrs. Dahl, former student, and family; Rev. John Wood ('43) and Mrs. Wood, former student; and Rev. Charles Johnson ('35) and Mrs. Johnson ('41) and family.

Mr. and Mrs. Franz McKnight, Carolyn A. Strabel, Lenore Smith, Laura Fry and Keith Fredrickson, personnel of Band No. I of "The Christian Rangers", successfully completed an eight-day evangelistic trip into Kansas and Missouri. They are thankful for this privilege of presenting the gospel story in music and testimony. The group had fellowship with several of the alumni among whom were Wade Ramsey ('20); Mrs. Hilland Stewart ('39); and Marguerite Harris, former student.

## The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
In Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS

Training Native Evangelists;

Over 6000 church members won from idolatry.

Write for Fuller Information.





# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## SEVEN PROOFS OF DISCIPLESHIP

1. Leaving kindred  
Luke 14: 25
2. Hating his own life  
Luke 14:26
3. Bearing the cross  
Luke 14:27
4. Forsaking possessions  
Luke 14:33
5. Continuing in Christ's word  
John 8:31
6. Love one another  
John 13:33
7. Fruit bearing  
John 15:8

—J. W.

## DAVID, A PATTERN MAN I Samuel 18

1. The acceptable man  
Verse 5
2. The persecuted man  
Verse 11
3. The wise man  
Verse 14
4. The Loved man  
Verse 16
5. The humble man  
Verse 18
6. The valiant man  
Verse 27
7. The precious man  
Verse 30 (margin)

—A. L.

## PAUL PRACTISED WHAT HE PREACHED

1. Be content  
Heb. 13:5 cf. Phil. 4:11
2. Fight  
I Tim. 6:12 cf. II Tim. 4:7
3. Endure  
I Tim. 6:12 cf. II Tim. 4:7
4. Be Example  
I Tim. 4:12 cf. I Cor. 4:16
5. Preach  
II Tim. 4:2 cf. Acts 20:31

—H. C. H.



REV. CHARLES R. JOHNSON

## UNPOPULAR PREACHERS AND THEIR TEXTS

1. Enoch  
The Lord coming to judge  
Jude 14
2. Noah  
Judgment by water  
Heb. 11:7
3. Joseph  
Evil doings of brethren  
Gen. 37:2
4. Moses  
Let my people go  
Exodus 8:1
5. Nathan  
Thou art the man  
II Sam. 12:7
6. Elijah  
Neither dew nor rain  
I Kings 17:1
7. Micaiah  
Your prophets are liars  
II Chron. 18:22
8. Jeremiah  
Destruction of the land  
Jer. 28:16
9. John the Baptist  
It is not lawful  
Matt. 14:4
10. Peter and John  
No other Name  
Acts 4:12
11. Paul  
Rejection of Israel  
Acts 22:21
12. John  
Testimony of Jesus  
Rev. 1:9

—W. G. C.

## GREAT THINGS AND GREATER

1. A grand fact—"The Lord hath done great things for us."  
Ps. 126:3
2. A good meditation—"Consider what great things He hath done for you."  
I Sam. 12:24
3. A gracious promise—"Rejoice, for the Lord will do great things."  
Joel 2:21
4. A great responsibility—"Go and shew how great things the Lord hath done for thee"  
Mark 5:19, Luke 8:39
5. A glorious prospect—"Thou shalt see greater things."  
John 1:50

—J. M. H.

## GOD, THE GIVER Romans 5:1-15

1. He is the God of peace  
"We have peace with God" (vs. 1).
2. He is the God of glory  
"We rejoice in hope of the glory of God" (vs. 2).
3. He is the God of love  
"The love of God is shed abroad in our hearts" (vs. 5).
4. He is the God of reconciliation  
"We were reconciled to God by the death of His Son" (vs. 10).
5. He is the God of Joy  
"We also joy in God through our Lord Jesus Christ" (vs. 11).
6. He is the God of grace  
"The grace of God.....hath abounded unto many" (vs. 15).

—W. J. D.

Let every minister, while he is preaching, remember that God is one of his hearers.

The great preachers of the world are not the men who master their messages, but the men who are mastered by their messages.

GRACE AND TRUTH



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## SURE COMFORT

UPON A STEEP PRECIPICE in the Alps, near Gemi, a white marble cross is erected. Upon the outstretched arms the inscription is placed, "Jesus only." A story tells that the only daughter of a noble family, one day while climbing in the mountains, fell from this precipice into the gaping abyss, and lost her life. The parents bent with grief, could not find comfort. They tried to divert their minds in travel, but could not find any balm. At last they turned to the Lord Jesus, and found comfort and peace. Then upon the mountain slope, where they lost their child, they erected the white cross with the inscription, "Jesus only." There is no way to real peace or salvation save "Jesus only."

—From "Frommel's Sermons"

## STARTING RIGHT

One of our American educational institutions has for many years followed the custom of presenting to each graduate, along with his diploma, a copy of the English Bible. The student thus is impressed with the fact that as he begins his career he will need not only his college diploma, the symbol of what human teaching has done for him, but also the Bible, containing the wisdom of God. This is the true way to start out upon one's life work. One will need the best training of mind and body that is possible. But life will fail of its highest possibilities unless one has also the divine "chart and compass" to guide one along the way. "Thy word is a lamp unto my feet," says the writer of Psalm 119, "and a light unto my pathway." One so led may not grow wealthy or famous, but he travels, nevertheless, the sure way of life that counts.—*Christian Observer*.

## THOUGHT FOR THE DAY

A nature teacher, passing through a wooded glen with his small class of freshmen, whispered for them to listen. "What's that noise?" he asked. No answer. "That little, far-away picking sound," said the teacher, "who hears what I mean?" Again no answer. They crept closer. At length he pointed. The pecking

was now loud. The students saw a busy woodpecker and realized how superior was the trained ear of the teacher. Back at school the instructor dropped three pennies upon the hard floor of the corridor. Clink! Instantly someone had captured each of the spinning coins. "There is the first lesson of the new semester," counseled the teacher. "You hear what you allow your ears to become trained to hear."—No wonder many people fail to hear the voice of God! They never learned to listen for it.

—Selected

## GO FORTH AND MEET THE FOE!

In a shipping disaster at Samoa, the way in which the British man-of-war, the *Calliope*, escaped, is suggestive. Her machinery was very powerful, and just as she was about to strike the reef, she raised her anchors, and, right in the face of a terrible storm, steamed out of the harbor and into the open sea, where she safely out-rode the storm. *In the Christian life there are times when safety is only to be found in like decisiveness and boldness.* Strengthened with all might by His Spirit in the inner man, the soul must bravely go forth to meet its spiritual foes, and boldly attack them.—*C. M. Hawkins*.

The names of the proudest statesmen of Greece and Rome have come and gone. The names of the past scientist, philosophers and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion yet He still lives. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him and the grave could not hold Him. He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints and feared by the devils, as the living, personal Christ.

## TWO OLD NATURES

The story is told of a home where husband and wife were constantly at outs. They would grumble and fume, and fuss and almost fight. Finally, disgusted at themselves, they conferred as to where victory over their tempers might be found.

The husband suggested that it took

two to make a fuss. He said, "Sometimes I come home tired from a hard day's toil, and my spirit is rough, and ready to explode under the least provocation. So, wife," said he, "when I see myself on the ragged edge, I will wear my hat to one side, as I enter, and then you must be particularly nice that day, and not cause me added strain."

"Then," said she, "when I am likewise weary and nervous with my work, what shall I do?" The husband said that she should pin up her apron a bit, and he would take notice, and "be good."

Soon after he came home with his hat askant, and she was kind and considerate, and so, there was no "fuss."

It seems that they had learned the secret of how to behave, until, a few days further on, the husband came home, with his hat on one side, and found his wife with her apron pinned up—then, ! ! ! ! !

Human plans and promises and determinations are all of no avail. The fruit of the Spirit is love. The fruit of the Spirit is self-control, and patience. Let us, then, walk in the Spirit.

—Selected

## ONLY A TRACT

It's only a tract! You may tear it,  
And crumple it up in your hand;  
The wind, as it passes, may bear it  
And scatter it over the land.

It's only a tract! You may spurn it,  
And deem it unworthy a thought;  
May ridicule, trample, and burn it,  
Despise it, and set it at naught.

It's only a tract! But it telleth  
Of holiness, happiness, Heaven;  
Where God in eternity dwelleth  
With sinners His love has forgiven.

It speaks of a future in glory,  
Of present enjoyment and bliss;  
And will you neglect a message,  
So loving, so joyous as this?

It whispers, "No matter how hardened,  
No matter how vile you have been,  
You may at this moment be pardoned,  
And saved from the bondage of sin."

It points to the Substitute dying,  
The Sinless, for sinners like you.  
Oh, soul, on His merits relying,  
Come, prove that its message is true!

It is but a tract! Yet its warning  
Is whispered in Jesus' on voice;  
And at thy acceptance or scorning  
Either Heaven or hell will rejoice!  
—Unknown.

Forgiveness is more gratifying than revenge.

When a man enters Christian work for money, there is the devil to pay.



# ECHOES

## CUT-FLOWER CHRISTIANS

From a popular, current magazine we discovered this figure. In many areas today we find Cut-Flower Christians. Their Christianity has beauty, grace, color, and fragrance but **NO ROOTS**. Therefore **IT CAN- NOT SUSTAIN ITSELF** in the bitter winter winds or the scorching summer heat. Yet such experiences are inevitable. For the genuine, rooted, Christian these experiences only expose the fact of the residence of God in the soul. Cut-Flower Christianity **CANNOT BRING FORTH AND EUD** and reproduce its kind. It's a beautiful but brief and fading generation. It soon withers and is forgotten. The utmost care cannot greatly prolong the life of Cut-Flowers. The life of Cut-Flowers declares that **A VITAL CONNECTION HAS BEEN SEVERED**. Jesus speaks of such thus in Luke 8:18—"These have no root and in time, fall away." Was there ever a day in which it was more imperative for God's people to be well rooted? We need roots that can reach down and out to "God's river" which according to His Word is "full of water." Cut-Flower Christians can't carry a cross.

—Samuel McP. Glasgow in *The Southern Presbyterian Journal*

## THE LUTHERAN HOUR

Thousands upon thousands of people listen regularly to the Lutheran Hour which is carried by some 700 broadcasting stations. Dr. Walter Maier is its great voice. He is sound in theology and absolutely loyal to America. Recently, he incurred the wrath of the Communists, as a whole, and they are endeavoring to liquidate his broadcasts. They have silenced other voices in recent months. Satan is strong, but God is stronger.

## COMMUNISM OR FASCISM

Though the war is over the world is still divided into two camps. Bible-believing Christians will soon be caught between two fires. Many will be forced to make a choice between the atheistic teachings of Communism and the ultra-religious philosophy of Fascism. Christians who love the truth of the gospel will not in any way become entangled in any teaching or philosophy which denies or suppresses the

truth of the gospel. For this reason and many other reasons, the time is coming when here in America thousands of Bible believers and loyal Americans will stand alone in their refusal to endorse Communism or to follow Fascism.

**FOSDIC TO RETIRE.** The most influential Modernist of our times, Dr. Harry Emmerson Fosdick, has signified his purpose to retire next May 24th, on his 68th birthday. This man, who said in his college days: "I am throwing over my old ideas of the universe. I am building another—and leaving God out," had the effrontery to take ordination vows in the Christian church, and from the pulpit of a Christian church, so-called, and by his pen has denied the essential truths of our faith—the Virgin Birth of Christ, His Bodily Resurrection, and His Return to Reign. Said he in defending his Modernistic position: "If people must accept these Christian interpretations (the three just alluded to), or get out (of the church), then out of the Christian church would go some of the best Christian life and Consecration of this generation."

Of course, his statement is grave error. In the first place, no one is a Christian who denies the Deity of Christ, who rejects God's Word as to the Saviour's birth, resurrection, and coming again. And in the second place, it has not been the unbelievers who have been forced out of the denominational churches, but many of those who hold the truths have felt compelled to separate themselves from modernistic influences, while others have been evicted for contending earnestly for the faith.

Dr. Fosdick is a forceful and brilliant man, a gifted speaker who has been able to influence vast multitudes. But what has he influenced them to? Nothing! Vanity! Untruth! Man-made religion! Not to the Christ of God, the only Saviour from sin, the divine Substitute, the Lord of all.

He has written his own epitaph in advance: "Blind leader of the blind."

—Our Hope

Dr. Torrey uses the following illustration.

"Here is a working man who goes home on Saturday from the place where he works. His wife meets him at the door, expecting him to hand over the week's wages—very happy at the end of another week's work. As she opens the door she sees a very anxious look in his face. She says, 'John, what is the matter?' 'Mary, I am discharged. The place is shutting down. We are all dis-

**IT'S IN THE BIBLE!**

**HAVE YOU WON THE**



FOR "EXCELLENCE"?

"FORASMUCH AS YE ARE ZEALOUS OF SPIRITUAL GIFTS, SEEK THAT YE MAY **EXCEL** TO THE EDIFYING OF THE CHURCH."

1 COR. 14:12

THANK TO CHAPLAIN A. MCDANIELS      G. Schirmacher

charged. There are thousands of men out of employment in London. I don't know of anything I can find to do. I have no money in the bank, and I don't know how I am going to take care of you and the children till work begins again.' And the man sits down and buries his face in his hands, and is filled with utter despair.

Another man goes home from the same mill. His wife meets him at the door, but there is no anxious look. There is a serious look. She says, 'John what is the matter?' And he tells her the same story up to a certain point. 'The place is shut down; we are all out of work. I have no money put away for a rainy day, and I don't know where to find employment. I don't know how to keep you and the children from starvation, but, Mary, we believe in God and we believe in the Bible.' He hangs up his overcoat, takes out the family Bible, opens it at the 23rd Psalm, and reads, 'The Lord is my Shepherd, I shall not want;' turns to the 6th chapter of Matthew, the 33rd verse, 'Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you;' turns to Philippians, 4th chapter and the 19th verse, 'My God shall supply all your need according to His riches in glory by Christ Jesus.' 'Mary,' he says, 'these are promises of God. I don't know how we shall be taken care of, but I know we shall, for these promises are sure.' I had rather have that in a world of change such as you and I live in, where a man is a millionaire to-day and a pauper to-morrow, than to have the biggest bank account in England.'



# With the New Books



## WITH THE NEW BOOKS

**THE HOUR STRUCK**, by Dan E. L. Patch. Zondervan Publishing house, Grand Rapids, Mich. 202 pages. Cloth, \$1.50.

A story that is absolutely true to life, which has for its hero, Chief of Police Wempley of Central City. The author is in position to so write as he is the Chief of Police of Ypsilanti, Michigan. He portrays the rottenness of modern politics. There is plenty of mystery in this story, which we believe is the best that has come from the pen of this popular author.

**PATHS TO BEAUTIFUL WOMANHOOD**, by Clayton F. Derstine. Zondervan Publishing House, Grand Rapids, Mich. 90 pages. Cloth, \$1.00.

The author has made an excellent contribution to the literature dealing with sex. This is one of the few books written from the Christian standpoint. It is frank, straightforward and easy-to-read. It meets the need of today's young girl between the ages of twelve and twenty-five. It is a splendid guide-book, calculated to create clean thinking and wholesome, balanced, Christian character. We most heartily recommend it.

**YOUNG MAN ON FIRE**, by Mel Larson, Youth Publications, Chicago 6, Ill. 140 pages, Cloth, \$1.50.

This is a pen picture of Torrey Johnson, the International President of Youth for Christ. The story begins with the thrilling occasion when Torrey yielded his life to Christ and gave himself over to the plans which God had for him. Tied up with the biography is the thrilling story of the Youth for Christ movement. The book contains eleven pages of photographs, eight chapters of biography and a sample Torrey Johnson sermon.

**BE YE ALSO READY**, by Robert G. Lee. Zondervan Publishing House, Grand Rapids, Mich. 133 pages. Cloth, \$1.25.

This book is comprised of seven scholarly evangelistic sermons which have excellent illustrations and telling quotations which take the message straight to the heart. They are full of fire and are calculated to warm the heart and energize the Christian life. The author is a well known evangelist and conference

speaker. The book has entered its second edition.

**WHAT OF TOMORROW?** by Theodore Schaap. Zondervan Publishing House, Grand Rapids, Mich. 144 pages. Cloth, \$1.50.

A Pulpit Book Club selection, and the book is worthy of such selection. Fourteen sermons are included in it, and are divided up between special-day, evangelistic, and sermons on the Christian life. The messages are good solid food. The book has high merit.

**WHAT MEN MUST BELIEVE**, by David L. Cooper. Biblical Research Society, Los Angeles 31, Calif. 507 pages. Cloth, \$2.00.

Fifteen great chapters on the essential doctrines of the Christian faith. Simple, yet scholarly in presentation. We have not seen a better treatment of the doctrine of the atonement, to which the author devotes more than one hundred pages of his book. The book is illustrated with numerous charts and pictures. The doctrines of God, revelation, Satan, and eschatology receive thorough treatment.

**SUFFERING, WHY AND HOW?** by Norman B. Harrison. The Harrison Service, Minneapolis 8, Minn. 48 pages. Art stock covers, 25¢

The author is well known as a conference speaker. Also the famous "His" series of booklets are the product of Dr. Harrison's pen. Here is a valuable contribution to Christian life literature. The mystery of suffering is treated from every angle. This is just the book to place in the hands of the person undergoing trial, affliction and adversity.

**THE "2300 DAYS" AND THE SANCTUARY**, by E. E. Franke, People's Christian Bulletin, P.O. Box 87, Station H, New York City 25, N. Y. 66 pages. Paper, 15¢.

A splendid little booklet dealing with some of the fantastic interpretations of Seventh Day Adventism, answering the questions, "Did the Judgment begin in 1844?", "Is Forgiveness of Sin Conditional or Absolute?", "Was the Atonement Finished on the Cross?", and "What Happened in 1844". A most valuable and informative little book.

**THE 70 WEEKS OF DANIEL**, by David L. Cooper. Biblical Research Society, Los Angeles 31, Calif. 71 pages. Paper, 50¢.

An exceedingly valuable book on prophecy. It consists of the interpretation of the great prophetic passages of Daniel 9:24-27. It is a thorough treatment, and true to the laws of interpretation. We place it alongside Sir Robert Anderson's great work, "The Coming Prince." A chart is furnished which shows the Jewish Calendar, or the seventy weeks of years.

**CHOICE ILLUSTRATIONS AND QUOTABLE POEMS**, by A. Bernard Webber. Published by the Zondervan Publishing House. Price, \$1.25 in cloth.

Here are some choice windows for sermons, some very good anecdotes are topically arranged and are very and some excellent poems. They practical and useable.

**WHY GOD'S INTEREST IS IN THE JEW**, by David L. Cooper. Biblical Research Society, Los Angeles 31, Calif. 48 pages. Paper, 35¢

A very good book setting forth the "Why" of Jewish evangelism.

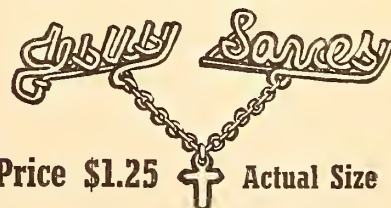
**TWICE BORN**, by John H. Boston, 450 Avenue 64, Pasadena 2, Calif. 31 pages. Art stock cover, 10¢

This is an excellent booklet on salvation. Just the thing to place in the hands of the inquirer or the new convert.

**MIRACLES OF SCIENCE**, by Arthur I. Brown. Fundamental Truth Publishers, Findlay, Ohio. 287 pages. Cloth, \$2.00.

What an excellent book this is! It is interesting to the extreme! 39 chapters on God's handiwork and creative design in nature. It deserves a place alongside Palae's "Natural Theology." Every chapter and every page is fascinating and enthralling. This is a monumental work.

This lovely testimonial pin is hand made and of excellent workmanship. 12 K gold plated.



Price \$1.25 + Actual Size

**BIBLE COLLEGE BOOK STORE**  
2011 Glenarm Pl., Denver 5, Colo.



## YOUR CORNER

We will pay \$1.00 each for the three best contributions from our readers of a verse or portion of Scripture with a pithy comment thereon, original or otherwise. If the comment is not original, please give the author or source of same if known.

**"The Pharisee stood and prayed with HIMSELF"**—(Luke 18:11).

A person wrapped up in himself makes a mighty small bundle.

\* \* \*

**"They saw no man.....SAVE JESUS ONLY"** (Mark 9:8).

Turn your eyes upon Jesus,  
Look full in His wonderful face;  
And the things of earth will grow  
strangely dim,  
In the light of His glory and grace.  
—Lemmel

\* \* \*

**"COME UNTO ME, all ye that labor and are heavy laden, and I WILL GIVE YOU REST"** (Matt. 11:28).

"If you are tired of the load of your sin,  
Let Jesus come into your heart."  
—Mrs. C. H. Morris

\* \* \*

**"Come ye, buy and eat....without money and without price"** (Isaiah 55:1).

"Nothing to pay?—no, not a whit;  
Nothing to do?—no not a bit;  
All that was needed to do or to pay,  
Jesus has done in His own blessed way."

\* \* \*

**"It pleased God by the FOOLISHNESS OF PREACHING to save them that believe"** (I Cor. 1:21).

We are not saved by **foolish preaching** as some would have us think, but by the **foolishness of preaching**. .....

\* \* \*

**"In all thy ways acknowledge Him, and He shall direct thy paths"** (Prov. 3:6).

How necessary to ever keep in mind that our future depends upon or may be influenced by **a single act**.

—Bishop Taylor Smith.

\* \* \*

**"He that BELIEVETH on Christ is not condemned: but he that BELIEVETH NOT is condemned already"** (John 3:18).

Our FATE depends upon our FAITH.

Christianity produces education, culture, and morality; but these things do not make a Christian.

## THIS NEW MAGAZINE

# Christian Life and Times

INVITES YOU AND LEADERS  
OF YOUR CHURCH TO BECOME  
CHARTER SUBSCRIBERS

Photos  
News

Book  
Digest

128  
Pages

Fiction

Pocket  
Size

Act  
Now

*Soon* everyone will be reading it. Big, new, exciting... rich in color and content... never a magazine quite like it. Dozens of features unheard of heretofore in the field of Christian Journalism.

Fifty contributing editors and many authors of national renown will illumine its pages with the best and latest in News analysis, Pictures, Christian fiction, Bible Study, Devotion, Soul-winning, Music, Youth, Evangelism, Missions, Personality sketches, etc. These include Dr. V. Raymond Edman, Dr. H. A. Ironside, Grace Livingston Hill, Geo. Schuler, J. Wesley Ingles, Tom M. Olson, Kenneth N. Taylor, Clyde H. Dennis, Ken Anderson and others.

Christian Life and Times is dedicated to the deeper fellowship of all who love the Lord Jesus Christ. You will want to show its very first issue to friends and associates.

Become a Charter subscriber TODAY. Take advantage of Special Offer of 15 full months (a year and a quarter) for the surprisingly low sum of only \$3.00—regular rate for one year's subscription. You receive three (3) full issues Free and our generous unmatched money-back guarantee protects you.

Please send me CHRISTIAN LIFE AND TIMES for FREE examination. I enclose \$3 with this coupon for one year charter subscription plus three extra months. If I am not completely satisfied I will return the first copy in ten days, and I understand the full subscription price will be cheerfully refunded.

MARK X for longer term subscriptions at money-saving rates. ☐ 2 years at \$5.00 ☐ 5 years at \$10.00

My Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Offer Limited—Act at Once. Use separate sheet for gift subscriptions

# Christian Life and Times

111 North Wacker Drive • Dept. GT • Chicago 6, Illinois



# YOUTH PAGE

Conducted by Elmer E. Seger for the Youth Gospel Crusade.

## A THRILLING LETTER

The following letter just came from Richard W. Neale, Director of Youth Gospel Crusade, and is a good sample of what the Crusade is doing and of what a girl who gives God a chance can do.

"My dear friend:

"One snowy evening in December the windows of a needy, little Mid-western church glowed brightly. Inside, a typical Crusade meeting had just closed. Missionary George V. Long was bidding his youthful audience goodbye.

"Out of the crowd stepped 16-year-old Jean—tall, dark, attractive. (Jean had been saved at a youth meeting just a few weeks before.) Smiling at Mr. Long she said 'I've enjoyed these meetings a lot, but I won't be here tomorrow. You see, Friday is our big basketball night in this town.' . . . 'We'll miss you, Jean,' replied Long. 'I'd like to see that big game too, but I'm counting on an even greater thrill here, giving out the Gospel. By the way, if you change your mind, Jean, don't forget to come and bring some of your girl-friends with you.'

"Early next evening, crusader Long bowed to ask God's blessing on this final meeting. Outside, a laughing gang of high school girls, bent on new adventure, hurried up the church steps and, with hushed expectancy, stepped inside. You've guessed it. There was Jean with a line of her teen-age pals filing quietly down the aisle. As far as they were concerned the score was: Bible, 7; basketball, 0.

"Earnestly driving home the claims of Christ, brother Long invited his young listeners to turn from sin's bondage to the Lord Jesus. Heads bowed in prayer. Battles raged in many souls. Heaven and hell struggled for possession of each fast-closed heart. At last prayer was answered. One of Jean's friends arose; then another. Finally six of them had taken their stand for Christ. Heaven rejoiced. And another of your prayers and mine was answered.

"My friend, your spiritual backing has strengthened our hands to touch thousands with the Gospel. You can grant us **no greater boon than your prayer support**. I was thrilled recently when a young man said, 'Brother Neale, some of us have felt burdened to pray for the Crusade.

We've planned a monthly prayer time. Please send us regular reports that we may intercede definitely. Beside that, I myself will pray for you **morning by morning at 7:30.**' . . . 'Count on me to pray for you at 8:00 A. M.' added another in the group . . . 'Just after lunch at 1:00 is the time I'll pray,' replied a third. And so the circle widens.

"Gratefully, yours in His grace,

(Signed)

RICHARD W. NEALE."

## TAKE A LESSON


Take a lesson from George Muller, the great man of God who demonstrated the reality of Christ in everyday living. He says that he saw clearly that he must make it his first great and primary business every day to have his soul happy in the Lord. The first business was not how to serve the Lord, but how to have his soul in a happy state. The matter of serving the Lord would easily follow.

He had been in the habit of praying the first thing in the morning. Instead, he began to meditate on the Word of God, searching into every verse to get a blessing from it, to obtain food for his soul. Almost invariably, after a few minutes he was led to confession, or thanksgiving, or intercession, or supplication. Then he would search the Word again, and again he would be led to prayer. It kept him from wandering in his prayer, and it was food for his soul. Take a lesson. Try it.

## MUSICO-SCRIPTURE PROGRAM

The following is a type of program that can be made up by a young people's group. Choose any theme you wish and seek to fit Scripture verses and songs into chronological order to tell the story. This one is on the "Life of Christ." It is NOT to be used as it is. It should be cut down at least by one-half to fit the needs of your meeting. Better still, just get the idea from this and then

## Baker Book House



Catalogs free

Libraries purchased

1019 WEALTHY ST., S. E.  
GRAND RAPIDS 6, MICHIGAN

make up one entirely of your own. You'll enjoy it more. It will mean more to you. Here it is.

Tell Me the Story of Jesus.....Audience  
Micah 5:2; Psa. 45:8.

Ivory Palaces.....Strings and Piano  
Matt. 1:18; Luke 2:4-7.

No Room in the Inn.....Solo

Joy to the World.....Audience  
Luke 2:39-40, 42-49, 52; Matt. 3:13-17; 4:18-20.

Follow Me .....Duet  
John 3:1-21.

Ye Must Be Born Again.....  
Strings and Piano

Luke 8:22; Mark 4:37-39.

Master the Tempest Is Raging.....Choir  
John 1:4-9; 8:12; II Cor. 4:3-6.

The Light of the World Is Jesus.....  
Solo  
John 10:1-5, 7-11; Matt. 8:12.

The Ninety and Nine.....Solo  
Matt. 26:36, 38-40, 42-43.

'Tis Midnight on Olive's Brow.....  
Reader

John 18:3-17.

Bearing His Cross.....Duet

At the Cross.....Audience  
John 19:38-42; Mark 16:9-12.

Christ Arose .....Choir  
Matt. 28:16-20.

Go Ye Into All the World.....Audience  
Luke 24:50; John 14:1-4.

Let Not Your Heart Be Troubled....  
Quartet  
Luke 24:51; Acts 1:10-11.

Christ Returneth .....Choir  
Rev. 21:1-4, 16-27.

No Night There.....Strings and Piano  
More About Jesus.....Audience  
Rev. 22:20-21.

Keep in mind that the above is only an IDEA for a program. In adapting it, perhaps the extent of the variety you can introduce will be songs by the audience, as solos, as duets, and on an instrument. But whatever the situation, this is an opportunity to use all of your talent, and it provides a valuable exercise in searching the Scriptures.

*America's Favorite*

## TRACTS and BOOKLETS

Famous for their typographical excellence and striking messages. Good News tracts and booklets are acceptable everywhere. Samples, prices on request.

**GOOD NEWS PUBLISHERS**

322 West Washington • Chicago 6, Illinois  
A non-profit organization dedicated to the worldwide distribution of Christian literature



# BACK PAGE COMMENT

## THINGS TO COME

The words of General George C. Marshall, Army Chief of Staff, are worth noting: "Within a few years there will be produced jet-propelled bombers with speeds of 500 to 600 miles an hour, flying at targets 1,500 miles distant at altitudes above 40,000 feet. Development of even greater bombers to operate in the stratosphere at supersonic speeds and carrying bombs of more than 100,000 pounds already is certain." The General has no illusions as to the new world order, but rather sets forth the mighty preparation for another war. The race for bigger and faster bombers and mightier bombs is on. The General said that if the United States could not prevent another war, at least we could be ready for it. When that day comes there will not be a safe place on the face of the earth.

## WAKE UP, AMERICANS!

America and Americans are facing grave perils just now. The foreign ideologies and false philosophies of Communism and Fascism are gaining and it is a time for eternal vigilance on the part of both Christians and Americans. Both these isms are putting forth much propaganda. Do not be deceived, as both these isms have imprisoned and slaughtered Christians, enslaved the masses,—both are the enemies of freedom as we know it. Great choices are before us. Sooner or later we will have to chose between Communism, Fascism or loyalty to America. Multitudes of us have already made our choice in our hearts for plain Americanism divested of any semblance of these foreign philosophies.

## RACE PROBLEM

America is setting on a power-keg when it comes to the race problem. Communism has considered the colored people fertile soil for its pernicious teachings, and has for a number of years worked on them, telling them that they are being abused, promising to them "Complete social equality." Many have become inflamed toward us by this propaganda. Personally, we believe this to be a wicked and cruel trap to get the colored people to join up with Communism, and then they will be betrayed. Only the wider proclamation of the Gospel,—only a revival can head off serious disorders and strife.

## THE PLIGHT OF THE JEWS

The editor of the Los Angeles Daily News reported a few months ago on a personal interview with Anselm Reiss, who heads the committee for the rescue of Jews in Europe. When asked how many had been killed during the war, he stated that there were 6,500,000 Jews in Europe before the war started, and that there are about 1,200,000 left. From other sources come reports of perishing Jews. The New York Times carried a dispatch from Geneva about a year ago, stating that 1,715,000 Jews were put to death in Silesia. They were gathered in concentration camps in every European country and shipped to Silesia to be gassed to death. Some 2,000 to 8,000 were killed daily. "Prisoners were led into cells and ordered to strip for bathing," the Times dispatch said, "then cyanide gas was said to have been released, causing death in three to five minutes. The bodies were burned." Another picture is given by the Rev. Ellsworth Steele, who was four years a prisoner in Germany. He tells of the Dresden concentration camp where 450,000 Jews perished. "A few of the pitiful remnant of that camp found themselves in a cattle truck—twenty-five degrees below zero, but they were pressed the way we are here, with perhaps a little bit more on. They hadn't had a drop to drink or a bite to eat. With hopeless, despairing looks and weak, emaciated bodies. Women were holding in their arms babies that had been dead for a week or more; people were standing on the faces of their dead loved ones." These pictures could be multiplied many fold.

Since the close of the war, there is a restlessness on the part of the Jews, and this is expressed in their increased desire to return to Palestine. A growing anti-semitism in America also contributes to their restlessness. Multitudes find their way blocked because of restricted immigration laws which allow only 1,500 a month to return to their homeland. The few that are returning, and the many that are already there, are meeting with the enmity of the Arabs. Violence has broken out in Palestine's cities. Rioting is taking place. The Arabs lay claim to the land which God has promised to His chosen people. The Arabs look to Russia for their security. Where are the Jews to look for their security? We are not prophesying, but it will be such conditions as now exist that will bring forth the Antichrist, the

Man of Sin, who will make a covenant with the Jews. The time may be ripe for that. The sorry plight of the Jews will be all the worse when the Antichrist will break his covenant in the midst of the week, and will become their persecutor (Dan. 9:27; Rev. 12). Israel will find deliverance only in the return of their true Messiah, the Lord Jesus Christ.

## LIBERALISM CLOSSES CHURCHES

Within the past year an issue of the Christian Century reported that between 2,000 and 3,000 churches had been closed up each year during the past ten years. That makes a total of over 20,000, and perhaps approaching 30,000. The church buildings are now put to various secular uses such as garages or dance halls. There are various causes which underlie the retrenchment of the church in our country. The automobile and the making of a holiday out of Sunday, have made it increasingly difficult for the rural church to continue. Many city churches suffer in like manner. While the membership of the churches shows gain there is a marked decrease in attendance. Undoubtedly the chief underlying cause is liberalism which is deadening and destroying in its effects. With liberalism came the sewing of doubt of the finality of God's Word, the loss of a positive message and the loss of the passion for souls. With the people robbed of their faith in the Word of God and the passion for souls gone, there remains no justification for keeping churches open. We have never yet known or heard of a liberal opening up a mission for the saving of souls to Christ.

## REMEMBER BABYLON!

Is the decline and fall of Babylon and Rome and other empires being repeated here in America? One is led to believe so, in view of startling, shocking happenings in the nation's Capitol. It is stated that the close of V-J Day brought the most disgusting night of revelry that Washington ever witnessed. It included a double striptease by a soldier and his girl—the worst of which was the cheering approval of the crowd. Statistics have been released showing that Washington City consumes more hard liquor per capita than any other American city. It is also said that our Capitol city leads the world in drunkenness. REMEMBER BABYLON!



# Europe's Tragedy

## The Horror of Winter

## More Casualties

## The Plight of Three and a Half Million Jews

An eye witness, the Dean of Foreign Correspondence, describes present conditions in Europe as

### An Unbelievably Dark, Sad Tragedy

Millions are doomed to starvation, disease and Spiritual despair.

Chilly blasts already begin to shriek through the windowless, roofless, fireless structures known as homes.

It is to be feared that the toll of starvation and disease will exceed the millions who perished in the war.

Those Jews who survived the Nazi ordeals is unprecedented. This is a very solemn challenge to you, CHRISTIAN SAMARITANS: TO PRAY, TO ACT accordingly and to

### Remember the Starving Children!

Headquarters of

## Bethel Mission of Eastern Europe, Inc.

252 N. Dillon Street

LOS ANGELES 26, CALIFORNIA

Rev. Leon Rosenberg, Director of BETHEL MISSION OF EASTERN EUROPE, is visiting the European Mission Field; the Lord is wonderfully blessing the ministry.

He is authorized by his board to undertake every possible step

- Towards
1. The extension of the Gospel Testimony among the Jews
  2. To Foster Orphans and Destitute Children
  3. For rehabilitation and Relief activities

# DENVER BIBLE COLLEGE



NEW COLLEGE BUILDING

God has Given a New Administration and Classroom Building with Adequate Accommodations for a Student Body of 400.—This Gives Us Three Adequate Buildings.

Four new faculty members are being selected, on the basis of Christian consecration and scholarship, for the session beginning Sept. 29, 1946.

Dormitory and teaching Facilities are being provided to care for 200 resident students next fall.

200 SUCCESSFUL GRADUATES IN THE MID-WEST CAN TELL ABOUT D. B. I. NOW D. B. C.

D. B. C. stands for a reaffirmation of the Bible, the inspired word of God, --- still "sharper than a two edged sword", and God "Whose arm is not shortened" except by sin in the lives of His disciples.

Our graduates are soul winners. They are missionary spirited. They are church, home, and community builders. They are leaders with poise and vision.

*For Catalog write President Sam Bradford*

**2011 Glenarm Place**



**DENVER 5, COLORADO**



## A Friend Writes

"I would like to tell you how much I like the general stack-up of the magazine. The material is excellent. It is the kind a *Bible Study Periodical* ought to feature. I like the *Echoes* and *Back Page Comments* too. More power to you."

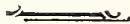


To which we say, "*thanks. That word and many more similar expressions encourage our hearts.*"

Our readers enjoy Grace and Truth. That is why our subscription list is growing.

*Send in the Names of your Friends and we will  
mail Introductory Copies Free.*

They will like Grace and Truth too.



GRACE and TRUTH  
2011 Glenarm Place  
Denver, Colorado

*A True Testimony*  
The only Topical Bible  
Study Magazine.





# GRACE AND TRUTH

... grace and truth came by Jesus Christ---John 1:17.

## CHILD EVANGELISM NUMBER

LIBRARY  
of the  
DENVER BIBLE COLLEGE



TERRA TOMAH PEAK

Courtesy of The Colorado Mountain Club

---

**MAY, 1946**



# GRACE AND TRUTH

*A Feast of Good Things awaits you . . . .*  
In each succeeding Issue



June—YOUTH  
July—Distinctions in Truth  
August—DISPENSATIONAL

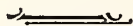


Exceptional Bible studies will appear in the Serial Bible Courses—Under Truth in Type, Galatians, Principles of Bible Study, and Suffering—Why and How?



*Send in the Names of your Friends and we will  
mail Introductory Copies Free.*

They will like Grace and Truth too.



|                    |                         |
|--------------------|-------------------------|
| GRACE and TRUTH    | <i>A True Testimony</i> |
| 2011 Glenarm Place | The only Topical Bible  |
| Denver, Colorado   | Study Magazine.         |



# GRACE and TRUTH

OFFICIAL ORGAN OF DENVER BIBLE COLLEGE

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00

In clubs of five, \$1.00 per year; 15 cents per copy  
Foreign (except Canada) \$1.75 per year; \$1.25 in clubs

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

## DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

★ ★

### THE TRINITY

The triune God, Father—Gen. 1:1.  
Son—John 10:30, and Holy Spirit—John 4:21.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

## DENVER BIBLE COLLEGE

SAM BRADFORD, President

Pastor, Beth Eden Baptist Church

JOHN E. KLEIN, Vice-President

Pastor, South Broadway Presbyterian Church

MAURICE G. DAMETZ, Chairman, Board of Directors

Pastor, Littleton Presbyterian Church

ARCHIE H. YETTER, Secretary and Treasurer

LEO C. LAPP, B.S., Th.D., Dean

Issued monthly by

DENVER BIBLE COLLEGE PRESS

NOTICE: In case of change of address please notify  
GRACE and TRUTH 2011 Glenarm Pl., Denver 5, Colo.

VOLUME XXIV.

May, 1946

No. 5

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## IN THE CHILD EVANGELISM NUMBER

|                                                                        |     |
|------------------------------------------------------------------------|-----|
| Editorially Speaking .....                                             | 133 |
| Wanted! Parent Teachers!— <i>Mark Kinneman</i> .....                   | 135 |
| Visual Aids in Winning the Young— <i>Charles Holgate</i> .....         | 137 |
| The Marks of a Successful Children's Teacher— <i>Leo C. Lapp</i> ..... | 139 |
| The Colorado Child Evangelism Fellowship— <i>Faye McKee</i> .....      | 140 |
| Let the Children Come— <i>Louise Jackson</i> .....                     | 142 |
| Results of Christian Education— <i>Marion B. Dunham</i> .....          | 143 |
| Galatians— <i>H. A. Wilson</i> .....                                   | 144 |
| Suffering, Why and How?— <i>Norman B. Harrison</i> .....               | 146 |
| Truth in Type— <i>Aaron Schlessman</i> .....                           | 147 |
| The Law of the Gap— <i>The Editor</i> .....                            | 149 |
| Denver Bible College Adds to Faculty— <i>Hale V. Davis</i> .....       | 151 |
| Bible Seed Thoughts— <i>Charles R. Johnson</i> .....                   | 152 |
| D.B.C. at Home and Abroad— <i>Miss Faye Arbuthnot</i> .....            | 153 |
| Helps For God's Workmen— <i>Clarence Swihart</i> .....                 | 154 |
| Your Corner .....                                                      | 155 |
| Echoes .....                                                           | 156 |
| Sunday School Lessons— <i>Rev. Sam Bradford</i> .....                  | 157 |
| Youth Page— <i>Elmer Seeger</i> .....                                  | 166 |
| With the New Books .....                                               | 167 |
| Back Page Comment— <i>The Editor</i> .....                             | 168 |

# EDITORIALLY SPEAKING

## APOSTATE CHURCHES AND WORLD BROTHERHOOD

One can expect anything to take place in some churches (?) nowadays. We know of one apostate church that sponsored a baby show on one occasion, and a dog show on another. That same church is noted for its social service, forums, dances and smokers. We know of another city church that sponsors a "College of Life." There were over 1,400 students the last report we saw of

it. Among the courses offered were rythm, ballet dancing and contract bridge, and courses in Bible and missions were noticeably absent.

Recently, the Grant Avenue Methodist church of Denver, conceived of a stunt to emphasize "race relations." A World Fellowship banquet was served, at which 250 Denver citizens of twenty-four nationalities were present. As reported by the Denver Post, issue of Feb. 21st; the outstanding feature of the evening was a song and dance by the New

Mexico Fiesta Queen, Senorita Olinda Castner. According to the pastor, George E. Berry, it was "An honest attempt to remind themselves of the true conception of world brotherhood."

It seems to us that this "World Fellowship" banquet was rightly named in that it was fellowship with the world. The Holy Spirit through James spake, saying, "know ye not that friendship with the world is enmity with God? whosoever therefore will be a friend of the world is the



enemy of God" (Jas. 4:4). The dance belongs to the world, and it has no place in the church. There is much racial propaganda going on at present. Churches of the apostasy are stressing world brotherhood in a worldly sense. Their emphasis is not upon the redeeming work of Christ. Their's is a purely humanitarian, social gospel without the cross of Christ, and there is no power in it. The truest conception of brotherhood that we know anything about is the New Testament conception which makes Christian believers of all races of men, both Jew and Gentile, one in Christ. There is no true brotherhood outside of the redemption that is in Christ Jesus. The churches of the apostasy are preparing the way for the world brotherhood that will be in vogue in the days of Antichrist.

### A BRAVE NEW WORLD

A British columnist recently said: "The atom has been disintegrated, and with it looms ahead the peril of the destruction of mankind. Instead of competing with God in the creation of life, we are competing with the devil in the destruction of life. O Brave New World! What are we going to do about all this? Overnight, so to speak, the pursuit of social security and greater material abundance as the supreme end of politics, has become the most shortsighted folly imaginable. What good will all the marvelous new gadgets do for us, if at any moment they and we may all go up in smoke—literally in smoke?" This expresses the fear which has taken hold upon all mankind. There never was a time when fear was so rampant. It is reported that since the war the suicide rate in Europe is almost equal the death rate of the war. This is not the "Brave New World" that dreamers and idealists promised us. These fearful conditions foreshadow the dark and dreadful days of the great tribulation, when there will be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25-26).

★ ★

### RUSSIAN CENSORSHIP

The British and American correspondents in Moscow recently requested that censorship of news from the capitol be discontinued. The request stated that the censorship was "dictatorial and arbitrary" and that often the meaning of messages was distorted by altering the wording.

The Russian blunt refusal leaves us to draw only one conclusion—that Russia does not want the truth known

concerning what goes on within her boundaries (the truth, however, leaks out despite censorship). The Russian officials storm and fume because they are misunderstood. Such actions could not possibly lead to understanding. The unvarnished fact is that Russia knows nothing of democracy. The Prophetic Word reports that the Baltic countries are being sovietized. These countries enjoyed freedom before the war. Tragic events are now taking place. Thousands of people have been deported into Russia; thousands have fled to Sweden and other parts of Europe; and other thousands are being killed. Russians are being settled in the country. Mr. A. L. Warnshuis reports that the clergy in all the Baltic states are being starved to death. Of course the Soviet censors would not permit this information to get out. There is a greater tyranny in Russia today than ever existed under the Czars.

★ ★

### IS THIS PEACE?

Many of our boys have returned home safely since the war's end, and that gladdens our hearts. Nevertheless the news of the day is more depressing than at any time during World War II. The worst features of the post-war period are beginning to appear—revolutions, strikes, rivalries, passions, hatreds, greediness, violence, murder, riots, immoralities, divorces stand out in bold headlines. J. Edgar Hoover warns us of the coming crime wave. He states that one in every twenty-three of our population has a criminal record. There is no peace on the home front. Our nation is facing a far greater crisis than at any time during the war.

Glancing at the headlines for world happenings, what do we see? Violence Flares in Palestine; Revolution in Argentina; Unrest Seethes in Germany; Indonesian Revolt in Java; Cairo Suffers New Riots; Britain and America Accuse Russia of War of Nerves in Iran; Bombay Streets become Battlefield. The war is over, but where is the peace that we were to enjoy? Is this the brave new world which idealistic dreamers promised us? Men's hearts are failing them for fear, and there is no peace.

★ ★

### FULFILLMENT OF AN OLD PROPHECY

The UNO is finding the Jewish and the Palestine question a hot one. Arabs are now on a protest strike against the increased quotas of Jews returning to Palestine. The situation is but a recurrence of the long

conflict between Ishmael and Isaac. God has promised the land of Palestine to the descendants of Isaac, the Jews, but the descendants of Ishmael contest that.

Appearing at the UNO, as reported from London, February 1st, was a delegation of six Arabs, led by Prince Feisal of Saudi Arabia. They appeared very sympathetic toward the plight of the Jews in Europe, but said that it was a humanitarian problem and should not be linked with Palestine. The main spokesman was Faras El Khouri of Syria. He urged the United Nations to study the Jewish problem. We quote some very significant words from his lips:

"The Jews are undesirable—because the Jews like to live an isolated life. They cannot be assimilated with other people. They believe they are the chosen people of God and they are separated from the other people because of their racialism."

We do not know if Faras El Kouri has any acquaintance with the Holy Scriptures, but his words run parallel with an old prophecy:

"Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23: 9).

The Jew, although scattered throughout all the earth, has preserved his racial integrity. God hath separated His chosen people in order to carry out His divine purpose to all nations—they will yet become a very pedestal sanctifying the name of the Lord Jesus Christ in all the earth.

—————:o:—————

Every Christian is an advertisement of his inmost spiritual condition."

• • •

"Fools despise wisdom and instruction."

—Proverbs 1:7

Like a postage stamp without glue, so are words of wisdom to a fool; they stick not!



STEAMBOAT ROCK

Courtesy of The Colorado Mountain Club

GRACE AND TRUTH



# WANTED!

## TOPICAL STUDIES

# Parent Teachers!

BY MARK KINNEMAN

We have heard great criticism of our public school teachers of today while some even go so far as to lay the present youth-crisis at the door of the public school. No, America, our public school system is not alone to blame for the thinking and action of our young people.

We are a nation turned from God and have forsaken the teachings of His Word.

We have done what Israel was warned against when she was about to cross the Jordan into the promised land.

We are a nation that has been blest abundantly of God. We were founded on Christian principles. Have we done what Moses warned his people against? Listen:

"And it shall be, when the Lord thy God shall have brought thee

into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

And houses full of all good things, which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.

"Thou shalt fear the Lord thy

God, and serve him, and shalt swear by his name.

"(For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

"And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers.

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

"Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand:

"And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

"And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

"And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us (Deut. 6:10-13, 15, 18, 20-25).

Friends have we forgotten the God who gave us the land in which we live? Have we grown so self-reliant, so self-supporting that now we can forget the One who gave our forefathers victory over their enemies and ours, and that we need no longer to call upon Him?

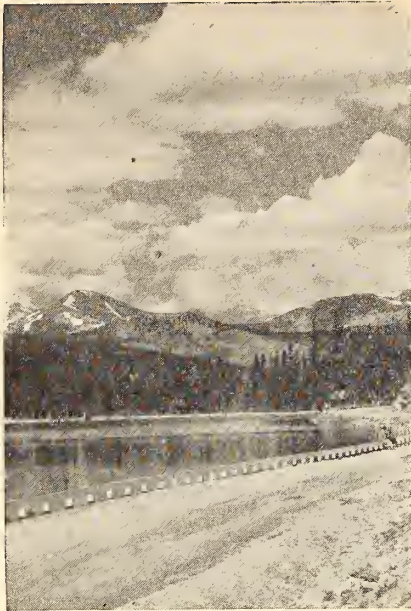
Christians of America, we have lost our greatest weapon against the very fate that awaits us if we continue to turn from God.

Again, I take you to a time in the



Courtesy of The Colorado Mountain Club





life of the nation of Israel when the Lord spoke to them through Moses concerning the teaching of the nation from generation to generation:

"Hear, O Israel; the Lord our God is one Lord;

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ....And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:4-9).

There was a time in the history of the United States that though we were Gentile this instruction was carried out to a very large degree in the average American home. Where is that teaching today?

Again we say that many of the pastors of our churches no longer teach the great truths of the Word of God. Pastors may be blamed to an extent for the present condition of the Christian home but are we so weak that we must have the preacher come to the home every week to give us a lesson? I say, No. If there was any push in the average Christian of today he wouldn't need a pastor to pat him on the back every so often and say, "Now John remember to keep up the daily devotion and Bible reading."

When Paul, in the Book of the Acts told the Philippian jailor, in answer

to his question, "What must I do to be saved?" said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," he didn't mean that just because he accepted the Lord as Saviour that his whole house would be saved too. Paul, I believe, in making this statement knew that if the man did any thing at all about his salvation that surely he would at least tell his children and relatives how he was saved. Then, too, Paul very likely gave him further instruction concerning the Lord and His teaching.

In Isaiah these are the words spoken to Israel the restored wife of Jehovah. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children" (Isa. 54:13).

In looking through the Scriptures we find several places where the teaching in the home is of prime importance.

And why shouldn't it be the center of the family life and even the family guide in the way of life? The Christian life is completely given in the Word of God. It is there that many distressed mothers and fathers should go for the answer to many of their problems in relation to bringing up their children. It is there that the entire family should go to learn how best to live to set a good example for those who follow in their footsteps. How about it, mother and dad?

It is because of a lack of faith on the part of Christians that America is where she is today. If Christians had been faithful since this country was founded in teaching their children the Word of God, this country would never have gone off the "deep end" morally, spiritually, yes, and physically.

If the 20,000,000 Christians of today were to set up this pattern of teaching in the home, the nation could change over night.

Paul said, "I am not ashamed of the Gospel of Christ for it is the power of God unto Salvation, to everyone that believeth to the Jew first and also to the Greek."

Peter in his address to the Sanhedren in the Book of the Acts, speaking of Christ says, "Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved."

Parents, how can we neglect such a great opportunity to teach the Word of God in the Home? Great shall be the **PEACE OF THY CHILDREN.**



## Let Me Guide a Little Child

"Dear Lord, I do not ask  
Some noble calling, or some wondrous task.  
That Thou should'st give me some high work of Thine,  
Give me a little hand to hold in mine;  
Give me a little child to point the way,  
Give me a little voice to teach to pray;  
Over the strange, sweet path that leads to Thee;  
Give me two shining eyes Thy face to see.  
The only crown I ask, dear Lord, to wear  
Is this: That I may teach a little child.  
Among the wise, the worthy, or the great;  
I only ask that softly, hand in hand,  
A child and I may enter at the gate."

—King's Business.



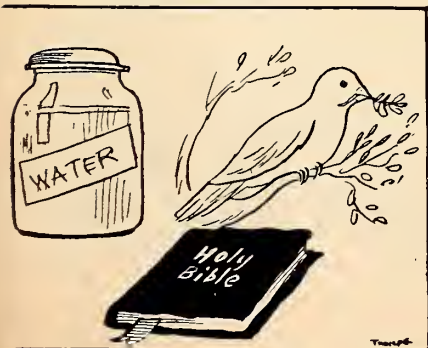
# Visual Aids in Winning the Young

Can children and young people be kept in Church? In Church can they be kept interested in the message? Can they be led to a definite decision for Christ? Those who know the answer through years of experience respond with an unqualified, "Yes".

Reverend H. A. Sprague, traveling in a trailer house under the Fuller Evangelistic Foundation and holding services in out-of-the-way places, sometimes under a big tree in God's great open auditorium, tells of giving a flannel illustrated message which pictured Jesus weeping over Jerusalem. A little girl of eight years began crying as if her heart would break. When questioned as to the reason, she replied, "My sister won't take Jesus as her Saviour!" Her sister was five years old.

## VINDICATION OF THE NEED

Statistics derived from differing premises are available relative to the permanence of impressions received through the five major senses. The Wisconsin Public Service Corporation declares: "Taste records 1% of all impressions we receive; touch records 1½%; smell records 3½%; ears record 7%; but the EYES RECORD 87%." Coming at the issue from a slightly different point of view, Elmer L. Wilder, TH.D., pastor and noted author of books on object lessons, says upon reliable authority: "It is estimated that a child remembers 10% of what it hears, 50% of what it sees, 70% of what it says, and 90% of what it does." Under the evidence of these figures, we conclude that the eye-gate is many times more effective than the ear-gate in receiving the message of Redeeming Grace.



BY CHARLES HOLGATE

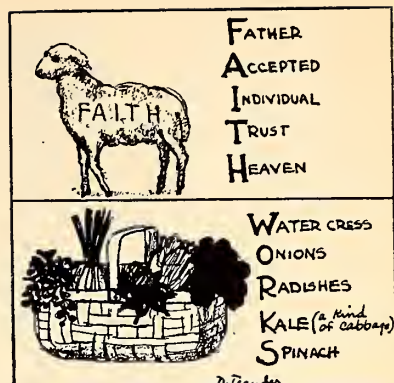
Our present day system of elementary education has thoroughly adopted the visual method. Where, in by-gone days, we looked upon unused blackboards, barren walls, and uniformity of color; now, the walls, blackboards, and desks are a grand display of color and interesting projects.

The training divisions of the armed forces could not have afforded to ignore so valuable a method of training. Every tool, device, and condition at their command was employed not only to illustrate but also to simulate actual battle conditions.

In politics and industry millions of dollars are spent annually on symbols and signs to catch the eye and, as a result, beat down the opposition. The business world's slogan, "It pays to advertise", pays big dividends in the pulpit—dividends in souls.

"But," says Reverend Clarence Shannon Long, President of the Gospel Illustrators of America, "if you want proof of the value of visual education, go to the Bible where God is revealed as an Educator, teaching truth by types and symbols. Old Testament history pictures a race in its infancy, and God's principle method of teaching spiritual truth was by sensible objects: the sacrifices; the ark; the blood on the door; the serpent of brass; the tabernacle, every part of which was symbolic. In the New Testament we see Jesus, the Master Object Teacher, using a lily, a sparrow, a coin (which was borrowed), a grain of mustard seed, a vine and its branches as objects to drive home and fix in the minds of His hearers the truth He sought to impart. He instituted the Lord's Supper, a Holy Pantomime, which is the greatest object lesson of all time."

The Apostle Paul writing to the Corinthians mentions some of these Old Testament object lessons, then explains their significance in I Cor. 10:6, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." When we find an immediate



repetition in Scripture, we know that a vital truth is being emphasized, and lest the people of Corinth overlook the values of the lessons of experience in the Old Testament, Paul re-states this significant explanation in verse 11, "Now all these things happened unto them for ensamples: and they are written for our admonition."

## DELINEATION OF KINDS

Christian book stores and supply centers, throughout the nation, are fairly well supplied with a goodly variety of visual aid materials and lessons. To those who are unfamiliar with this highly effective type of ministry, we offer a few suggestions.

Pictures are very good whether you obtain them ready to use or produce them. Men who have given their lives to the Lord Jesus, are being used of Him in producing both sound and silent movie films which tell the story of redemption. Slides and prints projected on the screen carry the message. Chalk talks on blackboard or paper, when highlighted by music or varicolored lights, produce rapt attention. There is another type of picture which boasts a large following. It is the flannel-board, having a wide variety of materials and demonstrations. Reverend Roy R. Baese, working in the western states under the Fuller Evangelistic Foundation and establishing "Heavenly Sunshine" clubs for boys and girls in his meetings, has become partial to flannel type lessons as a result of the many decisions for Christ when they are used. He describes the "Scene-O-Felts" as "oil painted scenes on felt. You build the scene for the boys and girls as you tell the story. When you have finished, you have a real piece of art with sufficient coloring and attraction for large auditoriums."

Objects of every description are being used to pack auditoriums with children in big towns and small. These range from live stock, such as horses, sheep, pigs and rabbits through mystical tricks of slight-of-hand, chemicals, and mechanical contraptions





(A cartoon similar to this appeared in the *Sunday School Times*, Dec. 1922. It is redrawn for *Grace and Truth* by E. J. Pace)

into the field of lowly paper cutting and tearing. A spiritual message is often built around the display of oddities as a boomerang, or foreign souvenirs. A veteran of this type work in Michigan, Reverend P. J. Clifford, Pastor of the "Three Rivers Bible Church" says, "We have been doing work among children for the past nine years and at present have about seven or eight hundred dollars worth of equipment for illustrating the gospel. Last summer we ministered to fifteen hundred boys and girls in six Daily Vacation Bible Schools. In these meetings one hundred and twenty seven publicly accepted the Lord as their Saviour. We use magic object lessons, chemicals, paper-tearing lessons and oil painted scene-o-felts." He adds in this report, "I would not attempt children's work without the visual aids."

Prizes, also, may be used as object lessons. Many children, who never darken a church door, are induced to come during contests for awards, and there, receive the Real Gift of Eternal Life. It was certainly an inducement to faith when Christ said, "I come quickly; and My reward is with Me!"

#### APPLICATION OF THE FACTS

It is possible to go off the deep end with visual aid and land in the cesspool of the social gospel. An un-

sanctified object lesson, designed for entertainment, makes the Cross of Christ of none effect! Reverend Elmer E. Seger, pastor of Glen Ellyn Bible Church in Illinois, gives us this warning, "Visual aid in one form or another has produced the most fruit-

ful results of my public ministry. I say 'public ministry' because there is no substitute for personal work. It must never be forgotten that it is only a means, not an end. The end must always be to bring souls into communion with our Lord and Saviour."

A few don'ts relative to object lessons might be helpful to some, such as: don't repeat a lesson to your audience; don't climax it until you have put your message over; never reveal its secret; after you finish, remove it from sight; don't use the same type, meeting after meeting; and don't make a far fetched application—tie the object and lesson together.

Some may be in need of personal consultation and demonstration to get started in this very effective field of soul winning. We suggest that you get in touch with Arnold Carl Westphal, Michigan City, Indiana. Known as "The Children's Shepherd", he is in full time service along this line. In over a quarter of a century's work he has given his programs in over 2000 Churches often ministering daily to 1000 children. He has produced books and objects of more than 300,000 belting the globe. He would be glad to correspond with you.

Now is the time to win the youth to Christ!

Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).



NORTHEAST FROM VERMILLION PEAK

Courtesy of The Colorado Mountain Club

GRACE AND TRUTH



# The Marks of A Successful Children's Teacher

## Or How to Recognize a good Sunday School Teacher of Children

Suppose it was your duty to select a teacher for a Children's Sunday School class. What signs would you look for to indicate such a teacher to you? Following are a number of characteristics found in a useful or effective children's teacher in Sunday School. You may think of others.

1. A good Sunday School teacher would be a Christian. The teacher would know about God as Father, would have his sins forgiven by the Blood of Christ, must also have the power of the new life because of the resurrection of Jesus Christ, and must have the Holy Spirit.
2. The good teacher must thoroughly know the subject matter of the lesson.
3. The good teacher must be a leader, that is, a natural teacher. There is a gift for teaching. Some people who desire to teach do not have the gift.
4. The good teacher would be teaching proper level lessons to the children in the class. The teacher must seek to discover the level of maturity of thought and development. For instance—in illustrating, one would not use algebraic equations with eight year old children. For children use childish things, but remember that Truth applies to children just as to adults.
5. The good teacher would be using the proper level of language and speech.
6. The good teacher would be using fit and proper illustrations of various kinds to make the lesson clear. Verbal and visual illustrations are used. The good teacher will be using a wide variety of lesson aids: blackboards, flannel-graphs, mystery objects, chemical lessons, stories, parables, etc.
7. The good teacher uses the proper motivation. Satisfaction and rewards are motives. The reward may be for good or for bad actions. Both good and bad should have proper reward. Ignoring of the bad is not always the best.



BY LEO C. LAPP

8. The good teacher uses firmness and consistency in the giving of rewards either for good or for ill. A vow must be kept. Keep faith.
9. A good teacher employs the Christian virtues of love and patience, remembering that for all, it is easier to do wrong than to do right. God loved us when we were unlovely.
10. A good teacher makes the material being taught clear and vivid. Vivid means alive. The material must be brought over into life itself.
11. The good teacher will have the attention of the pupil. Gaining of attention is absolutely necessary to progress in teaching. Attention is gained by appealing to a sense other than the one being used at the moment.
12. The good teacher holds the attention of the pupils once it is gained. This is done by the use of change, size of material, repetition, striking quality, need, social suggestions, and the interest. One must bear in mind that there is a limit to repetition. Too much of anything is not good.
13. The good teacher seeks to gain the involuntary attention. This requires a good teacher and a good lesson. Voluntary attention may be forced upon adults but not upon children. The class should be orderly but natural. Distractions should be rare and

under control of the teacher as far as possible.

14. A good teacher appeals to all the senses in teaching. The senses of smell, taste, touch, sight, and hearing, all have a place in teaching. When teaching about Jacob's deception of Isaac, a play should be made upon the sense of touch and of smell. When teaching of the birth of Jesus, the sense of hearing of the message from heaven should be used. These should be played upon.
15. A good teacher will at times appeal to the emotions. There is a proper place for and proper use of emotions in teaching the truth of the Bible.
16. The good teacher will appeal to the whole child—at home, in school, in Church, in all life.
17. The good teacher will choose lessons from the whole Bible. All parts of the Bible must be covered in order to give the whole revelation of God. There must be a plan of lessons.
18. The good teacher will seek to move the will of the pupils. The children must not only be taught to know what is truth; they must be moved to accept that truth, for not the hearers of the Word are justified but the doers of the Word.
19. Not all teaching is done in the class room. Therefore, the good teacher is one who prays, prays, prays for the members of the class.
20. The good teacher will have **SOME** organization in the class, using the members of the class in as many ways as possible, with simplicity.

I once knew a very successful young people's teacher. Years afterwards, most of her pupils were active Christians. When asked about her success, a friend replied, "Oh, Mother C—ate, slept, and lived for that class of hers. She was a good Sunday School Teacher."



# The Colorado Child Evangelism Fellowship

## THE NEED FOR THE ORGANIZATION

Here they come! One hundred representative children of Colorado! Watch them as they go twisting and twirling, leaping and laughing past the eye of the imagination. If you are interested in the future of your state, you will note them carefully, for their childish hands hold the key to the Colorado of tomorrow.

But watch them! Even as we have been talking, twenty of them have passed. Most of them are physically fit and mentally alert—but spiritually—ah! that is a different story. Did you know that fourteen of these twenty never attend Sunday School? (This is a conservative estimate). And here come twenty more. Count them. Only six of them receive religious instruction of any kind.

On and on they come! And then they go: trailing off into the misty land of the future; where bright young eyes often become dull and jaded as lives, once glowing with the radiant promise of youth, succumb to the terrific pressure of the allurements of the "world, the flesh and the Devil".

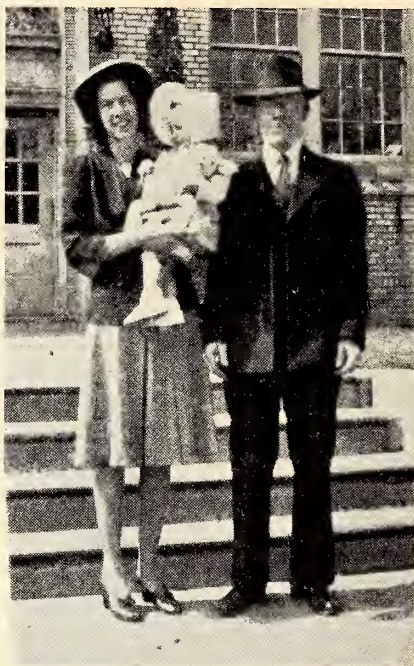
This article presents an organization which has been used of God in reaching many of these neglected children with the Gospel. As a result, many who would not otherwise have heard, will go into the future fortified with faith in the Word of God, and with the power of a risen, victorious, Lord within.

## WHAT IT IS

The Colorado Child Evangelism Fellowship is a branch of the International Child Evangelism Fellowship, which has as its president Paul W. Rood, and as its founder and director, J. Irvin Overholtzer. The work had a humble beginning in California but has grown until there are now 77 state or province Fellowship directors, superintendents and field workers in the United States and Canada, 34 in Latin America and 4 in Africa, making a total of 115. It is a faith organization, having adopted the program of making the needs known in each area, and trusting God to lay the burden upon the hearts of His stewards to supply them.

The work was begun about twenty years ago. At first interdenominational week-day Bible classes were held in churches near public schools. In process of time when a need arose

by Fay McKee



MR. AND MRS. T. W. MCKEE  
AND BONNIE

in a neighborhood in which no churches were available, Christian people opened their homes for the classes. It was soon discovered that when the groups met in homes, many more of the unreached children attended. As a result, soon practically all of these week-day classes were held in homes, although the organization has remained definitely pro-church throughout the years.

## WHAT IT DOES

The chief value of having the classes meet in a home immediately after school, lies in the fact that the indifferent parents who will not make the effort to get their children up and dressed on Sunday mornings in order that they may go to Sunday School, often times have no objection to his attending the week-day class. The reason is obvious. It requires no extra effort upon the part of the parent.

The classes under the Fellowship also have the advantage of being interdenominational. Any one who can conscientiously sign the statement of faith may become a teacher. This helps to overcome church prejudice.

But although there are many ad-

vantages to a home Bible class, the program must be such that boys and girls will want to attend. Some time ago a well-known manufacturer of tooth past publicized this statement, "We could not improve the contents, so we improved the container." The Child Evangelism Fellowship, believing that although the MESSAGE of salvation could not be improved, the METHOD of presenting to the children **COULD** be, prayed that they might come in contact with such a method. Visualizing Bible stories by means of the Flannelgraph was the answer. Weekly training classes, in which the lesson for the children is demonstrated, makes it possible for inexperienced teachers to quickly learn to present the lessons effectively to the children.

The primary purpose of the child evangelism classes is that which the name indicates—the evangelism of children. We believe that this must precede other types of Christian teaching. Since "the natural man receiveth not the things of the Spirit of God", why try to give truths which can only be apprehended by a regenerated mind to a child who has never even had the plan of salvation presented to him? The Gospel is simple. It doesn't require years of teaching before it is presented. We believe that after these children have been saved, they should be nurtured in the Lord. The Sunday Schools are better equipped to carry on this phase of the program. Children from the home Bible classes are encouraged to go to a sound, evangelical Sunday School if they are not attending any. **THE HOME BIBLE CLASSES CAN NOT TAKE THE PLACE OF THE SUNDAY SCHOOL.**

But neither can the Sunday School take the place of the home classes. How we praise God for those who so faithfully win their pupils to the Lord. But what about those who are going to other Sunday Schools in which they never hear the plan of salvation presented? Many of these attend home Bible classes and are saved, even though their parents require them to go to Sunday Schools in which they would never have come to a saving knowledge of Christ.

If released time for Christian education is inaugurated in Colorado, there will still be no competition or overlapping. Numerous children will receive Bible instruction under this set up, which are not reached through the home classes or through the Sunday Schools. There will also be a regularity of attendance surpassing





CHILD EVANGELISM IN ACTION

Used by permission of "Child Evangelism Magazine."

that of either of the other groups. But the home Bible classes will remain the best medium for reaching the child attending churches not presenting the Gospel, and for presenting the invitation without restriction.

The Colorado Child Evangelism Fellowship at present has 25 week-day classes in Denver, and 17 outside of Denver. Four of the classes are meeting in the school building in Westwood, after school hours. The out-of-town classes are held in Colorado Springs, Fort Collins, Loveland, Longmont, Aurora, Littleton, Brighton, Lafayette, and Englewood. Training classes are conducted in each of these towns, and in Golden as well.

There are four young women with us full time. Two of them are graduates of the Denver Bible Institute, one was a teacher of home economics at Fort Collins who became interested in the work as a result of the training class held there, and one is a graduate of the Prairie Bible Institute, and also a former school teacher. These young women help to organize children's classes, organize and teach training classes and assist in the work in other ways as well.

Three of the young women who formerly worked with us are now on the mission field, two in Africa and one in Central America. Three others plan to go to South America, one to Europe, and two to Africa. It is our desire to take Bible Institute graduates and further equip them for service by giving them actual experience and practice.

FOR MAY, 1946

## WHAT IT SHOULD DO

There should be the closest kind of co-operation between the Child Evangelism Fellowship, the Sunday Schools, and the Released Time program. Sunday Schools should provide opportunities for presenting the Child Evangelism program. They should provide teachers for the classes. In turn, Child Evangelism classes would send new recruits into the Sunday Schools. One pastor who was sold on the idea, reported that their Sunday School had been flooded with new pupils as a result of a number of classes around his church. The Child Evangelism Fellowship can also co-operate with the Released Time Program by providing homes in which they may hold

some of their classes, as this will be a necessary procedure in some of the smaller towns. Released Time can send many of their children to the Child Evangelism classes to clinch the decisions which they will be unable to present because of school restrictions.

We welcome inquiries from pastors or others who are interested in the program of Child Evangelism. It is our burden that the work might spread throughout Colorado, and that thousands of children might be reached for Him. The uncertainty and rapidity of the age in which we live demands that the boys and girls of our generation be won quickly. What better method than reaching them where they are, in neighborhood home Bible classes?



AND THOU SHALT teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deuteronomy 6:7.



CHIMNEY PEAK, COURTHOUSE MTN. ON RIGHT, WITH COXCOMB ON LEFT, IN DISTANCE

Courtesy of The Colorado Mountain Club



# Let The Children Come

BY LOUISE JACKSON

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." This verse with some difference of phrasing appears in each of the synoptic Gospels. Thus the Spirit of God is underlining as it were the thought and words of the LORD Jesus Christ upon this subject. In each of these Gospels, the account of the children being brought to Him is followed immediately by the account of the rich young man who went away sorrowful, because he could not meet the love-test which Christ asked of him. This young ruler was evidently a very moral boy and man, yet he lacked one thing as we find the words of Christ. Is not this proof that children may be well-nurtured as regards morals, and yet not have eternal life: This young man had, if we accept his testimony, kept the letter of the law as it pertained to other people; nevertheless he was conscious of a lack in his life. This was in his relation to God, and was in fact the spirit of the law. So, children may "from youth up" keep these things, yet still lack that which is the most important of all, to know Christ as Saviour.

There are really two important principles embodied in this verse: one pertaining to children and their need; the second to all who would "seek the kingdom of God." Our Saviour was rebuking the disciples not only for attempting to send the children away, but also for their own concern as to who should be first or greatest in the kingdom of Heaven. As always when rebuking His own, He did it gently but firmly: not with the seeming harshness which He sometimes found necessary with the Scribes and Pharisees, but with an object lesson which effectively illustrated His teaching.

When the disciples found fault with the parents for bringing the children to Jesus, it may have been from the mistaken notion that He was "too busy to be bothered" with the little ones. But He is NEVER too busy to be concerned with the smallest detail in the lives of His creatures, least of all with the spiritual welfare of the little ones. He called the children to Himself—and He is still calling them today—in order that He might lay His hand of blessing upon them. Hear Him as He says, "Let the little children come unto me, and do not hinder them; for it is to those who are childlike that the kingdom of heaven belongs" (Weymouth Trans.).

We find in His words a concern not only for the children, but also for all others. First, we note two distinct commandments, aimed at two classes of people who oppose the idea of child conversion. Some do not realize the importance of winning the child for Christ at an early age and to them our LORD commands, "Suffer little children to come unto me." The soul of the child must be saved through faith in Christ even as the soul of the adult. The child CAN come to Him for salvation if the Gospel is presented to him in its purity and simplicity. Apart from Him there is no spiritual life and the children must not be excluded from that life by those who profess to be His messengers. He thus indicates that those who neglect the spiritual welfare of the child are guilty of disobedience to His will.

His second command in this verse is, "and forbid them not to come unto me." There are those who go even further than simply neglecting the salvation of the children: some who actively oppose and seek to hinder the coming of children to Christ for salvation; some who will not allow them to receive the Truth. Such are guilty of "despising the little ones" (see Matt. 18:10). To them our LORD has issued the solemn warning in verse six of this same chapter, concerning those who (cause to) "offend one of these little ones which believe." He plainly states that the one who does so would be better off in the depth of the sea with a millstone about his neck.

But perhaps the greatest message in this verse is found in the final clause: "For of such is the kingdom of heaven." Does this mean that ONLY those who are children are to be found in the kingdom: i.e. those who have been converted at an early age of life? By no means! For in the context we read His enlargement upon this point. "Verily I say unto you, whosoever shall not receive the kingdom of God as (in the same way) a little child shall in no wise enter therein." How does a little child receive the Truth? For the most part they simply believe without hesitancy or argument when Christ is presented. They are teachable, ready and willing and eager to know and believe that which is true. When they realize His great love to them they are loving toward Him.

They are usually humble and open before Him. They are to a great extent free from selfish ambitions such as for fame and wealth. And finally, when they have really received Christ into their hearts they want to tell others of Him. All of these qualities then, point the lesson which our Saviour was teaching: that He who professes to receive, yet trusts in his own righteousness, as did the Pharisee (Luke 18:11-14), shall not enter the kingdom of God. But he who like the publican in the same story, sees his need and claims God's provision, is accepted even as is the child who believes.

After His resurrection Jesus told Peter, "Feed my lambs." In the light of other Scripture which teaches that sheep and lambs are representative of the saved, this is seen to be evidence that the children are not only to be sought but also to be taught. Dr. W. B. Riley has said: "The simple truth is that the wisest of all evangelists is the child-evangelist. The man who reaches humanity in the beginning, who gives direction to the life in the days when the twig can be twisted to the right or to the left, who takes destiny in his hand by determining the character and accomplishments of comparative infancy; he is the wise man!" Someone else has said, "It is better to put a barrier at the top of the precipice than an ambulance at the bottom."

In the light of Matthew 18:14, "It is not the will of your Father which is in heaven, that one of these little ones should perish," and also because "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10), are WE meeting our responsibility before Him as to the conversion of the children? Let each one answer this question prayerfully and truthfully before the LORD, and we will see more of the teeming millions of the children of the world reached with the Gospel before it is too late for the harvest. "He that winneth souls is wise."

Childhood is like a mirror, which reflects in after life the images first presented to it.

—Samuel Smiles



# RESULTS OF CHRISTIAN EDUCATION

by Marion B. Dunham

Field Representative, Denver Bible  
College

**C**HRISTIAN EDUCATION IS church "Life Insurance." The greatest safeguard for the future of America and one of the best investments, as well, is for a church or an individual to support Christian education. Various church schools have done much to mold the present character of our United States. In order to improve and hold that character we must put Christ more definitely in our education. Recently a pastor in a large university city whose church membership is above five thousand said, after being pastor there for ten years, that "no education is better than mis-education." When any institution sets itself under the banner of "Christian Education" or any other kind of education and leaves Christ out of it proves to be anti-Christian education.

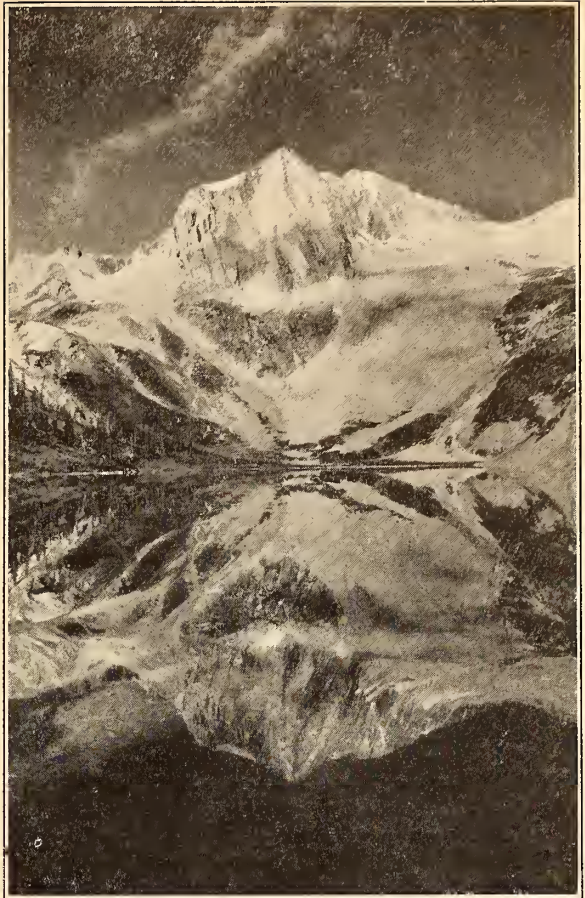
Horace Mann, father of the American Public School System said many years ago; "Let the common school be extended to capacity, and nine-tenths of crime and lawlessness will be abolished." This has proven untrue because we have left the Bible and its precepts out of common school education. Our system has invaded every nook and corner, outreaching by far the vision of Horace Mann; still J. Edgar Hoover tells us that there are now about 4,500,000 criminals and the annual crime bill costs us \$15,000,000,000. Henry Van Dyke advocated a broad educational system when he said, "Four things a man must learn to do: to think without confusion, clearly; to love his fellow-men, sincerely; to act from honest motives, purely; and to trust in God and heaven securely." The late Dr. George W. Truett said in a sermon before the Texas Baptist State Convention in Houston, Texas that, "eighteen of our National Presidents were College men and that



REV. MARION  
DUNHAM

sixteen of the eighteen were from Christian Colleges. Eighteen of the twenty-five Masters in American Letters were products of Christian colleges. Eight of the chief justices of the United States were college graduates and seven of the eight were educated in Christian colleges. Of the members of National Congress in "Who's Who," two-thirds of them came from Christian colleges." Other results from Christ-centered teaching are given by the late Dr. H. E. Watters in his book, "Youth Makes A Choice," as follows: "State schools have furnished sixty six and two-thirds percent of all college graduates in America, but only twenty percent of the successful men. Christian schools have furnished thirty-three and one-third percent of the graduates, and eighty percent of the leading men. This comes from COMPLETE education."

It is the purpose of Denver Bible College to serve pastors and



HAGERMAN PEAK FROM SNOWMASS LAKE

Courtesy of The Colorado Mountain Club

churches. When your young people come to us we promise to give them back to your community better and more effective and consecrated Christians than when they came. We wish to make a definite contribution to Christ's cause as we open doors and lives. As field representatives, Mrs. Dunham and I would like to be in your church and tell how this growing Christian School can assist you. We are open for appointments with various churches to sing and preach. We shall go wherever the Lord leads. If, when in your territory, we may be of service, let us know that we may arrange our itinerary. We have been graciously received where we have been. Our sincere purpose is to help pastor and people. Would you open your door to us?

Marion B. Dunham  
2011 Glenarm Pl.  
Denver 5, Colo.

*Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov.22:6*



# SERIAL BIBLE COURSES



## Studies in Galatians

Study No. 5

BY HAROLD A. WILSON

In former studies we have seen that the Book of Galatians is characterized by a clash between two opposing lines of teaching—the gospel of the grace of God, of which Paul was the preacher, is opposed by the spurious “gospel” of legalism, which teaches that a man must receive in his person the mark of a Jew, and keep the law of God in order to be saved. In this study let us seek to learn what we may from the second chapter of Galatians concerning **THE GRACE OF GOD**. Open your Bible to this chapter, and keep it before you as we study.

**FIRST, WE LEARN HERE THAT THE GRACE OF GOD IS EXCLUSIVE.** It shuts out man's good works from any part in his salvation.

This appears in Paul's stand with reference to Titus, as recorded in verses 3 to 10. Here he definitely teaches that the Gentile, Titus, was saved and accepted by the brethren without receiving in his person the mark of circumcision. Now God, Himself, had commanded that the children of Abraham should receive this mark as a sign of the covenant which He had made with Abraham and his posterity. But, as we saw in our last study, Paul was led of the Spirit of God when he refused to consent to this mark being made a test of whether a man was saved, or, in other words, to its being made a condition of salvation. In fact, Paul teaches, had he consented to such a thing, it would completely have obscured the truth of the gospel (see Gal. 2:5).

Likewise, in verse 16, we learn that a man is not justified by the works of the law, but through faith in Christ. And so vital is this truth that we are told that to teach otherwise would be to frustrate the grace of God:

“I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain” (Gal. 2:21).

So grace is exclusive. It shuts out good works as a means of salvation. Yes, it even shuts out good works which God has commanded in His holy law. For salvation it shuts men up to the unmerited mercy of God in Christ Jesus:

“For by grace are ye saved, thru faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast” (Eph. 2:8-9).

**IN THIS SECOND CHAPTER OF GALATIANS WE LEARN ALSO THAT GRACE IS INCLUSIVE.** It includes in its scope the worst of sinners, as well as the best of men. It includes in its provision of salvation the most despised Gentile, as well as the most favored Jew. This is the force of the recognition of Paul's unique ministry, on the part of Peter, James, and John.

These men had been limited, in their ministry, almost entirely to the Jews. It is true, Peter had ministered to the Gentile, Cornelius, but this

was exceptional in his experience, and it was necessary for the Lord specially to prepare his heart in order for him to be willing to minister, so, to a Gentile (See Acts 11:1-18). Even the most devoted believers of that day seemed inclined to feel that the Jews had a monopoly on the grace of God, because they were God's chosen people, as, indeed, they are. And certainly God's grace had been extended in a marvellous manner to His ancient people. Peter, James, and John had all been ministers of this grace to the Jews, and among them Peter had been outstanding.

Paul, on the other hand, had been specially called and signally prepared to be a minister of the gospel of the grace of God to the Gentiles (See Acts 9:15; 26:16-18). In this ministry he was just as outstanding and fully as fruitful as Peter had been in the ministry to the Jews. Happily these men were quick to recognize Paul's divine calling, and to encourage him in it, so Paul tells us:

“When they saw that the Gospel of the uncircumcision was committed to me, as the gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen (the Gentiles) and they to the circumcision (the Jews)” (Gal. 2:7-9).

In thus approving Paul's ministry to

GRACE AND TRUTH





MONITOR PEAK FROM RUBY LAKE  
Courtesy of The Colorado Mountain Club

the Gentiles, Peter, James, and John bore clear and convincing testimony that the Gentiles were included in the scope and invitation of the Gospel of the grace of God. That gracious invitation is to "Whosoever will."

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

IN THIS CHAPTER WE MAY LEARN ALSO THE SIMPLICITY OF THE GRACE OF GOD.

To strive for salvation by law-keeping is a complicated matter. The law itself contains a myriad of commandments explanatory of, or supplemental to the ten commandments. And in their conscientious efforts to keep the whole law, the Jews had elaborated a terribly involved and detailed code of ethics. Edersheim tells us that this code went into such minute details as to specify exactly the maximum dimensions of a pocket handkerchief which a man could carry on the Sabbath without violating the prohibition concerning the bearing of burdens on the Sabbath day. And the meticulous care of the Jews in their efforts to keep the whole law was attested by our Saviour, when He said, "Ye pay tithes of mint, and anise, and cummin" (Matt. 23:23).

In their efforts to keep the law, however, men had fallen into two grievous errors. They had forgotten that the Law was given as a "Shadow of good things to come," of which Christ was the substance. Or to put it in other words, that the law was given to typify Christ. And they had become blinded to the fact that the law was "our Schoolmaster, to bring us to Christ." Thus, in their thinking, they had given the law a place which God never intended it should have, making the observance of the law the condition of salvation.

Now, led by the Spirit of God, Paul calls attention, in a dramatic manner, to the fact that no man can gain salvation by the great multitude of works commanded by the law, and elaborated in the traditions of the elders:

"A man is not justified by the works of the law, but by the faith of Jesus Christ. Knowing this, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Gal. 2:16).

In so saying, Paul plainly shows the simplicity of grace. It saves men, simply by their believing in the Lord Jesus Christ as their Saviour. It saves them without requiring them to keep the law. To be justified, that is, to be righteous before God, men need only to trust Christ, and instantly they become recipients of the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

Then Paul goes on to the intensely practical and triumphant conclusion

of verse 20, in which he shows that after all, we need not strive and strain to keep that complicated list of rules which is called "the law," because when we trust the Lord Jesus Christ as our Saviour, we have His living presence in us, to live out in our lives His own righteousness which the law testifies but which it can never impart:

"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

A poor slave of drink was once urged to sign the pledge. "I have signed the pledge, a dozen times, and every time I have broken it before the close of another day," was his despairing reply. "What I need is not something to keep, but SOMEONE to KEEP ME." Here is God's provision for this very need. To the soul who stands hopeless, helpless, and condemned before the righteous demands of God's holy law, He comes with the gracious invitation:

"Believe on the Lord Jesus Christ, and thou shalt be saved.... for Christ is the end (the fulfillment) of the law for righteousness to everyone that believeth" (Rom. 10:4; Acts 16:31).

Then, when that invitation has been accepted, that poor, defeated soul finds that he has Someone living in his heart to keep him, even our blessed Lord and Saviour, Jesus Christ."

Pity the legs of the fool that dances to every fiddle.

\*\*\*\*\*



TOM CALKINS  
Superintendent

## NEW FAITH WORK

ESTABLISHING A NEW  
HOME FOR HOMELESS AND  
NEGLECTED BOYS

## THE NEED IS URGENT

MANY BOYS BEING RUN  
FROM THEIR OWN HOMES

The Apostle Paul tells us such parents are, "without natural affection."

HELP US TO REACH THESE BOYS WITH  
THE GOSPEL AND GIVE THEM A  
HOME AND EDUCATION, TOO!

REGULAR CONTRIBUTORS  
NEEDED!

JOIN OUR \$1.00 PER MONTH CLUB—WRITE TO

**Pikes Peak Academy for Boys, Inc., Monument, Colorado**

\*\*\*\*\*



# SUFFERING--Why? and How?

## Chapter III

*Suffering—Sin, Satan and Self(ish)-ness*

*"Because thou hast done this.....in sorrow.....in sorrow"—Gen. 3:14, 16, 17.*

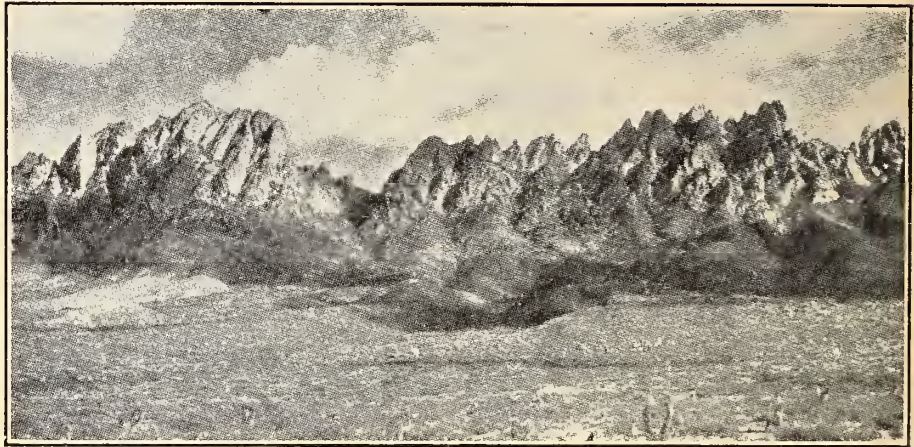
Man has an inquiring mind. He insists on tracing things to their source. He wants to know the reason. So he asks: Whence came Suffering? and why?

In this the Bible meets him fully, devoting its first three chapters to the question of origins. They explain why things are as they are rather than as they should be. They give us what we cannot otherwise know, the origin of man, of the world in which he was placed, of all things about him, of sin, of sorrow, of suffering, of ensuing separation from God.

God made man, the Genesis record tells us, after a perfect pattern. He reproduced Himself. He made man in His own image, so that when He looked upon man He would see the likeness of Himself. He planned a person answering to Himself, one with whom He could have fellowship and constant enjoyment.

Then He made another human, answering to man—woman (the Hebrew is *ish* and *ishah*, man and, shall we say, man more beautiful). He wanted man to have fellowship with himself, with every possible satisfaction, nothing lacking. And to make their bliss complete He placed them in a garden, with every provision heart could wish, shut in with each other and Himself, in love unrestrained, in joy unalloyed, in happy harmony with all that life held for them.

In this, man's first estate, there was nothing to mar, nothing to vex or annoy, nothing to disappoint. There was no quarrel, no misunderstanding. There were no shadows, no suggestion of sorrow. No tears ever fell. There was no thought of suffering; no occasion for suffering; no room for suffering. Felicity complete.



JAGGED AIGUILLES IN THE ORGAN MOUNTAINS

Courtesy of The Colorado Mountain Club

## NORMAN B. HARRISON

### SATAN DRIVES A WEDGE

But God had an enemy, hateful, subtle, vengeful. Himself fallen from fellowship with God, Satan can not leave God free to enjoy His new and finest creation. He will inject himself into that happy garden and wreck its fellowship. Has God made man in His likeness? He will mar that likeness. Has God made man loving? He will make him hateful. Humble? He will make him proud. Knowing only good? he will make him to taste evil. Obedient? he will teach him disobedience. He will cut man loose from God; he will have man for himself.

Plotting thus, Satan entered the Garden. Boldly the serpent inveigled the woman, suggesting that she act independently of God, in fancied self-interest. She did; the man did. It was sin—sin that severed the life-cord between God and man, sin that set man on Satan's side, in a purposed state of "enmity against God."

Man had fallen from a God-centered life of God-consciousness to a self-centered life of self-consciousness. Henceforth he would please, not God but himself. Man was swindled; Satan rejoiced; God sorrowed.

"But God" (Eph. 2:4); He "so loved" (John 3:16)—at whatever cost He will spend the ages repairing the damage. Satan condemned to suffer (Gen. 3: 14, 15; and He, in the "seed of the woman," will suffer even more. Woman must suffer her long, weary way (Gen. 3:16). Man must suffer the struggle of daily existence till death ends it all (Gen. 3:17-19). And since the Garden has been ruined, robbed of its fellowship, the sad picture climaxes in the words, "So He drove out the man" (Gen. 3:24)—out from the presence of God, out to a life of toil and suffering he has brought upon himself—a life in which God shares as the Chief Sufferer, till Satan is banished forever from his freedom to deceive (Rev. 20), and that lost fellowship is completely restored in the garden of eternity, where all tears are wiped away (Rev. 21, 22).

In the hearts of little children you are sewing seeds today,  
Tending well each tiny furrow lest the seed be caught away.  
As you point them to the Saviour, little ones within your care  
They will tell at home the story and the blessed tidings share

—Alice L. Cary.





# Truth in Type



## MOSES SETTING FORTH THE JUDGMENT ACTIVITY OF CHRIST DURING THE TRIBULATION PERIOD

In the previous study of Moses as a type of our Lord Jesus in His work of grace which He came to perform, we were delighted to see how fully he set forth Christ in the work of His first coming and His gracious offer of salvation to those "who will take of the water of life." But Moses also typifies Christ as we think of the judgments of plagues that fell upon Egypt. Moses had left Egypt when his brethren "understood not" that he was their Deliverer (Acts 7:23-27), but he was to return again for God had further service for him with his people.

As Moses was to come again to the land of Egypt as a deliverer, so our Blessed Lord is to come again to this old world as a Deliverer. When Moses reappeared in Egypt, he found bitter suffering and persecution a-

BY AARON SCHLESSMAN

mong the Israelites at the hands of the Egyptians. "The Lord said, I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, .....I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore and I will send thee unto Pharaoh that thou mayest bring forth my people the children of Israel out of Egypt" (Exodus 3:7-10). He is sent of God to do a tremendous task.

Israel has been through tremendous suffering since their rejection of the Lord Jesus and just before He left He said unto them, "Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth till ye shall say, Blessed is he that cometh in the Name of the Lord" (Matt. 23:38-39). Then

just after this as He talks to His disciples on the Mount of Olives concerning His second coming, He speaks of persecutions and sufferings, and speaks of the "great tribulation" time, (Matt. 24:21), such as the world has not yet seen. The whole of Matthew 24 speaks of this period of suffering, and gives this exhortation: "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh."

When Moses returned to Egypt, judgments began to fall upon a rebellious Egypt. When the Son of Man shall return the Bible speaks of judgments to fall upon a rebellious world. "Behold the Lord cometh with myriads of His saints, to execute judgment upon all and to convict all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15 R.V.). And in the book of Revelation there are many symbols of judgments which are to come upon this wicked world.

### MOSES

1. In God's appointed time Moses appeared among his brethren who were still in bondage (Acts 7:30, Ex. 3:10).
2. Christ will find them in terrible affliction (Jer. 30:5-7).
3. Moses activity in Egypt is marked by frightful judgments—the plagues (Ex. 7:5; 9:14 and chapters 7 to 11 inclusive).
4. The brethren of Moses are delivered from the suffering entailed in the plagues (Ex. 9:26; 8:22, 23; 12:27).
5. Moses came a second time to "his own" and he was accepted (Acts 7:36; Exod. 14:31).
6. Moses was instrumental in bringing Pharaoh's hosts to utter destruction (Ex. 14:26-31).

### CHRIST

1. In God's appointed time Christ will appear among His people to deliver them (Mark 13:26, 32).
2. Christ will find them in terrible affliction (Jer. 13:26, 32).
3. Christ's activity in judgment is marked by plagues answering to those that fell on Egypt (Rev. 9:6, 20 and much of the book of Revelation).
4. A remnant of Israel will be delivered from the suffering entailed in the plagues (Rev. 12:14, 17).
5. Christ will come a second time to "His Own" in power and glory and He will be accepted (Mark 13:36; Psa. 110:3).
6. Christ shall be instrumental in destroying Satan and his hosts in swift judgment (II Thess. 2:8; 1:7-10).

In God's appointed time Moses appeared among his brethren who were still in bondage. "And when the forty years were expired, there appeared to him in the wilderness of Sinai an angel of the Lord in a flame of fire in a bush" (Acts 7:30). And God said, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt" (Ex. 3:10). That Moses returned

from the land of Midian at the expiration of the forty years, at God's bidding, to deliver his brethren, shows that is was done in God's appointed time. In God's appointed time Christ will appear among His people to deliver them. "And then shall they see the Son of man coming in the clouds with great power and glory. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the

Father" (Mark 13:26, 32). Hence according to the Word of God the second coming will occur at God's set time. "Immediately after the tribulation of those days shall the sun be darkened.....and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30). "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity;



the sea and the waves roaring; Men's hearts failing them for fear, .....for the powers of heaven shall be shaken" (Luke 21:25, 26).

Moses found his people in terrible affliction. God had seen their suffering and heard their cry and called unto Moses: "I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and I am come down to deliver them. And now come, I will send thee unto Egypt" (Acts 7:34). Christ, too, when He appears in His coming will find His people Israel in terrible tribulation. "For thus saith the Lord: we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned unto paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30: 5-7).

Moses' activity in Egypt is marked by frightful tribulation coming upon the Egyptians, a type of the world. Moses, the instrument through whom God worked, afflicted the Egyptians with plagues, leading the children of Israel from among them, and shewing God's power through him. "And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon them" (Ex. 7:5), "for I will at this time send all my plagues upon thine heart, and upon thy servant, and upon thy people; that thou mayest know that there is none like me in all the earth. And in very deed for this cause I have raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth" (Ex. 9:14, 16). A full account of all the afflictions of the Egyptians together with the activity of Moses is given in chapters 7-11 of the book of Exodus. Christ's activity in judgment is marked by plagues answering to those which fell on Egypt. God through his prophet reveals to us the condition of those days. "And in those days shall men seek death, and shall not find it; and shall desire to die and death shall flee from them. And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands" (Rev. 9:6, 20). Indeed, the entire book of Revelation is an account of the frightful tribulation through which the people pass.

The brethren of Moses are delivered from the suffering entailed in the plagues. God spoke through Moses to Pharaoh telling him this: "And I will sever in that day the land of Goshen, in which my people dwell...

and I will put a division between my people and thy people: tomorrow shall this sign be" (Ex. 8:22, 23). And as Moses spoke, "Only in the land of Goshen, where the children of Israel were, was there no hail" (Ex. 9:26). And he commanded the children of Israel to say, "It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses" (Ex. 12:27). A remnant of Jews will be delivered from the suffering entailed in the plagues during the tribulation period. The Jew is set forth as the woman: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and for times and half a time, from the face of the serpent, and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ" (Rev. 12:14, 17). How often God's mercy was extended to "this stiff-necked and gain-saying" people, and He will yet show His grace and mercy to them.

Moses came a second time to God's people Israel, performing these wonders and he was accepted by them. "This man led them forth, having wrought wonders and signs in Egypt" (Acts 7:36); "And Israel saw the great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord and His servant, Moses" (Ex. 14:31), and followed him. Christ will come a second time in power and glory, and He will be accepted. "And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13:26); and "thy people shall be willing in the day of thy power" (Ps. 110:3), saith the Lord.

Moses was instrumental in bringing Pharaoh's host to utter destruction. "And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen....And the Lord overthrew the Egyptians in the midst of the sea....But the children of Israel walked upon dry land in the midst of the sea....and the Lord saved Israel....and Israel saw the Egyptians dead upon the seashore....And the people feared the Lord, and His servant Moses" (Ex. 14:26-31). Christ, likewise, shall be instrumental in destroying the army of Satan by the breath of His mouth. "And then shall that wicked be revealed, whom the Lord shall consume with the breath of His mouth, and shall destroy with the brightness of

His coming" (II Thes. 2:8). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints,..." (II Thess. 1:7-10a). Glorious triumph! "The King of Kings and Lord of Lords!"

Then, welcome, thrice welcome,  
ye tokens of God.

What else but His coming can  
comfort afford?

What presence but His set this  
prisoned earth free?

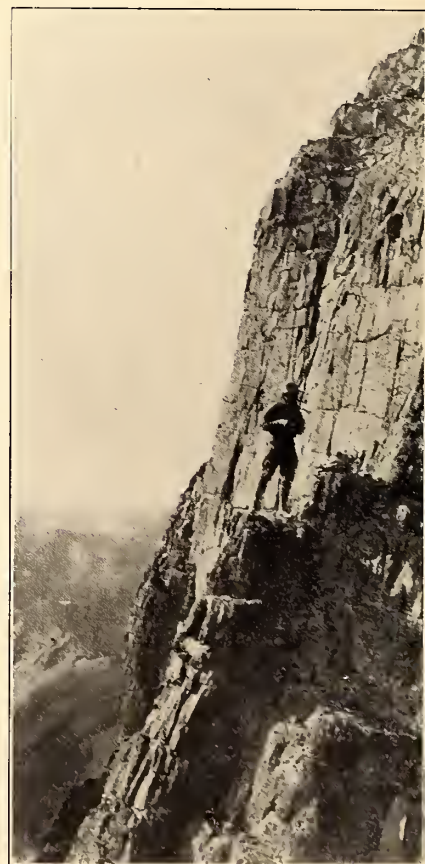
O, Star of the Morning, our hope  
is in Thee!

A holy life will produce the deepest impression. Lighthouses blow no horns; they only shine!

—D. L. Moody

You may not be getting what you want; but be thankful that you are not getting what you deserve.

—Luke McLuke.



Courtesy of The Colorado Mountain Club



# THE LAW OF THE GAP

BY THE EDITOR

We come to the consideration of one of the laws of Bible interpretation which combines with it the law of right division in its working out. It is the law of the gap. It is no guess or invention because it is unusually clearly revealed in the Holy Scriptures.

A working conception of this law of interpretation is essential to the intelligent study of the Word of God. This law is a divinely-given key which unlocks some of the most important and most difficult doors of God's Word. When its presence is seen in Scriptures a clear path is made out of confusion.

The law of the gap is being increasingly recognized by students of the Word of God. The presence of this law is pointed out and pictured by Clarence Larkin in his great book, "Dispensational Truth." In setting forth the two comings of Christ, Larkin pictures them as mountain peaks in God's plan of the ages; and the church, the body of Christ is set forth as lying in a valley between them. The Old Testament prophet saw the peaks, and sometimes he speaks of both comings of Christ in the same passage or verse, but he saw only the peaks—he did not see the valley of the church which lies in between the peaks. This valley of the church is called the "GAP". H. A. Ironside refers to this same truth under the term, "The Divine Parenthesis," and he has published a book on Bible study under that title.

## THE LAW OF THE GAP DEFINED

The law of the gap is that law of divine revelation and interpretation under which God ignores those periods of time during which He is especially manifesting His disapproval of sin, or during which the confusion of a national adjustment may be taking place, or during which God may be holding in postponement some of His divine purposes.

It will be seen at the outset that this law stands connected with the study of the dispensations.

The most frequent GAP that occurs is where we discover in the prophetic books that God takes some incident of Israel's heart breaking past and places it over against some prophesied event of Israel's glorious future—leaping over centuries and even milleniums without any comment or explanation. Likewise, the events associated with the two advents of Christ are placed side by

side though they are centuries apart.

The GAPS are not always of the same length. The application of the law of the context will determine the amount of time involved, and will show up the beginning and the terminal events.

## THE LAW OF THE GAP PROVEN

The clearest proof is in the Bible's own illustrations and demonstrations. One of the clearest demonstrations is found in Christ's use of this law as a law of interpretation. He knew it as a method of interpretation and He employed it as such. One of the first public appearances of Christ was at Nazareth, the city of His boyhood and youth. There, as His custom was, He entered the synagogue and worshipped on the sabbath day. As He stood up to read the Scripture there was given to him the book of Isaiah. It is recorded as follows:

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord.

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

"And he began to say unto them, This day is this Scripture fulfilled in your ears" (Luke 4:17-21).

This is perhaps the most significant action in the entire ministry of our Lord. It will be noticed that He was quoting from Isaiah 61:1-2, but He did not quote the Isaiah passage in its entirety. He read through the words: "To preach the acceptable year of the Lord," then he did an unheard of thing—He closed the Book. This He did before finishing the sentence. He stopped in the middle

of a sentence, closed the Book, handed it to the minister, and sat down. We have the most explicit and unique record—"He closed the Book," and He did so before finishing the sentence. All things being normal, this was without excuse—to stop in the middle of a long sentence, and close the book. Such an unheard of thing, and such an unprecedented action must have a tremendous importance. The eyes of all the people were upon Him. They were astonished.

Now, look at Isaiah 61:1-2, the passage which Christ was quoting. Look there to see how far Christ read. See where He closed the Book—see what He stopped short of reading. The remainder of the sentence carries us forward to the Day of the Lord. Note that the very next line

reads:

"And the day of vengeance of our God."

The balance of the sentence clearly carries us forward to those conditions which describe the glad millennial day when Christ shall reign. Christ stopped short of reading; "The day of vengeance of our God," because it was still future. He was stating the law of the gap.

The "Acceptable year of the Lord" was the FIRST COMING OF CHRIST.

The "Day of vengeance of our God" will be CHRIST'S SECOND COMING TO JUDGE THE WORLD.

It will be noticed from a study of Isaiah 61 and its grammatical construction, that the words "year" and "day" are the compound direct object of the infinitive "to proclaim." Here is a very remarkable thing—Christ separated the parts of a compound direct object; He dismembered a clearly defined grammatical element in order to demonstrate a great spiritual fact. His action carries us from "the acceptable year of the Lord"—FIRST COMING, to the "Day of vengeance of our God"—SECOND COMING. It was not the "Day of vengeance" at that time—that was yet future; at least nineteen hundred and more years distant. He stopped where He did in the sentence in order to employ only that part of the passage which belonged strictly to His first advent. It was significant action and it unfolds a convincing method of Scripture interpretation. It will be clearly seen, then, that the Isaiah



passage leaps from the FIRST COM-  
ING and the REJECTION of Christ,  
to the SECOND COMING and  
His vindication. Only a comma  
stands between the two events.  
At that comma lies the GAP,  
the valley wherein lies the church.  
At that comma lies nearly two thou-  
sand years of the present dispensa-  
tion, the church age, the period in  
which Israel is disapproved.

This law of the gap was observed  
and appreciated by the Apostle Peter.  
He states in I Peter 1:10-11 that the  
prophets saw the "Sufferings" of  
Christ and the "Glory" that was to  
follow. This is merely stating that  
the phophets saw CHRIST'S FIRST  
COMING TO SUFFERING, and His  
SECOND COMING TO GLORY.  
But sufferings and glory are placed  
side by side in the same verse.  
Christ's sufferings were poignant;  
His glories were radiant, yet they  
are placed side by side in the proph-  
ecies, separated only by a comma,  
semi-colon, or a period. Wherever  
the comma, semi-colon or period is  
located, the age of the church belongs.

Paul gives an inspired declaration  
in Ephesians 3:1-9. He states that  
the church is a mystery and that it  
was not revealed unto the prophets.  
Old Testament prophecy makes no  
mention of the church, or the church  
age, but leaps from the first coming  
of Christ to the events attending His  
second coming, making no mention of  
what lies in between. Why? The

answer lies in the fact that during the  
present age Israel is under disap-  
proval and judgment because of her  
sin of rejection of Christ as the Mes-  
siah.

THE LAW OF THE GAP  
ILLUSTRATED

It should be stated that the GAPS  
occur because God ignores or passes  
over those periods of time when  
Israel was displeasing to Him, or  
when some national adjustment is  
taking place. One of the most in-  
teresting examples of the GAP is  
found in the days of the Judges.  
When I Kings 6:1 is read along-side  
Acts 13:17-23 there is an apparent  
discrepancy in the number of years  
from the Exodus to the fourth year  
of Solomon's reign. The discrepancy  
amounts to 93 years. We are certain,  
however, that the Holy Spirit did  
not make a Ninty-three year mis-  
take, and that we have a faithful  
record. Reading the early chapter  
of Judges we discover the answer.  
Five times were the children of Israel  
under oppression and bondage be-  
cause of their backslidings (Jud.3:8,  
14; 4:3; 6:1; 13:1). The total num-  
ber of years spent in bondage was  
93. When God records the number  
of years from the Exodus to the fourth  
year of Solomon, he omits this ninety-  
three-year period of backsliding and  
bondage. How marvelous is His grace!  
Here a startling discrepancy is solved

by use of the laws of the GAP and  
the context.

Another notable illustration is  
found in Daniel's dream image, re-  
corded in Daniel 2. Here is a proph-  
etic vista which takes in the succes-  
sive world empires from Babylon to  
the second coming of Christ to set  
up His kingdom. The second coming  
is set forth as the stone which smites  
the image (2:44-45). The GAP  
lies between the fourth and fifth  
kingdoms, between Rome of the  
past and Antichrist's kingdom of the  
future (See chart).

This law of the gap is also applied  
to the prophecy of the four beasts  
in Daniel 7. Read carefully the  
verses from 4 through 14. The GAP  
occurs in verse 7, between the fourth  
beast and the ten horns. Another  
GAP will also be seen in verses 17  
and 18. In verse 17 the four beasts  
are set forth, while in verse 18 the  
saints of the most high take the king-  
dom. The GAP occurs between the  
two verses.

Most noted of all the GAPS is  
found in Daniel's prophecy of the  
seventy weeks (9:24-27). Sixty-  
nine weeks of years elapsed from the  
decree of Artaxerxes to restore and  
build Jerusalem to the triumphal en-  
try of Christ into Jerusalem. The  
walls of Jerusalem were completed  
in seven weeks of years, and sixty-  
two weeks passed from that time  
to the rejection of Christ, making a

Continued on page 160

CHART OF NEBUCHADNEZZAR'S VISION SETTING FORTH  
THE DOWNWARD TREND OF HISTORY.

ACCESSION OF  
NEBUCHADNEZZAR-  
604 B.C.

FALL OF  
JERUSALEM-  
70 A.D.

RAPTURE  
OF THE  
CHURCH

SECOND COM-  
ING OF THE  
LORD

|                 |                        |                                 |                 |
|-----------------|------------------------|---------------------------------|-----------------|
| HEAD OF<br>GOLD | SHOULDERS<br>OF SILVER | BELLY AND<br>THIGHS OF<br>BRASS | LEGS OF<br>IRON |
| BABYLON         | MEDO-PERSIA            | GREECE                          | ROME            |

GAP

|                                                                            |
|----------------------------------------------------------------------------|
| FEET AND TOES<br>OF IRON AND<br>CLAY                                       |
| ANTI-CHRIST'S<br>EMPIRE IN THE<br>COMING TIME<br>OF "GREAT<br>TRIBULATION" |

NOTE THE GAP. NOWHERE IN JEWISH WRITINGS DOES GOD  
GIVE ANY REVELATION OF THE CHURCH,-THE BODY OF CHRIST.



# Denver Bible College

BY HALE V. DAVIS, EXEC. V. PRES.

## Adds to Faculty

At the April meeting of the Board of Trustees of Denver Bible College, the following were elected to the full time list of the faculty:



MR. SEGER

Rev. Elmer E. Seger, M.A., an alumnus of Denver Bible Institute, until now pastor of the Bible Church, Glen Ellyn, Illinois. Mr. Seger was a graduate of Denver Bible Institute, class of '33, and has attended Central Wisconsin State Teacher's College, Creighton University, North Park College, and holds A.B. and M.A. from Wheaton College in '43. Mr. Seger is in his thirties. He will teach Greek and Christian Education.

Mr. Leonard Saxon, known throughout the East in musical circles, and throughout the South as a gospel singer of power and organizing ability, has been elected to head the Music Department. Mr. Saxon is married and has two small children. He attended school at Oklahoma Baptist University, finished his A.B. at Tulsa University in '36, and M.A. at Oklahoma A. and M. College in '40. Mr. Saxon studied voice under Oscar Seagle at Green Lake, New York one year and Charles Dalmones, famous French Tenor, Chicago for two years. He has developed nationally known quartettes and made Vitaphone recordings for Warner Brothers. His ability in gospel music whether in concert or street meeting is consecrated and superb.



MR. SAXON



MR. WITHAM

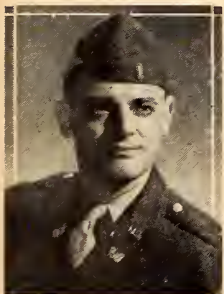
Mr. Delbert Witham, forty-six, A.B. from Oklahoma Baptist University, Shawnee, Oklahoma, teacher of History and Government, and coach for Longmont, Westwood, and Aurora high schools, has been elected for coach and History in Denver Bible College. Mr. Witham is working on his M.A. in History and Government at Colorado University this summer.

Rev. Maurice G. Dametz, Th. M., Th.D., pastor of Presbyterian Church, Littleton, Colorado and editor of "Grace and Truth" and part time professor of Bible in the Bible Institute, was elected to full time service at the College; one-half time to be spent in teaching; the other half time to be spent on duties with "Grace and Truth."



MR. DAMETZ

Mr. Robert Conard, Methodist, in his late twenties, just returned from Army Personnel work, with A.B. from Colorado University, has been elected to teach physics and as Veteran's Contact Man. He will pursue work for Th.B. in our School of Theology.



MR. CONARD

Mr. Glen Bradford, thirty-three, is coming from Phoenix, Arizona to be student counsellor, and teach Speech and Psychology. Mr. Bradford holds A.B. and M.A. degrees and is a recently discharged army officer. He is a member of the Baptist church.

It will be noted that these younger men, coming to round out the school of Liberal Arts of Denver Bible College also balance the entire faculty, bringing the average age down some eleven years and balancing the Theological faculty with that of the Liberal Arts.

*Many little hearts are hungry,  
Longing for the Bread of Life,  
Where the homes are dismal failures,  
Filled with worldliness and strife.*





# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## CONDITIONS FOR SOUL WINNERS

- I. Constant Communion with God  
Ps. 109:4
- II. Clear Conception of Truth.  
I Cor 15:1-4
- III. Consecrated Courtesy Manifested  
Romans 12
- IV. Conscience Clear and Void of Offense  
Acts 24:16

—A. MacF.

## REWARDS

- I. Reward of Faithfulness  
A crown of life (Rev. 2:10)
- II. Reward of Purity  
A white stone (Rev. 2:17).
- III. Reward of Overcoming.  
The hidden manna (Rev. 2:17).
- IV. Reward of Steadfastness.  
Power over nations (Rev. 2:26).
- V. Reward of Righteousness  
The Morning Star (Rev. 2:28).

—A. MacF.

## "YOUR DUTY IS TO"

1. Come as often as you can  
Heb. 10:25
2. Do as much as you can  
Heb. 10:24
3. Give as much as you can  
Deut. 6:17; II Cor. 9:7-8
4. Love as much as you can  
John 15:12, 17; Romans 13:10
5. Pray as much as you can  
I Cor. 14:15; I Thess. 5:17

—A. MacF.

## ACQUAINTANCE (Job 22:21-22)

- I. What to do—acquaint.  
Matt. 11:28-29

- II. When to do it—Now  
II Cor. 6:2

- III. Who should do it—Thyself  
John 3:18

- IV. Why do it—Be at peace  
Isaiah. 26:3

—A. C. B.

## A GRADUATED ADDRESS

I John 2

- I. Little Children  
Sin put away (Vs. 2).  
Knowledge of God (Vs. 3).  
Walking with God (Vs. 6).

- II. Young Men  
Strength (Vs. 14).  
Abiding Word (Vs. 14).  
Victory (Vss. 13, 14).

- III. Fathers  
Knowledge (Vss. 13, 14).  
Anointing (Vs. 27).

—A. MacF.

## PICKED UP HERE AND THERE

Grace is love coming into contact with man's sin.

There are a lot of churches on the rocks because they are not on the ROCK.

God cares for all of us though there were only one of us.

Faith without works, though dead may be revived; works without faith, though apparently alive will be forever dead.

## SIX LOOKS OF JESUS

- I. A Look of Love.  
Mark 10:21
- II. A Look of Approval.  
John 1:47
- III. A Look of Encouragement.  
Luke 19:5
- IV. A Look of Compassion.  
Luke 7:13
- V. A Look of Reproof.  
Luke 22:61
- VI. A Look of Solicitude  
John 19:26

—E. A. H.

## Baker Book House

NEW  
AND  
USED  
RELIGIOUS  
BOOKS

Catalogs free  
Libraries purchased

**1019 WEALTHY ST., S.E.  
GRAND RAPIDS 6, MICHIGAN**

## BOYS AND GIRLS EDUCATED TOGETHER

Campus life at John Brown University brings America's finest young men and women in normal Christian, social and scholastic relationships.

Realizing the necessity of boy and girl relationship in the normal life of the youth of today, this university has designed courses of special interest to young women as well as vocational and commercial training for both men and women.

Homemakers' courses of interest to girls include Music and Home Economics — Dress Styling and Foods.

**ACADEMIC, VOCATIONAL AND BIBLE COLLEGES**

— Courses —

Business and Accounting  
Journalism and Printing  
Electricity and Radio  
Mechanics and Engineering

Agriculture  
Aeronautics  
Bible Classes  
Music School

— Facilities —

5000 Watt Radio Station  
Print Shop  
Laboratories  
Diversified Farms

Airfield  
Classrooms  
Concert Halls  
Machine Shops

Training men and women for living that counts.

"America's  
First University  
of  
Vocational  
Specialization"

**JOHN BROWN UNIVERSITY**  
JOHN E. BROWN, LL. D., President  
**SILIAM SPRINGS, ARK.**  
"The Heart of the Beautiful Ozarks"

Non-profit,  
evangelical schools  
serving America's  
finest youth the  
year 'round.



# D. B. C. AT HOME AND ABROAD

Rev. Glen Lindquest ('35) and Mrs. Lindquest ('40) visited in Denver recently with relatives and friends. Rev. Lindquist has a church near St. Louis, Mo.

Rev. Darrel Handel, former student, from Lincoln, Nebraska held two weeks of meetings at Westwood Baptist Tabernacle of which Rev. Joe Gooden, former student, is pastor. Mr. Handel is associated with the Back to the Bible Broadcast.

Ronald Stevens ('43) is busy serving the Lord in Phoenix, Arizona. Mr. Stevens is especially interested in tract distribution.

Rev. C. Reuben Lindquist ('27), president of the Berean African Missionary Society, came to Denver for a meeting of the board of directors, and visited with relatives and friends while here.

Mrs. May Silvius, former student, is serving the Lord in Falls, Pa. Pray for her as she gives forth the Word.

A two weeks evangelistic meeting was held at the Presbyterian Church of Littleton, Colorado of which Rev. Maurice G. Dametz ('22) is pastor. Rev. Merle L. Edwards, pastor of the North Presbyterian Church of Denver, was the evangelist. Rev. Ralph E. Obitts ('30) and Mrs. Obitts ('29) had charge of the music.

Merle Green, former student, visited with friends at the Denver Bible College. Mr. Green was recently discharged from the army, and has been working in Chicago. After a trip to Seattle, Washington he plans to return to his work in Chicago.

Maxine Gordon ('45) is an accepted candidate under the Berean African Missionary Society. Pray for her as she makes plans and prepares to go to the field.

Miss Coral Lowther, former student, was united in marriage to Mr. Albert Holt in a beautiful service at the Galilee Baptist Church March 31. A reception was held at the home of the bride's parents.

Twenty-two new students have enrolled for the spring quarter at the Denver Bible College. A reception was held April 5, in their honor.

Mr. Ernest Myers ('42) has been assisting in meetings held at Campo,

## MISS FAYE ARBUTHNOT

Colorado. He has been very highly recommended as a personal evangelist. While there he contacted seventy-eight individual souls, and gave them the message of Jesus and His love.

Miss Verna Van Wingerden ('42) plans to leave for Guatemala City about May first. She will be serving the Lord at the Central American Bible Institute.

Miss Violet Anderson ('39) reports progress in the work in the migrant camp in Yuba City and Gridley, California. The camps are filled to capacity, so there is a large field to reach. The Lord has answered prayer; the Sunday School and evening service have increased greatly the past months. The Lord has blessed in that there has been special speakers and musical talent available.

Miss Verna McDowell, formerly on the Denver Bible College staff, was united in marriage to Rev. William MacIntosh ('20) at Fort Collins, Colorado, April 7. A reception was held following the ceremony.

Rev. and Mrs. Claude Fondaw ('43) are faithfully serving the Lord in Shiprock, New Mexico. Perhaps the following incident taken from the March issue of "Along Navajo Trails" published by the Fondaws will give us a glimpse of the great need of the Indians.

"Old Blind Tabanhi Sani was led to our house by his son. They came for medicine and after we examined the boy we found a large sore had developed on his forehead, and was spreading to his eye. After a tedious job of removing all dirt and ashes (pine pitch or horse manure are considered good remedies by the Navajos for open sores and burns) we applied a healing ointment, asking the father if we might take his son to the hospital. 'No,' he said, 'for there wouldn't be anyone to herd the sheep.' Our protests that the boy might go blind were of no avail, so we turned the conversation to spiritual channels.

"In a few days they returned seeking our aid because the sore had now caused blindness in one eye. We took the boy to the government hospital and the doctor expressed doubt whether his vision could be restored.

"We went to see the boy's family

and to give the doctor's report, and found another very stressing condition. Old blind Tabanhi's wife was dying with tuberculosis. We learned that she had been in the hospital for two years and had decided to come home although she was not completely cured. We marveled at her desire to return to a mud hut with a dirt floor; no door, just a blanket hanging over the opening. They had no stove but were using an old oil barrel. The stove pipe was a culvert pipe formerly used to drain the road. They had no wood to burn, only greasewood (a shrub on the desert) and it is cold here this winter.

"Three children were living in this one room shelter with their mother spitting on the ground where they played. Our hearts grieved as we realized their great spiritual need, too. We sang some Navajo hymns and gave them a message in Navajo, planning to return soon because the old lady couldn't last much longer. We did return with the message of salvation and God's only plan for entering heaven. This time the lady was much weaker and we had to shout to make her hear. We asked her if she believed but she was much too weak to reply.

"Later, just before she died, she was carried across the wash about two miles from her hogan (house) to die alone. Navajos are very much afraid of death and would most certainly tear their hogan down or desert it if a person had died within.

"Pray for Tabanhi Sani and his children that they may each accept Christ as their own personal Saviour."

## BORN

A daughter, Naomi Darlene, to Dean and Mrs. Leo C. Lapp on April 10.

*Beautiful—Modern—Decorative*

## GOSPEL WALL MOTTOES

for Churches, Missions, Sunday School Rooms, Etc

### CHOICE OF 12 TEXTS

6 on size 14 x 28 inches  
6 on size 14 x 44 inches  
on a lovely modernistic shaped card,

Choice of 3 Colors

*Write for  
illustrated folder in color*

**ROY NELSON —**

**The Scripture Motto Man**

2009 Raskot St., Flint 4, Mich.



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## THE CALL TO PARENTS

When things go wrong, when home life is out of control when children become obstreperous and unwieldy, when parents are at odds with each other, when moral defeat stares them in the face, they cry like little babies because they do not know what to do, and all the while they have been practicing a code of conduct that has produced such sorry situations. It is a case of the blind leading the blind, for the parents live in a moral shamble, even more than their children, and must take the consequences of their negative habits.

Not until our Christian homes and our Christian parents sense the positive importance of sound Christian and moral education and take steps to align themselves with the Church and its Christian program will there be any hope for our homes developing a sound, moral and Christian life. There is a ringing call coming today and that call is this: Parents, Get Right with God.

—*"The Presbyterian."* J.B.M.

## KEEPING CLEAN

"I'd like to know, grandmother, what's to prevent me from wearing my white dress. I don't want to wear just anything, because I'm going to a picnic." "Well, my dear," replied the old lady as the little girl stood before her immaculately attired, "after you've attended as many picnics as I have, you'll find that while there isn't anything to prevent your wearing a white dress out in the woods, there'll be a lot of things to prevent you from wearing a white dress back." There are many places in the world to which it is easier to go spotless than it is to return spotless. It is one thing to go and another to return.—*"The Forward"*

Unbelief can bar Heaven to the best man the world can produce. Faith puts eternal life within the reach of the worst that sin can produce.—*"The Dawn"*

The Mother of a family was married to an infidel who made jest of religion in the presence of his own children, yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she

preserved them from the influence of a father whose sentiments were so opposed to her own. She replied, "Because to the authority of a father I do not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This Holy Book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I open the Bible, and the Bible answered, re-proved, or encouraged them. The constant reading of the Scriptures has wrought that which surprises you."

—*Adolph Monod.—From Biblical Digest, October, 1938*

## THE BEST GIFT

An evangelist had held a service at the close of which a little girl presented a bouquet of flowers, the first spring had brought forth. He asked, "Why do you give me these flowers?" She answered, "Because I love you." "Do you bring the Lord Jesus such gifts of your love at times?" he inquired. "Oh", said the little one, with an angelic smile, "I give myself to Him!"—*Selected*

## GOING HOME WITH JESUS

We have heard of a little seven-year-old lad in St. Luke's Hospital in New York, who had fallen from a building and had his spine so badly injured that the doctors said he could not recover. In the bed next to him was a little girl who had been brought up in a Christian home. She told him that Jesus walked through the ward every night and sometimes took little children to Heaven with Him.

"I'm going to ask Him to take me," said the little boy. "because I can't stand this pain. But I'm just afraid I might be asleep when He comes and I might not see Him."

"I'll tell you what to do," said the little girl. "Just prop your right hand up with your pillow and He'll see that and know you're the one that wanted to go with Him."

The next morning when the nurse came through she saw the little white hand sticking up. The little boy

had gone to be with Jesus. How wonderful it is to have faith in Him, so that when He calls us to go, we may be ready to go through the gates with Him!—*Good News Broadcaster*

—:o:—

## CHRIST OR COMMUNISM

There is today no other alternative for those who are forsaking faith in the supernatural character of Christ and the Gospel that He brought to us. There are just two great economic principles in the world today, and they are capitalism and communism. There are two dominating spiritual philosophies, supernaturalism as found in the person of Christ, and stark materialism. All other half-way ideas have, through the generations, been sifted out and dropped out of sight. That is why we see a constant procession of those who have been associated with evangelical Christianity, and yet who have departed from orthodoxy, joining the ranks of the socialists, near-pinks, and out-and-out communism. There is no place else for them to go. There never has been, although many have not realized it. Jesus said, "He that is not for me is against me."

—*The Brethern Missionary Herald*

—:o:—

February 15th, marked the closing of the servicemen's department of the Spurgeon Memorial Foundation, of which Rev. Carl Harwood ('37) and Rev. Jesse R. Jones ('23) are Co-Directors. Rev. Carl Harwood reported statistics regarding the work done during the forty-three months of operation. Fifty Denver churches cooperated, sending seven hundred workers and serving almost five thousand service men each month. During the entire forty-three months over one-third of a million persons were served. During the period from August, 1944 through February 15, 1946 seven hundred and forty-three service men and women accepted Christ. Pray for the Spurgeon Memorial Foundation as they continue to hold prayer service, camp-fire meetings, Evangelistic meetings and as they go into the schools to win the children to Christ.

**FREE** to any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "Spiritual Light Switch" for each family in his congregation providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to TITHER,

710-G Title Insurance Building,  
Los Angeles 13, Calif.



## YOUR CORNER

We will pay \$1.00 each for the three best contributions from our readers of a verse or portion of Scripture with a pithy comment thereon, original or otherwise. If the comment is not original, please give the author or source of same if known.

The apostle Paul said, "I have fought a good fight, I have finished my course."

—II Timothy 4:7

"A quitter never wins,  
A winner never quits."

"Jesus increased in WISDOM, and STATURE, and in FAVOR WITH GOD and MAN."

—St. Luke 2:52

To make a home run in baseball we must touch all four bases. To make the most of life we must grow MENTALLY, PHYSICALLY, SPIRITUALLY and SOCIALLY.

"To him that knoweth to do good and doeth it not, to him it is sin."

—James 4:17.

The smallest good deed is better than the grandest good intention.

—o:—

Never let your righteousness depend upon another's conduct.

Missionary work was begun by Christ and must be perpetuated by the church if the church is to be sustained by divine power and is to have any traces of the miraculous in it.

## PROPHECY

MONTHLY handbook of World Events in the light of God's Word, with summary of the most dependable prophetic thought. Prepared by Research Staff of American Prophetic League, Inc. Keith L. Brooks and Howard W. Kellogg, editors. For many years appreciated by Bible teachers the world around because of its dynamic information, its sane presentation and conviction-laden articles.

\$1 is the subscription price, and you'll wonder why you didn't have it before.

Address: Prophecy,  
Box BB, Eagle Rock Sta.,  
Los Angeles 41, Calif.

## WHO'S WHO AMONG OUR CONTRIBUTORS

MARK KINNEMAN is a student in Denver Bible College, and he works with the Denver Christian Center, as boys worker in one of the neediest sections of Denver.

LEO C. LAPP is the Dean of the faculty of Denver Bible College.

CHARLES HOLGATE is a student in Denver Bible College. He has in the past been engaged extensively in Vacation Bible School work.

FAY MC KEE is the wife of T. W. Mc Kee, Director of Child Evangelism for the State of Colorado. She is graduate of D.B.I. Class of '39.

LOUISE JACKSON, a graduate of D.B.C. '41, is the Director of Child Evangelism for the country of Guatemala.

Thank You!

For your part in the success of our first big issue. Its reception has been overwhelming. 30,000 copies were planned; 35,000 printed. And these have gone like hot cakes. We are humbly grateful to the Christian friends, subscribers, authors, co-workers...and families far and wide who besieged news stands for the first issue of

## Christian Life AND TIMES

If you have not seen this big new Christian family magazine of over 100 pages, brilliant with color and pictures, stimulated articles and stirring fiction, place your order for a copy immediately with your religious book store or favorite news stand. Better yet, mail the coupon below for the Big FREE issue with your trial subscription—5 months for the price of 4 months.

Fifty contributing editors and authors of national renown assure the best and latest in News analysis, Christian fiction, Bible Study, Devotion, Youth, Evangelism, Missions, Personality Sketches, Pictures, etc. These include Dr. V. Raymond Edman, Dr. H. A. Ironside, Grace Livingston Hill, Geo. Schuler, Tom M. Olson, Kenneth N. Taylor, Clyde H. Dennis, Ken Anderson and others.

Christian Life and Times is dedicated to the deeper fellowship of all who love the Lord Jesus Christ. Helps strengthen ideal Christian life in the home and fruitful personal service in the Church and community. You will want to show it to your friends and associates—that is why we offer FREE copy for prompt action.

4-Month Trial subscription, \$1 (Canada \$1.20) 1 year Regular subscription, \$3 (Canada \$3.50, Foreign \$4.)

OFFER LIMITED  
MAIL NOW!

CHRISTIAN LIFE AND TIMES

111 No. Wacker Drive, Chicago 6, Ill.

Dept. GT5

Gentlemen: Please send me FREE first big issue of my trial subscription to Christian Life and Times. I enclose \$1 (subscription rate for 4 mos.) and I am to receive 5 issues, the first FREE.

NOTE: For longer subscription at money-saving rates check below

☐ 1 years Subscription \$3 ☐ 2 years Subscription \$5 ☐ 5 years Subscription \$10

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Zone \_\_\_\_\_

State \_\_\_\_\_





---

# ECHOES

---

## CHAPELS IN HONOR OF AMERICAN DEAD

The one-time savages in the Solomon Islands have built many thatched roof churches in honor of the American dead who died for their liberation. Hundreds of chapels have also been built by the soldiers for worship purposes and later turned over to the natives. Many of these places will be waiting to be occupied by missionaries as soon as the war is over. The place God is given by these natives shows the depth of their Christian experiences. At the dedication of a church recently a native spokesman said, 'We want to thank all Americans and Allies, who fought to push enemy out of our land. Now we give this church you. But this church no belong you and me. This church belong to God. And we ask God to bless you all.'

—*Missionary Digest*

## MILITARY CONFERENCE ON MISSIONS

Something before unheard of in military circles, or missionary circles either, was a missionary conference conducted by the army, until that very thing took place in NEW CALEDONIA where several Chaplains called a three-day conference to acquaint the boys with the work of the missionaries in the islands of the South Pacific. They reviewed it from its beginning in 1797, when some Britishers were stirred by Captain Cook's report of the conditions in the Pacific area, and sailed on the *Duff* for Tahiti. Many men testified at the conference of being led to Christ by the natives whose grandfathers, and in a few cases, whose fathers had been cannibals.

—*Missionary Digest*

## HOW TO LIVE LONG

The concluding verse of Psalm 91 holds out still another promise of long life. "With long life will I satisfy him." The question arises, To whom does this statement refer? We find the answer in the first line, "He that dwelleth in the secret place of the most High." Where else can this be than the secret place of prayer? Therefore let us dwell (literally, live) in the secret place, that we may enjoy the satisfying portion of long life as well as untold spiritual blessing.

Let us summarize these seven

points which indicate a sure way to longer life:

Observe ordinary health rules.

Honor your parents.

Properly observe the Lord's Supper.

Be careful how you use your tongue.

Learn to show peity at home.

Obeys the known will of God implicitly.

Learn to abide in the secret place of prayer.

How precious are the promises of God! Surely as Christians we may appropriate the blessing of long life if we meet the conditions laid down in the Word of God.

—*George I. Garriss*  
—*Moody Monthly*

## ATHEISTS IN FOXHOLES

Contrary to widespread rumors, there are atheists in fox-holes in the opinion of Chaplain Lewis A. Myers. According to his survey, eighty percent of the soldiers are returning with more skepticism than ever, more indifference to religious services, and with less scruples about wrong doing. He advises if you desire a man to come out of a fox-hole with something, you had better send him in with it, and that the fox-holes will never do he work which God has appointed to Christian institutions.

—*Kings Business*

## THE ARAB DELEGATION

Another element of distinct disquietude is the Arab delegation. Five princes of the royal family of Saudi Arabia, fez-and-veil behooded, arrived in San Francisco to demand Arab sovereignty in the Near East, including Palestine.

—*Agnes Scott Kent in The Evangelical Christian*

## LEFTTEST BRITAIN

Let no man deceive you into believing that sanity and sound basic fundamentals in government will save England from Socialism. The mandate has been delivered. Radicalism has taken advantage of the war's aftermath to deliver a blow in England very much like that delivered in Russia as War I ended. The state will gradually take over. It

will be first the Bank of England, then public utilities, then the mines, then industry, then the land, then the people. That's what the people have elected at the ballot box to do. It may be none of our business, here in America, but it will undoubtedly become America's business sooner or later. The drift is on—and coming our way.

—*Bob Shuler in the Methodist Challenge*

## GOD KEEPS HIS TESTIMONY GOING

If our organized churches do not have a revival, then God will raise up individual movements. He usually does that. The Methodist revival was a free-lance movement. In almost every city in America one may find a great independent center where the evangelistic emphasis is given. The work of God is going on. If ecclesiasticism will not function spiritually, then God will start other movements. In the Old Testament when a prophet arose in Israel it was a sign that God had a controversy with ecclesiasticism and with the people. The prophet took God's side of the controversy. Therefore, the religionists who were not spiritual opposed the prophet. God is raising up spiritual leaders today, and His work is going on in spite of long coats, sepulchral tones, high-sounding words about church loyalty, and an appeal to the people to be "regular" in their religion.

—*Dr. Bob Jones in The Fellowship News*

## DOES THE CHURCH HAVE AN ANSWER

In the past few months of aerial combat, in which I've spent more than two hundred hours aloft, I've had plenty of time to do a lot of serious thinking. Thousands upon thousands of other veterans have had even a longer period in which to do still more thinking. Here are a few questions we have had on our minds; we ask them of each other every day. I have personally heard them asked many times. What kind of church are we veterans returning to? After the smell of spent powder, of wasted human flesh and the wreckage of billions of dollars worth of war ma-

*Continued on page 158*

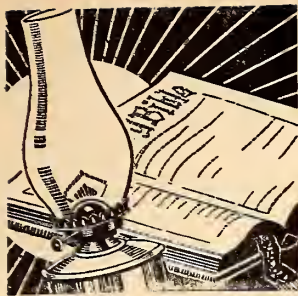
"CHRISTIAN RANCHER will send postpaid to any Christian in the United States or Canada, an 8-oz. package of tree-ripened and sun-dried Royal Apricots, free, upon receipt of their testimony for Christ."

## RANCHITO CIELITITO

P. O. Box No. 224

San Fernando, California





# Light . . . ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS  
EXPOSITIONS BY SAM BRADFORD ILLUSTRATIONS BY CASEY SMITH



SAM BRADFORD

## Expressing Our Friendship for Christ

SUNDAY SCHOOL LESSON  
For June 2, 1946

LESSON TEXT: Mark 14:3-9;  
Luke 10:38-42; John 11:1-44;  
12:1-3; Galatians 5:13c.

Printed Text: Mark 14:3-9; Luke  
10:38-42; John 11:1-3; 12:1-3.

"Ye are my friends, if ye do  
whatsoever I command you."  
John 15:14

The events of this lesson center around Mary, Martha and their brother Lazarus who lived at Bethany. Bethany means "House of Dates". Mary is the Greek form for the ancient name "Miriam" meaning "rebellion". Martha means "lady". It is significant that the "lady" continued the duties and attitudes of ladyship even in the presence of Christ when "rebellion" knelt before Him and sat humbly at His feet. Lazarus is the Greek form of the old Hebrew name Eleazar which means "Whom God aids".

### THE LESSON OUTLINE

#### I. DEPENDENCE. John 11:1-3

This whole story of the raising of Lazarus should be read. However these verses suffice to give us a great picture of a means of manifesting our friendships with Christ. He wants nothing more than our expression of dependence and our claiming the right to be dependent upon Him and to obtain His help.

As God is infinite, He in Himself needs nothing. He is complete within Himself. We can add nothing to Him. Therefore, His only expression is outpouring. His joy is in giving out. He created the universe; He poured out His love; He gave His Son; He gives us everlasting life. He is preparing a home for us of many mansions. He will prepare a new heaven and a new earth, a new Jerusalem. We cannot approach God with the attitude that we have

something that He needs, or something that will add to Him. Our approach to God is in simple dependence.

The beautiful outline is in the prayer that Martha sent to Jesus. "Lord, behold, he whom thou lovest is sick".

#### 1. "LORD"

The foundation of prayer is in man's relationship to God, so this prayer begins with "Lord". The first word of this prayer expresses the ground of that prayer, for Mary and Martha claimed Him as their Lord. As their Lord, they had a perfect right to request His help in their time of need.

#### 2. "BEHOLD"

The second essential of prayer is to obtain the ear of God or the attention of the Lord. "If I regard iniquity in my heart, the Lord will not hear me". But they said to Him, "behold". As their Lord He must give attention to those who were His servants.

#### 3. "HE WHOM THOU LOVEST"

The third essential of prayer is the foundation of God's attention to us, "His love". Lazarus had no merit; Mary and Martha had no merit on which they might base their claims for help from Christ. They could only say "whom thou lovest".

#### 4. "IS SICK"

The fourth essential of prayer is the recognition of needs. Only when we confess our need to God can He hear and answer prayer. We cannot stand before Him without consciousness of need. He is the all-sufficient one. We are utterly all insufficient. So they laid before Jesus their need in word, "He whom thou lovest is sick".

#### II. LUKE 10:38-42

Here we find Jesus in the home of Mary and Martha. This portion falls naturally into the consideration of the three characters involved in the scene.

#### 1. JESUS, THE TEACHER.

Christ came not into the world to be ministered unto, but to minister. He went into the home of Mary and Martha, not to be ministered unto, but to minister. He would enter into our lives to minister to us.

#### 2. MARY, THE HEARER, "REBELLION".

As Mary sat at the Lord's feet and heard His words, she not only received of the words that He spoke but actually received of Himself. She was so engrossed in Him that for the time she was willing to lay aside household duties and even thoughts of His personal comfort. She had caught the true spirit of His desire.

#### 3. MARTHA, THE UNSURRENDERED, THE "LADY".

Martha resented Mary's sitting at the feet of Jesus and listening to Him. She thought her problem was centered in Mary, that Mary did not help her about much serving. The Lord analyzed the problem. "Thou art anxious and troubled about many things." Martha had not yet learned to surrender herself and her ideas, to make Jesus her one occupation. At this particular time her anxiety and concern were about the matter of serving in the home, but at another time she would have been just as anxious and troubled about something else. The difference in Mary and Martha is that Mary had learned the secret of occupation in Christ. She was completely occupied in Him. Martha had not learned to occupy herself completely with the Lord, and her mind and heart were troubled and anxious "about many things."



### III. SACRIFICE

John 12:1

The event, John 12:1-3; Mark 14:3-9. In this incident Mary's heart is shown filled with love that is far greater than friendship. She expressed that love by sacrifice. The description of that sacrifice form the outline for this particular point of our lesson.

#### 1. MARK 14:3

It was "pure" and "very costly". God has never been known to rejoice in a sacrifice that cost the worshipper nothing or that was polluted. It is the pure sacrifice and the sacrifice that is very costly which God honors and appreciates. This cannot be expressed just in money. It must first be expressed in the life of the worshipper.

2. The sacrifice was poured from the broken cruse. The cruse symbolizes the Christian. The sacrifice "poured" from a broken heart, a broken spirit that really brings joy to the heart of God. No sacrifice however great, coming from the heart of pride and self-love can ever bring blessing from the heart of the Lord. God's message to man was in the person of His Son who was broken for us. Our appropriate answer would be offering to Him ourselves as broken vessels to be used and to pour out our love and devotion to Him.

#### THINKING THRU THE TEXT

John 11:1-3. The impotent man of chapter 5, the blind man of chapter 9 and Lazarus, the dead man of chapter 11 picture Israel as morally impotent, blind and dead. Of these three demonstrations of Christ's deity the last was the greatest. The sick may be healed but there is no remedy for death.

Jesus waited for sin to do its utmost as to the body and then when to the tomb to manifest His divine glory in raising that body to life, although it was already corrupted.

The disciples (verse 8) feared and accused, but Jesus, obedient to the will of the Father, had no fear. It was "day" to Him (verse 9).

Jesus waited that Lazarus might die in order to demonstrate His power over sin and to furnish a case for the glory of God. Waiting for Lazarus to die seemed to contradict His love, but death only can provide occasion for the glory of God in resurrection.

No man ever died in the presence of the living Jesus, not even the two thieves.

Martha believed that Jesus could heal the sick and that there would

be a resurrection in the future but these facts were valueless and powerless in the presence of death. Jesus was not only the resurrection; He was the Life.

Christ, by His death, abolished sin, death, judgment and all that belonged to the life that man had lost. The resurrection is the end of death and consequently death has no more to do with the redeemed. It has done all it can do. It is finished. The redeemed live in Life that put an end to it. For them the old life and its death and judgment no longer exist.

While Jesus was visiting at her home, Mary sat at his feet. Now (verse 32) she fell down at His feet.

#### LUKE 10:38-42.

Martha was burdened with much serving. Mary carried her burden of the serving thus (verse 39), "also sat at Jesus' feet". While Mary listened to the Lord, Martha rebuked the Lord. Sitting at Jesus' feet is a safe refuge from the assault upon the authority and inspiration of God's Holy Word.

#### MARK 14:3-9.

Mary is the true type of the believer. She obeyed Him; she listened to Him; she sacrificed for Him.

### ECHOES

*Continued from page 156*

chines and habitations, has been partially forgotten.....what then? Is the church going to be an indifferent, ineffective church?

Our churches' machinery has never been more perfect, our activities never more numerous, and our ministers never better trained or better paid. Still we have read in newspapers sent to us from the States, heard through letters and radio programs, of more crime, disintegrated family life, intemperance, homicides, perversions, crooked business and social vices. Great masses of people are being passed up and left bleeding and dying like the poor fellow on the Jericho road by an impersonal and impotent church. Still we go on boasting about church buildings and equipment and our many church victories, which are more social, political and material than spiritual.

We've been told all along that we have been fighting for a better world. A better world is made up of better men. Personally, I'm not "sweating it out" so a nation can return to a widespread disregard of the Lord's Day, a mounting tide of profanity and obscenity, vulgar wit and an applause for the nasty and lewd, in-

decent current fiction, sodden drunkenness, frenzied gambling, prodigality in the presence of the world's suffering, and a long list of other moral failures.

—*Faith and Fellowship*

#### BRITISH APPEASEMENT

The charge that the British Government, appeasing the Arabs, facilitated the presence of Arab delegations at San Francisco, but excluded Jewish representation there, was made by Harold Laski, noted economist and leader of the British Labor Party, in a statement to the Jewish Telegraphic Agency. Mr. Laski also predicted that the present British policy may lead to "a transfer of the scene of Jewish massacre from Central Europe to the Middle East."

—*The Jewish Record*

#### THE YOUTH FRONT

Upwards of three hundred cities are now going strong in the phenomenal "YOUTH FOR CHRIST" program in the United States. A national organization has just been formed, with dynamic Torrey Johnson as chairman. To say that this new movement is amazing would be putting it mildly. Many were of the opinion that a Saturday night rally would never be a success, but now the goal of "YOUTH FOR CHRIST" International, is no less than rallies in 1000 cities, each one attended by one thousand young people, making a total of one million young people meeting each week under the auspices of this flourishing movement. We are happy to report in Los Angeles our meetings are growing in interest and attendance week by week. A fine representative committee headed by Hubert Mitchell leads our group and the work appears to be not only genuine but lasting as well. God's richest blessing on this youth movement.

—*The Kings Business*

:O:

Eternal life is a condition of existence; eternal death is an opposite condition of existence.

If you are not ready to die you are not ready to live.

### The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
in Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS

Training Native Evangelists;

Over 6000 church members won from  
Idolatry.

Write for Fuller Information.



# Working With Christ

## SUNDAY SCHOOL LESSON for June 9, 1946

SCRIPTURE LESSON: Mark 6:7-13;  
Luke 10: 1-20; 14: 25-27.

PRINTED TEXT: Mark 6:7-13; Luke  
10:1, 2, 4-9. 17a; 14:25-27.

"And he that taketh not his  
cross, and followeth after me,  
is not worthy of me."  
—Matthew 10:38

### THE LESSON OUTLINE

This lesson also falls into three  
natural points of outline.

#### I. APOSTLE'S COMMISSION. Mark 6:7-13

This portion of the lesson does not  
set forth the calling of the disciples  
but sends them out to do specific  
work. They were the "preachers"  
of that day.

1. THEIR MESSAGE—repentance.  
(Verse 12)
2. THEIR CONDITION—poverty.  
(Verse 9, 10)
3. THEIR AUTHORITY—even over un-  
clean spirits.  
(Verse 7)
4. RESULTS
  - a. Devils cast out.
  - b. Sick people healed.

This was, as it were, a training  
period for the disciples, that they  
might know how better to depend  
upon the Lord, that the Lord was  
able to care for every need.

Upon their return from this journey  
(Luke 22:35-38), Jesus instructed  
them to reverse the instruction of  
Mark 6:7-13 and although they  
had lacked for nothing in their first  
venture, He commanded them, "But  
now, he that hath a purse, let him  
take it, and likewise his scrip: and  
he that hath no sword, let him sell  
his garment, and buy one."

#### II. SEVENTY LAYMEN SENT FORTH. (Luke 10:1-2).

Who these seventy laymen were,  
how they were chosen or the history  
of their lives after this event we do  
not know. Perhaps these seventy  
were among the one hundred and  
twenty gathered in the upper room  
waiting the day of Pentecost. It is

certain that these were not numbered  
among the apostles or preachers of  
that day. These thirty-five couples  
were sent forth:

1. "BEFORE HIS FACE INTO EVERY  
CITY AND PLACE, WHITHER HE  
HIMSELF WOULD COME."

These were forerunners of Christ,  
in the cities that He would visit  
as John the Baptist was the fore-  
runner of Christ in the world that  
He would come into as Saviour.

2. THEIR PRIMARY BURDEN was prayer  
for laborers (verse 2).
3. THESE ALSO WERE TO GO IN UT-  
TER POVERTY (verses 3, 4).
4. THEIR MINISTRY WAS THREE-FOLD:

1. To pronounce peace (Christ is  
our peace) (Verse 5).
2. To heal the sick. Miracles of  
healing were evidences of King-  
dom authority.
3. To proclaim "The kingdom of  
God is come nigh unto you"  
(verse 9).

#### III. THE CHALLENGE TO THE "MULTITUDES" Luke 14:25-27. Also read Matt. 10:37-39.

These three verses, with the three  
parables that follow in this chapter,  
describe and illustrate the conditions  
of true discipleship.

1. LOVE FOR CHRIST must be above  
all love in the human heart. Natural  
affection as compared with love  
for Christ must be as hate com-  
pared with love. Jesus illustrated  
this (Matt. 12:47-50) where He  
denied blood relationship as over  
against the relationship of faith.
2. SEPARATION (verses 27).
3. STEADFASTNESS (verses 28-30).

The truth of these verses is borne  
out as the world ridicules the  
Christian who begins the great  
testimony, gets cold and falls by  
the way. The foundation is al-  
ready laid in Christ (I cor. 3:11).  
The disciples' part is to use the  
power of His life. How many  
lives are unfinished towers. This  
wondrous foundation is laid which

is Christ and here a stone well-  
laid and here a pile of rubble,  
great plans and blue prints made  
again and again and laid aside  
but at the end of life a completed  
tower.

#### 4. CONSIDERING THE COST IN WAR- FARE (verses 31-33).

Two ways of living the Christian  
life are illustrated here.

1. To calmly face the problem.  
the terrific odds against real  
discipleship and move forward  
in the power of the Lord, for-  
saking "all that he hath" and  
depending completely upon the  
Lord.
2. To despair of the odds that are  
against the Christian's real tes-  
timony and clean life and make  
peace with the adversary.

#### 5. SAVOR IN TESTIMONY (verses 34, 35, also Matt. 5:13).

In the Orient, salt is used to pack  
the oven, to insulate it. After the  
salt has withstood the heat of  
many bakings, it loses its savor  
so that if it were tasted it would  
not taste like salt. It is hence-  
forth good for nothing but to be  
cast out and trodden under the  
foot of man. The baker throws  
it out on the side-walk and it  
becomes pavement. It is good for  
nothing else.

The Christian must be salty for  
he is the salt of the earth.

1. Salt preserves.
2. Salt flavors.
3. Salt is necessary for health.

So is the Christian in the world.

The savor of a Christian's life  
may be maintained:

1. By Bible study.
2. By prayer.
3. By separation from the world.
4. By separation to the service  
of the Lord.
5. By sacrificial Christian living  
and giving.
6. By definite Christian testimony.
7. By purposeful infilling of the  
Holy Spirit.

### THINKING THRU THE LESSON

#### MARK 6:8-9

It is unscriptural to consider the  
disciples' part exclusively from  
these two verses, for Jesus counter-  
manded this order.

VERSE 10. The disciple is not



to be a tramp; he is to be a guest in the home.

VERSE 11. God's judgment was promised in that day as in this upon the nation, city and community which would not hear the message of God's disciples. The attitude of the world toward God's servants is the basis upon which God deals with that world.

VERSE 12. Three things stand out in this verse.

1. The disciples were 'going' disciples. "They went out."
2. The disciples were preaching disciples. "And preached."
3. These disciples were purposeful

## ... a Daily Vacation Bible School Plan COMPLETE

To the Last DETAIL



OUR SCHOOL IS AGAIN PLANNING TO USE THE ALL BIBLE VACATION SCHOOL SERIES. IT'S SO CLEAR... CONCISE... AND COMPLETE!

Every hour of every day is programmed—lessons, handwork, songs, special features—in the ALL BIBLE VACATION SCHOOL SERIES of Daily Vacation Bible School Lessons.\* Yet the Series is flexible enough to permit changes to suit individual ideas. It's a blessing to the untrained teacher, a welcome aid to the trained. Be ready to evangelize boys and girls in your church-neighborhood this summer with a Bible-centered Daily

Vacation Bible School. Act now...clip the coupon below... and a FREE DVBS IDEA BOOK is yours. Includes sample lessons, as well as tips for workers... promotion ideas... and DVBS supplies.

### ALL BIBLE\* VACATION SCHOOL SERIES

\* Formerly "Superior" Summer School Series

- Completely Bible-centered course
- Fascinating pupils' workbooks
- Stimulating teachers' manuals
- Separate unit for each department: Beg., Pri., Jr. and Int.
- Coordinated handwork and recreation
- Reasonable prices: teacher's manual—each department, 25c; pupils' workbook, 12c.



## FREE! IDEA BOOK

Please send FREE IDEA BOOK with complete plan for Daily Vacation Bible School.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY, ZONE \_\_\_\_\_ STATE \_\_\_\_\_  
CHURCH & LOCATION \_\_\_\_\_  
MY POSITION \_\_\_\_\_

**SCRIPTURE PRESS**  
800 N. Clark St. Dept. GTS-56 Chicago 10, Ill.

disciples. They preached that men "should repent."

This would be a good text for a preacher's life.

VERSE 13. This verse cannot be used to justify the claims of "divine healers" in this dispensation. Jesus never used oil in healing the sick nor did the apostles use it after this particular tour. Jesus must have ordered the use of oil for surely the disciples would not have added the use of oil to any instruction that he had given. Oil was not used upon the demoniacs. Their healing was entirely the power of the word, spoken by the apostles on the authority of Jesus.

LUKE 10:2. The great privilege of Christian laborers is to pray that other laborers may be sent forth into the harvest. The word "sent forth" literally means "thrust forth".

LUKE 14:26. To "hate" means literally "to love less". All that would bind us to the world must be subjected to God's interests. The cost of Christian discipleship must be counted for salvation; eternal life and heaven are all in question.

### SOLID FACTS

Preachers need to be reminded to walk humbly and if necessary in willing poverty, but in the walking they must learn to glory, not in the poverty but in power.

The monks of old thought to gain grace with God by poverty, but their poverty was powerless. Power without poverty is more valuable in the kingdom of God than poverty without power.

Every believer belongs to the seventy, for he goes before the face of the Lord really as His announcer into whatever community, group or circle he may enter.

For the sake of Christ's testimony it were better for a disciple to count the cost of discipleship before announcing his intention of entering therein. More damage is done to the Christian testimony by those who make a great start and backslide than by those who never start on that path at all.

### THE LESSON ILLUSTRATED

One evening a student asked Phillips Brooks this question, in a perplexed and serious tone: "Is conscious personal fellowship with Jesus Christ a part of Christianity?" Phillips Brooks was immediately as much in earnest as his questioner. He hesitated, reflected, and replied decisively: "Conscious personal fellowship with Jesus Christ is Christianity. That is what differentiates the religion of the Bible from all others.

A man is a Christian in so far as he knows Jesus Christ."

The answer was an echo from Christ's own prayer at the communion table: "This is the life eternal, that they know thee, the only true God, and Him whom thou has sent—Jesus Christ."

—Three Thousand Practical Illustrations

—:o:—

### THE LAW OF THE GAP

Continued from page 150

total of sixty-nine weeks. The seventieth week is yet in the future. The entire present dispensation of grace is passed over as it lies between the sixty-ninth and the seventieth week. The GAPS may also be noticed in verses 24 and 26 thus:

"To make reconciliation"

GAP

V. 24

"To bring in everlasting righteousness"

"Messiah cut off"

GAP

"Prince that shall come" V. 26

The most noted GAPS pertain to the present age when Israel is away from God, and to the entire period from the first coming to the coming again of Christ as King to set up His kingdom.

Some other notable Scriptures in which GAPS are found are:

Luke 1:31-32

Luke 24:26

Isaiah 9:6-7

Psalms 118:22

Zech., between chapters 7 and 8

Zech. 9:9-10

—:o:—

Hell is prepared for the Devil and he would like you to share it with him.

There is no pulpit so vacant as the one without the message of the blood of Christ.

There is a vast difference between having something to say, and having to say something.

Not everything that comes to the top is cream, scum is also found at the top.

### America's Favorite TRACTS and BOOKLETS

Famous for their typographical excellence and striking messages. Good News tracts and booklets are acceptable everywhere. Samples, prices on request.

**Good News Publishers**  
322 West Washington • Chicago 6, Illinois  
A Non-Profit Organization Dedicated to the World-wide Distribution of Christian Literature.



# Sharing Jesus' Kingdom Purpose

## SUNDAY SCHOOL LESSON

For June 16, 1946

LESSON TEXT: Matthew 6:9-13;  
Luke 9:18-27, 46-48, 57-62;  
11:1-4; 12:1-12; 17:20-21.

PRINTED TEXT: Luke 9:23, 24, 46-48, 57-62; 11:1-4; 17:20-21.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

I Tim. 1:15

The term 'kingdom' has been bandied about during these days by those who do not know how to "rightly divide the word of truth", until the term has become practically meaningless and synonymous with almost any religious ideology that can be proposed. Christians, preachers, denominations and churches are "building the kingdom". That term is entirely an unscriptural term. We are not building the kingdom for the kingdom cannot be built by man. To speak of "THE kingdom" is unscriptural for in the Bible there are numerous kingdoms. There are the "kingdoms of this world", "kingdom of Satan", "kingdom of God" and the "kingdom of heaven". Before we enter into this study, it would be well to differentiate between the "kingdom of heaven" and "the kingdom of God". The kingdom of God includes all areas of God's rulership, animate and inanimate. Only two kind of beings are not in the Kingdom of God.

1. Satan and his hosts.
2. Unregenerate men.

The natural universe is subject unto God and is of His kingdom. Regenerate men (John 3 and 5) are members of the kingdom of God (John 1:12).

The Kingdom of Heaven is not present now but will be accomplished and instituted in the world when Heaven rules upon the earth. That will be during the kingdom dispensation when Jesus reigns upon the earth as King of Kings and Lord of Lords. At that time unregenerate men will be forced to be subject to Him. Satan and his hosts will be bound for a thousand years thus being brought into utter subjection to God. The Kingdom of Heaven is the Capstone to the Kingdom of God.

## LESSON OUTLINE

We have six Bible references which,

in one way or another, mention the Kingdom. As these scriptures are not related in sequence, it will be necessary to consider them separately for the message that each contains.

### I. LUKE 9:23-24

It were better to extend the reading of this passage to the 26th verse in order to receive a full implication of the Lord's intent. The appeal for sacrificial Christ following is based upon the coming event when the Son of man shall come revealing the three glories of the world of light.

1. The glory of the Father.
2. The glory of the Son of man
3. The glory of the angels

VERSE 26. For man to be full participant in those glories, three conditions are laid down.

1. "Let him deny himself" (Verse 23).

Paul expressed his own denial in Gal. 2:20.

2. "Take up his cross daily"

Paul said, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily" (I Cor. 15:31).

3. "Follow me"

The very purpose of Christ following is expressed in the words of Jesus. "Come ye after me and I will make you to become fishers of men" (Mark 1:16).

This scripture deals with two dispensations, the present dispensation where we have opportunity to follow Christ and the dispensation of the millenium or kingdom in which we shall receive rewards for so serving. Verse 24 and 25 concern the awful consequences of neglecting service to Christ and keeping life for self in this dispensation, because of the terrible consequences of missing blessings in the kingdom and in eternity.

### II. LUKE 9:46-48

The scene just preceding the discussion of these verses is that of the transfiguration of Jesus where God says "This is my beloved Son, hear Him" (Luke 9:35). Jesus' mind was fixed upon the cross. The minds of the disciples were fixed upon places of honor in the kingdom which they believed Jesus would establish here upon earth. Jesus spoke for the second time about the suffering while the disciples were concerned about which of them should be greatest when he established that kingdom (verse 44).

The minds of the disciples were occupied with this reasoning. They were not discussing it among themselves, but (verse 47) Jesus perceived the thought of their hearts and answered it by setting a child by Him.

Please note the message of verse 48. To receive a child in Jesus' name is to give that child that which Jesus left to be given for children, namely, the gospel of salvation and the scriptures unto growth in grace for His glory. Whosoever performs that for a child has received Christ and has received God who sent Christ.

It is when we become humble in the service of the Lord that God exalts us on earth and in eternity.

### III. LUKE 9:57-62

The natural heart of man is either too forward as in verse 57 "Lord, I will follow thee whithersoever thou goest" or too backward as in verse 59 "But he said, Lord suffer me first to go and bury my father," and verse 61 "let me first go bid them farewell which are at home in my house."

1. The commands of the kingdom are unconditional. "Let the dead bury their dead: but go thou and preach the kingdom of God" (verse 60).
2. The commands of the kingdom are without countermand. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (verse 62).

### IV. LUKE 11:1-4

This portion concerns what has been commonly called the "Lord's Prayer". For centuries it has been quoted and repeated by rote. For

## BOOKS NEEDED

The Denver Bible College is in urgent need of many good books for the library. Bible Versions and Translations, Concordances, Dictionaries, Encyclopedias, books on Biblical Introduction, Theology and Exposition welcomed. Good books on the Sciences, History, Sociology, and Psychology are also badly needed. Why not go through your library to see if there are books which might be put to active use among the Christian young people in the College library. Address:

Librarian, Denver Bible College  
2011 Glenarm Place,  
Denver 5, Colorado.



some it has taken the place of real prayer. Yet Jesus did not so intend it, for He said "But when ye pray, use not vain REPETITIONS as the heathen do, for they believe that they shall be heard for their much speaking" (Matt. 6:7). Jesus had already given them this lesson in prayer (Matt. 6:9-15) but their ears were so dull of hearing that the disciples could not understand or remember.

The disciples asked to be taught to pray (verse 1). (It is not recorded that they ever asked how to preach.) This prayer contained three divisions.

1. (Verse 2) God's interest
2. (Verse 3) The believer's wants.
3. (Verse 4) His daily dangers.

#### V. LUKE 17:20, 21

Jesus' statement in these two verses is in answer to the question of the Pharisees when they demanded of Him when the Kingdom of God should come. He answered in verse 21 "The kingdom of God is within (among) you." (Verse 20) The kingdom of God is not seen by the eyes of man. The Greek term used here implies "hostile observation"—that is, as Jesus said in John 3:3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This is another way of expressing the truth given in 1 Cor. 2:14. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The kingdom of God is not within the unsaved man, but the kingdom of God in the person of Christ was standing among the Pharisees. He was there as God's representative of the kingdom of God, and they did not recognize him. Their question was their manifestation of their spiritual blindness for if the kingdom of God were there in the person of Jesus Christ and they recognized Him not, how could they be expected to recognize the marks of the kingdom of God.

#### SOLID FACTS

No unregenerate man can understand, see, or enter the kingdom of God. It is a foreign land to him.

Spiritual blindness closes the eyes to the spiritual kingdom of God as physical blindness closes the eyes to the material kingdom of this world.

Then man's eyes are fixed on carnal ambitions and desires; he cannot see things of the kingdom of God for

his eyes are focused on objects too close to him. The far vision is required to see things of God's kingdom.

#### THE LESSON ILLUSTRATED

Faith does not depend on realization, and yet many people are hesitating to confess Jesus Christ because they do not realize that they are saved or that he accepts them. There are a thousand things which we know to be true, which are yet difficult to realize as being true. The other day I met a dear friend and congratulated him on the robust health he seemed to be enjoying; to which he replied, saying: I never felt better in my life; never have been able to do so much work and do it so easily." To-day I heard, through a friend who came to tell me the news, that he was dead—dropped dead this morning, in a fit of apoplexy. I cannot realize that my friend is dead; yet I believe it without a question, because I have confidence in the person who brought

me the news. It is difficult for me to realize that Jesus is the incarnate Son of God, that he died and was raised again from the dead, and that through Him my sins, which are many, are all forgiven; but my faith does not rest on my realization of these things; it rests on the record which God has given of His Son: and this is the record, that He hath given us eternal life, and that life is in His Son.

—Three Thousand Practical Illustrations

—:o:—

#### BLESSING IN PSALM 32

- |                                 |       |
|---------------------------------|-------|
| 1. Transgression forgiven ..... | vs. 1 |
| 2. Sin covered .....            | vs. 1 |
| 3. Iniquity not imputed .....   | vs. 2 |
| 4. Forgiveness received .....   | vs. 5 |
| 5. Preservation realized .....  | vs. 7 |
| 6. Instruction given .....      | vs. 8 |
| 7. Guidance vouchsafed .....    | vs. 8 |

—A. MacF.

## BIBLE LOVERS' STUDY QUARTERLY

# "The Bible Expositor and Illuminator"

### Comments on the International Uniform Lesson Topics

By

Spirit-filled writers

- ★ \$1.25 a year, payable in advance
- ★ 35c a quarter, single copy
- ★ 30c each a quarter, two or more copies to one address

Send in your order today

**UNION GOSPEL PRESS**  
Cleveland 1, Ohio

**REQUEST—FREE—**

(Specify which)

{ Bible Catalogue  
Sunday School Literature and Supplies Catalogue  
Book Catalogue



# Strengthening Bonds of Fellowship

## SUNDAY SCHOOL LESSON

for June 23, 1946

LESSON TEXT: Luke 22:14-27;  
John 15:9-18; 17.

PRINTED TEXT: Luke 22:14-20;  
John 17:6-8, 20, 21.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

The scriptures of this lesson note two of the most sacred times in Jesus' life.

1. The institution of the Lord's Supper.
2. Jesus' prayer on the way to the garden of Gethsemane.

### THE LESSON OUTLINE

#### I. THE LORD'S SUPPER

Luke 22:14-20

In the institution of the Lord's supper, Jesus was instituting his own memorial, instituting an ordinance to be observed by His followers and His disciples. Throughout all generations and until He should come again, this is one of the two ordinances for the church, namely, the Lord's supper and baptism.

Setting up the communion of the Lord's supper and of baptism as the only ordinances of the church distinguished the Christian church from Israel, for at every turn of Israel's worship there were ceremonies, sacrifices, etc., whereas in the church there is the simplicity of direct, spirit led worship with only the obligation to observe these two pictorial ordinances. The people of Israel were bound together around the rituals and sacrifices of tabernacle and temple. The church, on the other hand, is bound together by a spirituality.

1. Its members are born of the Spirit (Luke 12:3, 5).
2. It is blessed with all spiritual blessings in heavenly places in Christ Jesus (Eph. 1:3).
3. Its ministry is a spiritual ministry—preaching the gospel to all nations (Matt. 28:19, 20).
4. Its rewards are spiritual and incorruptible (I Pet. 1:4).

The events of the communion of the Lord's supper are important to remember in their order.

FOR MAY, 1946

#### A. THE BREAD

##### 1. "JESUS TOOK BREAD."

First He held the unbroken bread before them, but he did not give them unbroken bread.

##### 2. "HE GAVE THANKS."

His thanksgiving was lifted unto God before the bread was broken, thus signifying the necessity of our gratefulness to God not only for the body that was broken but for the life that was lived.

##### 3. "AND BRAKE IT."

It matters not how perfect the life that Jesus lived nor how sacrificial was His conduct among men. His mission to earth was not accomplished until His body should be broken.

##### 4. "AND GAVE IT UNTO THEM."

It would be well for the church today to remember that it was not the unbroken bread that He gave to them but the broken bread. It was not the unbroken Christ—the Teacher, the Example, the Leader. It was the broken Christ, the Christ of Calvary, the "lamb slain" that He offered to men and gives to us today.

##### 5. "THIS IS MY BODY WHICH IS GIVEN FOR YOU."

Identification of the bread with His broken body has forever set the seal of symbolism in the communion of the Lord's Supper.

##### 6. "THIS DO IN REMEMBRANCE OF ME."

Here Jesus sets the Lord's supper as a memorial unto death. I Cor. 11:26 declares, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." Thus is added the second message of the Lord's Supper.

1. A memorial of His death.
2. A reminder of His coming again.

#### B. THE CUP

We should turn to Matthew 26:

27, 28 for the outline concerning the cup.

##### 1. "HE TOOK THE CUP"

As in the case of the bread Jesus was the one Who delivered it to His disciples. He held His own body and His own blood in His own hands, for as this ordinance figuratively portrays that fact, we know of truth that Jesus laid down His life and took it up again. He offered Himself.

##### 2. "AND GAVE THANKS"

Again His thanksgiving is an example to us for gratitude continually because of the sacrifice.

##### 3. "AND GAVE IT TO THEM"

Salvation is a GIFT from the Lord. It is not something that we can seek for and find. It is something for us to receive.

##### 4. "DRINK YE ALL OF IT"

No piece-meal acceptance avails unto salvation. No piece-meal drinking of a cup can portray acceptance of that salvation.

##### 5. "FOR THIS IS MY BLOOD OF THE NEW COVENANT"

In the old covenant there was the blood of bulls, of lambs, turtle doves and pigeons. In the new covenant there was only one blood, the blood of the Lamb of God, slain from the foundation of the world."

##### 6. "WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS"

Herein is the story of the blood.

1. "SHED"—The shed blood could avail to cover the sins of men.
2. "FOR MANY"

All the world was the object of His redemptive work.

##### 3. "FOR THE REMISSION OF SINS"

The purpose of Jesus' sacrifice was not to build a new world or to establish a social order that would give pleasure and Eutopia to men on earth. The purpose of His sacrifice was to bring remission of sins.

#### II. PRAYER OF THE HIGH PRIEST (John 17).

It were better to consider this prayer as a whole than to consider the few verses that are noted in the text for printing.

This is the longest of the Lord's prayers recorded in the gospels, and the only one stated to have been made with the disciples. It contains seven petitions, two concerning the Lord Himself and five concerning the people.

Those respecting Himself are verse 1 and 5 and those respecting the people are found in verses 11, 15, 17, 21 and 24.

The prayer considers Jesus as resuming his position in the glory with His Father. It regards the disciples as taking His place on earth.

In spirit, Jesus was in the heavens when He spoke His prayer, for He said

1. "I have glorified"
2. "I have finished"



3. "I have manifested"
4. "I have given"
5. "When I was in the world"
6. "Now come I to Thee"
7. "Where I am"

Jesus said "I pray not for the world" (verse 9). (Compare here Psalm 2).

The petitions of the prayer may be outlined as follows.

#### 1. PETITIONS CONCERNING HIMSELF.

- a. Verse 2. His praise for the promised glory and power over all flesh and for eternal life for His own.
- b. Verse 5. He asked in return for His fulfillment of His ministry upon earth that He be glorified with the glory that had been eternally His as God.

#### 2. PRAYER FOR HIS DISCIPLES.

- a. Verse 11. That they might be kept.
- b. Verse 15. That they might be protected from the evil one.
- c. Verse 17. That their knowledge of the Scripture might keep them separated from all evil.
- d. Verse 18-21. That there might be spiritual unity. (This does not refer to organic union of the church as some would have us believe.)
- e. Verse 24. That they might be with Him in Glory of Heaven.

There are three unities requested in the prayer.

1. Verse 11. "One as we are"
2. Verse 18 and 21. "One in us".
3. Verse 22. "That we are one"

The foundation of this prayer is (verse 10) that the disciples belong to the Father. Therefore He must pray for them. The Father must be interested in them because Christ was glorified in them.

#### THE LESSON ILLUSTRATED

At the closing service in a series of evangelistic meetings in Newark, N.J., a man of 45 years said to me: "At the service for men last Sunday afternoon I became persuaded that the right thing for me to do was to accept the gospel of salvation. I concluded to think the matter over, which I did. I did not attend any of the services until last Wednesday evening, when I definitely accepted Christ as my Saviour. I made no declaration of this, but have come now to thank you and to say that I am going to enter into the member-

ship of the church at once." We talked with the man about his life, which had been lived far from God. I said to him: "The devil is not going to let you go if he can help it. He will have a time with you, and you must be careful and spend much time in prayer and in communion with God and in the fellowship of God's people." The man replied: "I know

that the devil will seek to hold me to the old way, but I have a lead on the devil that I never had before." "What is that?" I asked, and he answered: "By accepting of Christ I am now in Him, and if I continue to walk with Him the devil will never be able to overtake us."

—Three Thousand Practical Illustrations



## Working For A Christian World

LESSON TEXT: Mark 16:15, 16, 19, 20; Luke 24:45-49; Acts 2:46, 47; 52:42.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

—Matt. 18:19-20

That these two titles should be suggested for this lesson is the recognition of the divergent belief concerning the mission of the church.

1. There are those who believe that the mission of the church is to convert the world to Christ, by the gradual preaching of the gospel thus establishing a world order that will be according to the rules and principles of the kingdom of God.
2. That the church's mission is to win men to Christ, drawing them out of the world to God.

The word of God does not support the first view. The commission of the church is to really preach the gospel to men as much as lies in her power. The word of God teaches plainly that during this dispensation we are to draw men as "brands from the burning." After this age God will establish His kingdom in the earth and the whole earth will be brought under the reign of Jesus Christ. The conviction of this pre-millennial truth does not in any way curb the zeal, devotion and action of those who hold it. It gives those persons a more intelligent understanding of the nature of their work. They will not be

unnecessarily discouraged when they see the world going on, deeper and deeper into sin and Godlessness. The fact is that the great evangelistic movements of the world, whether of other centuries or of the present day, have been builded not for the purpose of establishing a new order, a new social order or "bringing in the kingdom", but to win men for Jesus Christ. The great benefits to the social order of the world have come about by the great evangelistic movements. The greatest benefits to civilization have come by the labor of those who have labored, not to benefit civilization, but to bring men and women to Jesus Christ.

#### THE LESSON OUTLINE

##### I. THE GREAT COMMISSION

(Mark 16:15, 16; Matt. 28:19-29)

The outline of this great commission is significant.

##### 1. EVANGELIZE.

"Go ye into all the world and preach the gospel to every creature." Thus is given expression of the Christian's ministry to be the same as that for which Jesus came. He said "The Son of man is come to seek and to save that which was lost." Evangelism is the first responsibility and greatest privilege of the Christian church. Whenever an individual or church loses the vision of evangelism, that Christian or church has lost the vision which God would impart.

##### 2. "BAPTIZING THEM"

During these days of hyper-dispensationalism there is a question of whether Jesus meant what He said when He commanded that converts should be baptized. It is difficult for this writer to under-



stand how that anything that would be so important to the Lord that He should begin His ministry by exemplifying it and closes His ministry by commanding it should be considered of small importance to us.

### 3. "TEACHING THEM TO OBSERVE ALL THINGS, WHATSOEVER I HAVE COMMANDED YOU"

The primary purpose of all Bible teaching is that we further evangelize. Thus the circle on this commandment is completed.

1. Evangelize.
2. Baptize
3. Teach them in order that they may evangelize, baptize and teach.

Throughout the centuries and until Jesus comes this is the marching order of the church. The church has listened to the voices of self-made prophets and non-Biblical teachers who have set themselves to lead the church into the seemingly green fields of social reform, governmental and economic reform, etc., but wherever the church has flourished and grown and manifested the power of God the church has been busy evangelizing, baptizing and teaching men that they too may perform these tasks for God.

## II. FRUITS OF OBEDIENCE

(Luke 24:45-49; Acts 2:46, 47; 5:42)

The early church with its apostles and people had no conception of Christian ministry other than evangelizing (Mark 16:19, 20). After Jesus was received into heaven the disciples "went forth" and "preached everywhere", as they preached the gospel of salvation "the Lord working with them" and "confirming the work with signs". This is the history of the church wherever the church has been careful to stay close to the message of the Lord. The Lord works with them—confirms the work (Luke 24:45-49). In these verses a limitation is placed upon the preaching of God's servants. God's servants should preach "repentance and remission of sins". There is never a commission to preach social, political and economic reform. However it is interesting to follow the pages of history and find that wherever the gospel of Jesus Christ has been preached for the salvation of the souls of men there have been reforms in all these areas. The best way to work for reform is not to work with that as the aim in view. The best means of obtaining reform is to preach the gospel of Christ unto salvation of the souls of men.

## ACTS 2:46

The story of the Christian church is set forth here. It is the story of a church fresh from the hand of God, fresh from the ministry of the Holy Spirit.

These verses describe the Christian:

1. "continued daily with one accord in the temple."

They were faithful in worship.

2. "breaking bread from house to house"

They were faithful in Christian fellowship.

3. "did eat their meat with gladness"

They were a happy people (That man filled with the Spirit of God will be happy).

4. "and singleness of heart".

These were a united people for they had not yet learned to depend upon traditions of men. Theirs was a singleness in the word of God, the ministry of the Holy Spirit and the desire of their heart to win the lost to Christ.

5. "praising God"

Their occupation was in the Lord. It is to be remembered that immediately they were a persecuted people. They had much to be unhappy about and much of which they could have complained. They were continually in a state of praise.

6. "and having favor with all the people."

They were not contentious, nor were they self-righteous with a "holier than thou" attitude toward the people about them. They were so gracious, so loving and so filled with the Holy Spirit that everybody liked them. (The church of today builds many enemies for God by the attitude that it holds toward those that God would have for His friends in Christ Jesus.

7. "And the Lord added to the church daily such as should be saved"

Here is the greatest picture of these people, for they were a people through whom God could channel His grace to invite all who would to come to Him, and so clean were these channels and so pure the message that flowed thru them that there was a daily adding to the church through salvation of Christ.

R. Clark writes (Bible Expositor and Illuminator).

"This lesson for to-day is a fitting close to the series that we have been studying the last three months. We

have been following the life of Jesus and its bearing upon His disciples. Someone has said that Christ did not come to preach the Gospel as much as that there might be a Gospel to preach. So when our Lord finished His ministry by dying for us, and rising again, there was a Gospel of redemption completed and ready to be offered to all men. Men are not redeemed by the works of the Law or by following the perceptive teaching of our Lord; They are saved by the efficacy of the blood of Christ alone. Our Lord's ministry of teaching, preaching and healing was preparatory to His vicarious sacrifice on the Cross. He was revealing the Father to men (John 1:18; 14:9); He was manifesting Himself as the Lamb of God which taketh away the sin of the world (1:29). The resurrection of Christ was a vindication of His life testimony and sacrifice (Rom. 1:4). His ascension into Heaven was proof that His sacrifice was acceptable to God (Heb. 7:11-12). His session at the right hand of God is an evidence that His sacrifice for sin was made once for all, never to be repeated (1:3; 9:28). Its benefits were for all men, irrespective of race, country or time (Rom. 2:22). Now this command for world-wide evangelism could be given."

## THE LESSON ILLUSTRATED

Dr. Chalmers was once at a nobleman's place in company with a Highland chief. The two were shown into adjoining rooms to sleep. While preparing for bed, the chief was prostrated by apoplexy and soon died. Dr. Chalmers said, to the family, "Never in my life did I see or did I feel, before this moment, the meaning of the text, 'Preach the word; be instant in season, out of season'. Had I known that my venerable old friend was within a few minutes of eternity, I would have preached unto him Christ Jesus and Him crucified. You would have thought it out of season; but ah! it would have been in season both as it respected him and as it respects you."

—Three Thousand Practical Illustrations

—:o:—

## THE PREACHING OF THE CROSS

I Cor. 1:18

1. Brings every man to the same level—"Sinners"
2. Brings every man the same invitation (Matt. 11:28).
3. Brings every man the same promise (John 6:37).
4. Brings every believer the same pardon (John 5:24).
5. Brings every receiver the same sonship (John 1:12).

—A. MacF.



# YOUTH PAGE

Conducted by Elmer E. Seger for  
the Youth Gospel Crusade.

## THE FIRST ONE

Dick, John, and Fred were so excited about their trip that they could hardly pay attention to the evangelist.

"Are there any wild animals on the island?" whispered John.

"Jim says he thinks there are. He said someone saw a bear there," replied Fred.

"Sh—," said Dick, "Let's wait until after church to talk about it."

The evangelist was telling them how God had provided a Saviour so their sins could be washed away and they could spend eternity in heaven with Him.

He continued: "And only in this life will you have the chance to accept this Saviour. If you refuse now, after death there will be no further opportunity. You do not know but that today is your last chance. Don't throw it away."

The message made the boys think, and as they left the church they were quite soberly considering the things he had said. But in a few minutes plans for the trip were uppermost in their minds, and as they parted to go to their homes they were all keyed up for the start on the morrow.

"I was the first one here," shouted Fred, as Ed arrived at Jim's house the next day. Fred took a keen delight in being the first one to do anything. The other boys did not mind, although once in a while they indulged in a little friendly teasing purposely delaying Fred so he could not reach some particular place first.

"You weren't here before me," said Jim. "I was here before breakfast."

"Sure, 'cause you live here. But I was the first...."

"You can have the honors, Fred. But now let's get going. Here come Dick and John." And Ed, the oldest boy of the five, who was leading them on this trip to Rock Island, started off with his roll of blankets, knapsack, and hatchet. Ed was twelve and had made this trip before. It was only five miles to the island, but to Dick, who was nine and the youngest of the group, that seemed like a terribly long distance. But he wouldn't miss out on the trip for anything. So he hoisted his bag containing his blanket and food to his shoulders along with

the rest of the boys, and they all marched up the street together, out to the river bank at the edge of town and up the winding path toward the river bank at the edge of town and up the winding path toward Rock Island.

It seemed awfully warm to be carrying the blankets, but they knew they would need them at night, for the big thrill of this trip was that they were going to sleep out in the middle of the Wisconsin River.

"How far is it to the spring?" called out Jim from the rear, for he had taken so much time to gather a few choke-cherries that the rest got way ahead of him.

"Just around the next bend," said Ed. "Oh boy, I'm thirsty, too." And they all began to run. When they arrived at the place above the spring, they slid down the bank.

"I'm first," called out Fred. And sure enough, he had found the quickest way down the bank right over a ten foot drop on to the nice green grass growing around the spring, and got to the spring just ahead of Ed.

Fred, getting his drink first, told the rest the best way to do it. "Kneel down and put one hand on this rock over here and the other on that one on the other side. Then you can bend over and drink right from the center. And is it ever cold? It's like swallowing ice cubes."

As Dick bent over the clear water he looked down to the sandy water about eight inches beneath the surface. He could see every grain of sand, and all the little ripple marks caused by the water coming in at the upper edge. He even noticed how the larger grains of sand were in the troughs and the finer grains were on the ridges of the ripple marks. Maybe he wouldn't have noticed it if he hadn't read something about it a couple of weeks before, but now, as he realized how clear the water must be for him to see all this, he thought about his own life and wondered if it were clean enough for people to see right down into it to his basic qualities. And then the words of the evangelist came back to him. By this time he had his drink and was up on his feet. And in the fun these more sober reflections were soon forgotten.

Thus, with stops here and there on the way up this beautifully wooded bank of the Wisconsin, the party finally arrived at a point opposite Rock Island at about five o'clock in the afternoon.

Ed quickly stripped off his shoes and stockings, tying them in his bundle, rooled up his trousers as high as he could, and started to wade across to the island. The other boys followed. For twenty or thirty feet the water was only ankle deep. Then they found it knee deep for about ten feet, and then ankle deep again to a point almost half way across. Then Ed started to go into such a deep place that his trousers got wet. Soon he was over his hips in the water, then it was up to his arm pits. He held his bundle high above his head, but when the water got that deep he turned back. They all waded up stream for some distance.

"Here's a good place, you can see bottom all the way," shouted Fred, as he started across. The others watched him and simultaneously uttered a cry of dismay as he stepped into what must have been a deep hole. But it was a small hole, and he reached the other side of it with his other foot before the water came up to his arm-pits. Then he went splashing along as the water became shallower. As the other boys started across, Fred shouted from the shore of the island, "I'm the first over," and the boys laughed with glee to think that Fred had scored again.

"Say, my pants got wet, and my matches are no good for starting a fire now," said John in dismay. "Jim, I hope you put yours in a safer place."

"You're out of luck," said Jim. "Mine are soaked too. And that means we can't build a fire to dry our cloths, or cook supper. Doesn't anyone else have any matches?"

But a careful inventory revealed that there were no matches to be had. It dampened their spirits somewhat to have to eat a cold supper, but their enthusiasm returned in the two hours before dark while they were exploring their five-acre rock fortress. About eight-thirty they rooled up in their blankets, lying on what leaves they could scrape together, and tried to go to sleep. The excitement kept them awake, however, and the wet clothing got to be more and more uncomfortable as the air grew colder. There was speculation about every sound, the lapping of the water on the shore, the rustling of the wind in the trees, the croak of a frog. Suddenly a branch broke quite near to them. It was a big branch, too big for a bird or a small animal to break. All the boys raised on their elbows. Then Dick lay down again, pulling the covers over his head. Ed jumped up and cautiously started to move in the direction of the sound. Then, thinking it might be better to scare the intruder away, he let out a blood-curdling yell.



tramped over some thickets to make more noise, and picked up a branch to throw.

John wailed, "It's the bear. Run for the river." And suiting the action to the words, he began a hasty retreat toward the water's edge.

But just then they heard a man's voice shouting from the thicket, "Hey, what's all the racket about? You aren't scared, are you? It's Dad, Dick. And Mr. Davis is with me."

Ed didn't throw his stick, John quickly came back from his retreat, Dick jumped up and rushed toward the men, and soon a happy bunch of boys were asking all sorts of questions.

Mr. Jones, Dick's Dad, and Mr. Davis, their Sunday School teacher, had decided it would be safer to camp out with the boys, and had started out as soon after their work as possible. Soon they had a fire built, and the boys were drying out their clothes.

"Boys," said Mr. Jones, "you certainly were careless to let your matches get wet. You would certainly have caught cold if you had slept here all night in wet clothes. And what carelessness to leave half your provisions at home. Here are the weiners and buns that were all ready at the market, just waiting for you to pick them up. Guess we had better finish supper now, eh?"

John said nothing, but he suddenly remembered that he was the one who had forgotten the Weiners and buns, and hadn't even remembered about it until now. But now, with the flames leaping high, and with the assurance because of the presence of the two men, they really began to enjoy their outing. Oh, how good those weiners tasted. How comfortable the fire felt. So it was a happy lot indeed that settled down for a night's rest.

And Sunday morning Mr. Davis said, "You know, boys, matches and a good lunch were provided for your trip, but carelessness almost turned it into a tragedy. Now the evangelist has been telling you all week how God has provided a Saviour for you. But if you are careless about this matter, it may be turned into tragedy. Because, while the blood of Jesus Christ can wash away your sin, you must take Him as your Saviour in this life. After death, it is too late."

And the good news is—that all of them did take the Lord Jesus Christ into their hearts, Fred being the first one.

\*\*\*\*\*  
 "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).  
 \*\*\*\*\*

\*\*\*\*\*  
 FOR MAY, 1946

# With the New Books



ILLUSTRATED OBJECT LESSONS, by W. T. McLean. Zondervan Publishing House, Grand Rapids, Mich. 48 pages. Paper, 35 cents.

A practical and profitable book. Gospel lessons are drawn from common, every-day objects. A very useful book for the minister, Sunday School Superintendent, teacher or other workers with children.

65 WAYS TO GIVE AN EVANGELISTIC INVITATION, by F. D. Whitsell. Zondervan Publishing House. 116 pages. Cloth, \$1.25.

This book treats solely with the drawing of the net. Giving the evangelistic invitation is something that many ministers blunder in. The whole technique of giving the invitation is thoroughly treated. The author's approach is spritual and reverent. One's methods of catching men for Christ are bound to be greatly improved by the reading of this book.

SEE IT! OBJECT LESSONS, by Elmer L. Wilder. Zondervan Publishing House. 146 pages. Cloth, \$1.25.

This book will prove to be a boon to the worker with children. Sixty-eight remarkably helpful object lessons are given with the emphasis on sin, salvation and other Gospel truths. The objects used are familiar, practical, easy to get, easy to make and easy to present.

WHY REVIVAL TARRIES, by Thomas Ashbridge. Pickering and Inglis, London and Glasgow. 60 pages. Price, Paper, 40 cents.

The author sets forth the potent reasons why revival has been withheld, and the alternatives that confront us now: rain or fire, showers or drought, revival or devastation, men enjoy the blessings of God's salvation or the self-will of men de-

termining the downfall of nations. This book is a challenging one.

THE MAN GOD USES, by Oswald J. Smith. Marshall, Morgan and Scott, London and Edinburgh. 116 pages. Cloth, \$1.00.

This is the sixth edition of this book, which speaks well for the author and his message. With the Foreward written by the late Dr. R. E. Neighbor, the book breathes the real mesage of life. Some of its seventeen chapters are: "The Man God Uses," "The Victorious Life," "What Does God Think of Me?" "Preaching Christ," "The Investment of Life," "Our Most Important Work," and "Go and Tell Others."

STILL MORE OBJECT LESSONS THAT TALK AND TEACH, by Louis T. Talbot. Zondervan Publishing House. 92 pages. Paper, 60 cents.

Forty object lessons that emphasize the Gospel. Some of the objects used are quite unique. The author draws from a wealth of experience.



## Train Here for EFFICIENT CHRISTIAN SERVICE

In this ideal location amid inspiring Christian fellowship—you can prepare to "Go somewhere for the Lord", to win souls and live a spirit-filled life. Faculty of spiritual men and women. Complete courses in Missions, General Bible, Music and Teacher training. Learn to use God's word efficiently. Excellent recreational facilities in 4-acre campus and gymnasium. Comfortable home atmosphere. Expenses reasonable. *Start training here for God's work. Summer school during June.*

★ EX-SERVICE MEN • WOMEN  
This School Approved Under G.I. Bill of Rights and Veteran's Rehabilitation Program. Get These Benefits Here.

Write for catalog. Address  
Dr. Walter L. Wilson, Pres.

**The KANSAS CITY  
BIBLE COLLEGE**  
P. O. Box 7035, Dept. G Kansas City 13, Mo.

The  
CHRISTIAN  
SCHOOL IN THE  
HEART OF  
AMERICA

## WANTED

5,000 LIVE WIRE ENERGETIC CHRISTIANS TO EVANGELIZE AND VISUALIZE THE GOSPEL.  
 FOR INFORMATION WRITE: ROBERT CRICHTON  
 ROUTE 5 COLUMBUS, MISS.

NAME .....  
 STREET ..... CITY ..... STATE .....



# BACK PAGE COMMENT

## THE SOVIET NEW ORDER

From the ruin and desolation of totalitarian Germany has risen a new power infinitely better equipped than was the Reich to spread over and dominate Europe. Hitler failed in his attempt to establish a New Order, but this is well under way under the leadership of Communist Russia, which is enveloping territory beyond anything believed possible. Furthermore, Russia has aspirations toward the Dardanelles, Turkey, the islands of the Mediterranean, Syria, Palestine, Iran and North Africa. The Soviet New Order is not patterned after the lofty ideals of the Atlantic Charter, or founded on the Four Freedoms, but rather follows the godless pattern dictated by Moscow, where the very name of Christ is hated and where the people are slaves under the worst tyranny that Russia has ever known. Winning the war has not freed them from their chains but has served to strengthen those chains. The countries overrun by Russia are ruled over by Moscow-made puppet regimes and are being sovietized—multitudes of people being transported to Russia, other multitudes fleeing Europe. The Soviet New Order is maintained by brutal force which eliminates all opposition. The greed for power obsessed Nazi Germany, sent her out to conquer and enslave the world, and brought her to ruin. Likewise, the thirst for power on the part of Russia may prove a Damocles sword hanging over the peace of the world.

\* \* \*

## UNITARIAN CONCERN OVER LOW GIVING

Mr. Robert Weston, writing in the Christian Register, the Unitarian weekly, says, "Is there any other denomination in which the contributions of churches for missionary purposes are so disgracefully low?" He tells of one church with a \$12,000 budget which gave only \$73.00 to missions; another in the \$13,000 class gave \$50.00. Still another with a budget of \$15,000 gave \$62.00 to missions. It is further brought out that the average Unitarian per capita giving to benevolence is forty cents per year. We suggest that it is very logical that the Unitarian giving should be so low. What do they have for missionary incentive? What kind of missions could they support? With the human family not in a lost condition, with no divine Christ and with no atoning cross, why get ex-

cited about missions, or why be concerned about the needs of men at all? What impulsion has a religion without a Saviour? What constraint has a religion without the Cross of Christ?

\* \* \*

## IS RUSSIA A DEMOCRACY?

There seems to be considerable talk about Soviet Russia being one of the democracies. If so, the United States must be something else. If communism is a democracy, how can the American form of government also be a democracy?

Communism closed 98 percent of the churches in Russia, confiscated church property, destroyed Bibles, outlawed Christianity, murdered millions of Christians—is that democracy?

In Soviet Russia there is no freedom of speech or freedom of the press—does that sound like a democracy?

In Soviet Russia the workers have nothing to say about where they shall

work or what wages they shall receive. According to Ripley in "Believe it or Not," not one working man owns an automobile. In Russia the people can own nothing. On the contrary the state owns the people as mere chattels. Is that democracy?

Wendell Willkie reported after his first trip to Russia that there were still ten millions of people in the concentration camps of Russia. Does that sound like the country is a democracy?

The practise of referring to Russia as a democracy is shallow, nonsensical drivel, and is unworthy of intelligent human beings. The person who does his own thinking will not class our beloved nation with totalitarian nations that have destroyed the churches, murdered the Christians, stolen the property of the producers, and enslaved the masses.

Furthermore, when we pledge allegiance to our flag we pledge allegiance to the REPUBLIC (not the democracy) for which it stands.



*Five bleeding wounds He bears,  
Received on Calvary.  
They pour effectual prayers,  
And strongly plead for me.  
"Forgive him, O forgive," they cry,  
"Nor let the ransomed sinner die."*

—Selected



## TO OUR READERS:

Your printers tried to put Grace and Truth in the mail on time, but due to an urgent call for the Denver Bible College catalog to be presented at the United Evangelicals Convention at Minneapolis, we labored to the limit of our strength to meet that

dead-line. Lewis Fickett, the operator and pressman, is in poor health, and your printer is under a strain of sixty to ninety hours duty per week. Please pray for us, and for printer students to come and help us.

Elbert C. Taft  
Printer and Plant Mgr.

GRACE AND TRUTH



---

---

# DENVER BIBLE COLLEGE

## SUMMER SESSIONS



*First Session—July 3 to July 31.*

*Second Session—August 5 to Aug. 30.*



### THE COURSES:

|| NEW TESTAMENT || OLD TESTAMENT || GREEK ||  
DOCTRINE || EVANGELISM || CHURCH HISTORY  
|| SOCIOLOGY || MUSIC (Available) ||



A GOOD choice of courses, cool Colorado, the nearby Rocky Mountains.....all these call you to a full and profitable summer at Denver Bible College.

Visiting teachers and the regular college faculty will provide a competent teaching staff.

Tuition is \$5.00 per credit hour. The courses are arranged to enable the taking of two, three or four quarter hours in each session.

Room \$2.50 per week. Board \$8.00 per week.

The four year Bible Institute course is approved for veterans.

*For further information address*

## Denver Bible College

2011 GLENARM PLACE, ● DENVER 5, COLORADO

---

---



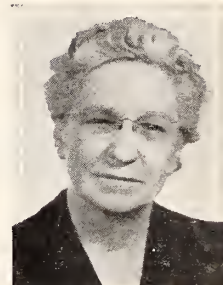


"OLD MAIN"

Recently remodeled into girls dormitory

## DENVER BIBLE COLLEGE

is getting ready for another 100 per cent increase in students in October '46.—You may want to be one of them.



MRS. ESTHER R. HENRY  
House Mother and Dean of Women

**REMEMBER:** *Our graduates are soul winners. They are missionary spirited. They are church, home, and community builders. They are leaders with poise and vision.* For catalog, write Pres. Sam Bradford,

**2011 Glenarm Place — Denver 5, Colorado**

# What are your Needs . . .

## For Daily Vacation Bible School?

**THE BIBLE COLLEGE BOOK STORE CAN SUPPLY THEM.**

Correlated series of God's Clock of the Ages—The Garden—My Voyage on the Blood Line—God's Mail Bag—My Radio—Certificates—enrollment cards—Posters—Buttons, as well as many other items and helps necessary in carrying on your Bible School.

We welcome your inquiries

For Quick Delivery of Your Orders—

### BIBLE COLLEGE BOOK STORE

2011 Glenarm Place

Denver 5, Colorado





# GRACE AND TRUTH

. . . grace and truth came by Jesus Christ---John 1:17.

**YOUTH NUMBER**  
**JUNE, 1946**



THE ILLUMINATED FOUNTAIN IN CITY PARK, DENVER.

—Courtesy of Seeleman-Ehret, Engravers



# GRACE AND TRUTH

*A Feast of Good Things awaits you . . . .*

*In each succeeding Issue*



June—YOUTH

July—Distinctions in Truth

August—DISPENSATIONAL



Exceptional Bible studies will appear in the Serial Bible Courses—Under Truth in Type, Galatians, Principles of Bible Study, and Suffering—Why and How?



*Send in the Names of your Friends and we will  
mail Introductory Copies Free.*

They will like Grace and Truth too.



GRACE and TRUTH

2011 Glenarm Place  
Denver, Colorado

*A True Testimony*

The only Topical Bible  
Study Magazine.



# GRACE and TRUTH

OFFICIAL ORGAN OF DENVER BIBLE COLLEGE

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00

In clubs of five, \$1.00 per year; 15 cents per copy  
Foreign (except Canada) \$1.75 per year; \$1.25 in clubs

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

## DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

★ ★

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

## VOLUME XXIV.

June, 1946

No. 6

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## IN THE YOUTH NUMBER

|                                                             |     |
|-------------------------------------------------------------|-----|
| Editorially Speaking .....                                  | 169 |
| Finding The Will of God—Robert S. Lutz .....                | 171 |
| A Challenge to Christian Youth—W. H. Jordan .....           | 174 |
| The Bearing of Ridicule—Casey Smith .....                   | 176 |
| Youth for Christ and Christ for Youth—Rex Lindquist .....   | 178 |
| Why D.B.C. is the School of Schools to Me—(Symposium) ..... | 180 |
| Helps for God's Workmen—Clarence Swihart .....              | 181 |
| Bible Seed Thoughts—Charles Johnson .....                   | 182 |
| D. B. C. at Home and Abroad—Faye Arbuthnot .....            | 183 |
| Youth Page—Elmer Seger .....                                | 184 |
| Your Corner .....                                           | 185 |
| Light on the Lesson—Sam Bradford .....                      | 186 |
| Galatians—Harold A. Wilson .....                            | 193 |
| Suffering—Why and How?—Norman Harrison .....                | 195 |
| Truth in Type—Aaron Schlessman .....                        | 196 |
| The Numerical Principle—Editor .....                        | 198 |
| Echoes .....                                                | 199 |
| The Records Answer His Call .....                           | 201 |
| Round the Cross-Word Puzzle—S. Schirmacher .....            | 202 |
| Visualizing the Gospel .....                                | 203 |
| Back Page Comment—Editor .....                              | 204 |

# EDITORIALLY SPEAKING

## GOOD NEWS FROM WASHINGTON

The most thrilling news from the Capitol of our nation is not concerning politics, or a further reduction in taxes, or public works projects for the various States of the Union. The most thrilling news is that a group of the members of Congress are meeting regularly each week for prayer and meditation on the Word of God. Every Wednesday morning at 8:30 a group of Senators gather in the Vandenburg Room at the Capitol, and on Thursday a larger group of Representatives meets in the House wing.

Some of the nation's most beloved Bible teachers, evangelists and Christian business men have been heard by these groups. Recent speakers include Dr. Walter Wilson, Paul Rood, Arthur I. Brown, R. G. LeTourneau and Charles Eisenmayer. As reported by Horace F. Dean, Chairman of the National Fellowship for Spiritual Awakening, many of our Senators and Representatives are feeling the burden for a spiritual awakening. This is most welcome news. What happens in Washington can be felt in all America, and throughout the world.

## FLYING MISSIONARIES

Every corner of the earth has been brought to within sixty hours of home by the airplane. R. G. LeTourneau, a well-known Christian manufacturer, declares his intention of making 10,000 airplanes available to missionaries. The world is white unto harvest. Tremendous opportunities are awaiting us to spread the Gospel. Hundreds, yea, thousands, must catch the vision of the emergency and feel the urgency of the call. We must not fail now. Perhaps it is the last great harvest of this age ere the Lord re-



turns in the air. A modern version of Isaiah 52:7 might read, "How beautiful over the mountains are the planes that bring good tidings." During the war the bombing flights were called "missions." That was a perversion of the meaning of the word. Flying missionaries are going to exemplify the true meaning of the word.

★ ★

#### INVASION OF EUROPE AND ASIA

And now it is invasion of Europe and Asia with the Gospel of Christ. Many missionaries are now returning to their former fields of service. Word comes to us that Youth for Christ leaders are going to Europe to lay the groundwork for the expansion of the Youth for Christ movement in the British Isles and on the continent. Youth for Christ meetings are arranged in England, Ireland, Scotland, France, Holland, Belgium, Denmark, Norway, Finland, Germany, and possibly Russia. It is also reported that servicemen are conducting Youth for Christ Gospel meetings in Japan, China, and the Philippines. The plans are to extend the Youth for Christ movement in Asia and to the South Pacific.

★ ★

#### THE SEARCH FOR A WORLD CENTER

There is much discussion about a suitable site for the headquarters of the UNO. Delegations from various American cities have been strenuously competing for this honor. Some, however, point out that the UNO should not be located in this country. The editor of Life believes that Palestine is the logical place, and states that if it be moved there the Jewish-Arab strife would be settled. This is really interesting and significant. Palestine figures largely in the prophecies concerning the future. Palestine will be a world-center before the glorious return of Christ to the world, and after. Palestine will be the center of Antichrist's activity during the great tribulation. His religious capitol will be there. It is also clear that Babylon will be the center of commerce (Revelation 17 and 18 indicate a literal city). After the glorious return of Christ, Jerusalem will be the center of all government and worship. All peoples and nations and kings will journey there to pay homage unto the King of kings and Lord of lords. Probably Jerusalem will not get the UNO headquarters now, but it is destined to be international headquarters. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

#### CAN CHILDREN CHOOSE FOR THEMSELVES?

Coleridge said: "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleburrs and strawberries?" A good many parents argue that children should be allowed to choose for themselves in matters such as Sunday School and church attendance. The teaching of modern psychology has brought about this attitude. It has been practised in the schools. Parents have taken it up. Such parents are shirking their responsibility and neglecting their duty. Children can choose for themselves, but almost invariably they choose the wrong. The self-expression psychology is responsible for much of the juvenile delinquency. We are reaping what we have sown. The best answer to our question is found in the Word of God. The two sons of Eli made themselves vile and the judgment of God fell on the family because Eli "restrained them not" (I Sam. 3:13). The Scripture warns us that "a child left to himself bringeth his mother to shame" (Proverbs 29:15).

★ ★

#### TYPICAL MODERNISTIC UTTERANCES

We want that our readers shall recognize modernism in what its leaders say and do not say. Sometimes what they say is a denial of fundamental doctrine, and they brand themselves instantly as apostates. More frequently, they may be judged by what they do not say—by their omissions.

Recently, Dr. Henry Pitney Van Dusen, a Presbyterian, was installed as president of the Union Theological Seminary of New York. Princeton Seminary was represented at this occasion. Its president was there. Princeton has slipped from its traditional position. The New Princeton does not hold the strong doctrinal position that Old Princeton did.

On the above-mentioned occasion,

Dr. Van Dusen said: "we know—and must declare that the only secure and enduring principles for the behavior of men and nations, and of their life together, are those of God made vivid in the mind and life and faith and continuing power of Jesus Christ."

This is a typical musing and musing of the modernist. He has not one word to say about the crucified Christ and the power of the Cross. He says nothing about the power of preaching Christ crucified to save men—he omits that.

In another place, he said: "We know—and must declare—that the one God is the God and Father of all mankind, and that in these latter days, it is no longer possible for His peoples to live at all save in recognition of their common destiny, even if not universal acknowledgment of Him by Whom they are one family and through Whose aid they might yet become one brotherhood."

This is another modernist musing. It is nice-sounding, but it is full of error. There is no Fatherhood of God except through the acceptance of Jesus Christ as Saviour; nor is there any real brotherhood of men except through His saving grace. There is no common destiny for mankind. Men are either lost or saved; doomed to hell, or bound for heaven, according as they accept or reject Christ as the Saviour. Many have Satan for their father, instead of God (John 8:44; I John 3:8-10).

Dr. Van Dusen closed his speech with a strong appeal for church unity. He said: "The church is strong just in the measure that it is united; and where it is united, God grants renewal."

We take exception to this statement. Is union the only measure of strength? Is not loyalty to the faith once delivered also a pre-requisite to strength? We are going to hear much about union during these post-war days. There is going to be a vigorous movement to unite churches, but it will be a union at the sacrifice of precious doctrines. Such unity is an ungodly unity.



**GIVE YOUR LIFE to GOD—and God will wreck your life, rob your life, despoil your life? NAY, God will give you back your life enriched and glorified—a life in trust for Jesus Christ as never before.**

—James H. McConkey



# FINDING

## The Will of God

**Text: Ephesians 1:1**

BY ROBERT S. LUTZ

As we read through the book of Ephesians and come to those passages dealing with the "will of God" there are certain words which stare out at us that make most Christians, as they study, a bit fearful: predestinate, foreordain, the eternal purpose of God. As I study my Bible, as a Christian, I find no ground for fear concerning the will of God.

As long as we adhere to the Bible and the things that it says we find no difficulty concerning the will of God. It is when we begin to think about these matters outside of the Word of God that we run into difficulty. We find that God's will is good. Here this morning we find that Paul became "an apostle of Jesus Christ by the will of God". That is in the first verse of this first chapter. Down in the fifth verse we find that God has planned certain things "according to the good pleasure of His will" .....that He has "predestinated us to the adoption of children by Jesus Christ to Himself according to the good pleasure of His will." God's will is good..... it is His "good pleasure"....and His good pleasure is to save us and make us His children. There is nothing wrong with that, nothing to make us fearful.

The frequent trouble with our thinking about the will of God is that we picture God like an oriental potentate sitting on his throne and making decisions about human beings down here on earth and tossing them around according to his slightest whim and caprice. But that is not our God and that is not the will of God. God's will for us, as someone has well said, is "grounded in reason and righteousness, not in almighty caprice." It is grounded in love. It is not heathenish—idly tossing one man into fiery hell and lifting another to the delights of heaven without rhyme or reason. The will of God is based on reason, the loving, kind, gracious and righteous reason of God. Sometimes we become perplexed because our minds jump to the conclusion that God predestinates men to hell—but we do not find that in the Bible. The Bible tells us of the will of God

we deal with these passages on the will of God here in Ephesians, the thing that impresses us most is "the good pleasure of His will."

### 1. GOD'S WILL FOR OUR LIVES

It was the will of God that Paul be an apostle of Jesus Christ. We read in the first verse of this first chapter of Ephesians: "Paul, an apostle of Jesus Christ by the will of God...." It was the will of God that Paul become an apostle. That was the will of God for Paul's lifework—to be an apostle of Jesus Christ. But Paul had to be converted before he found God's will for his life. Paul never had the slightest idea as he was a young man growing up that it was God's will that someday he should be an apostle. And he went on his way getting an education in Jerusalem. He sat under Gamaliel. He grew up hating Christians. And as he grew older he joined those who hated the Christians. How he fought against the will of God! Instead of being an apostle of Christ, he helped throw the apostles in jail. He helped beat and stone them. You see, Paul did not know the will of God for his life. He was just going on living his life according to his own will.

One day Paul was converted but he still did not know God's will for his life work. He still did not know that he was to be an apostle of Jesus Christ. Paul had to be converted before he could find his life work which would be the will of God.

Many a young man and many a young woman would like to find the life work that they are supposed to have, the thing that they would enjoy doing most in life. But there is one thing that has to happen first before a young man can find his life work which is in the will of God. He has to be converted first....converted to the Lord Jesus Christ and surrender his life in faith to Him. As long as he keeps his life in his own hands without surrendering to Christ, he will never find the life work which is God's will for him. As long as Paul was unconverted, he could not find God's will for his life work. As long as he went about throwing Christians in prison, holding



DWIGHT MORROW PEAK

Courtesy of The Colorado Mountain Club

coats for people while they stoned Christians, hobnobbing with unbelievers....he never could find God's will for his life work. He had to be converted. Then when he was converted on the Damascus road and said to the Lord Jesus, "Lord, what would thou have me to do?" then the Lord could begin to lead in the way that would lead him to his life's work. But the Lord did not show him his life work immediately, even after he was converted.

Sometimes Christians find fault with God because He does not show them His way immediately when they yield their lives to Him. They say: "I believe in Him. I have given my life and soul to Him. I have faith in Christ as the Son of God. Now why doesn't He show me what I am to do? Why doesn't He show me the way?" Beloved, we still have to trust—and we have to learn to trust even more. While we are in a mood like that, even though we believe in Christ, it may be that God can not show us what He would have us to do. We have to learn to trust Him more.

Paul was converted on the Damascus road but he was not ready yet to find out God's will for his life work. There were so many things he had yet to learn. He went into Damascus a while. But he still was not ready. He went down into the desert and spent three years there in private study and prayer and meditation and communion with the Lord Jesus....learning many things....but still God did not show him the way, show him what His will for Paul's life work was.

Paul went down to Jerusalem, but the way was still not clear and he had to leave Jerusalem. Then he went back home to his home town



of Tarsus. He spent some years there in his home town. What he did during those years nobody knows. God's will for his life work was still unknown to him. One day Barnabas came up to Tarsus and got Paul and took him down to the city of Antioch to work among the Christian group there. Paul did that, but the work of being an apostle and a missionary for which he became famous....that was still unknown. There in Antioch he was tried, and then he was chosen by the church to go out as a missionary. Then began his life work of being a missionary, an apostle of Jesus Christ.

Even then, at first he did not know that that was God's will. He had tried so many different things. Perhaps this might not last long. But in that work he stayed. There at last he found his life work, that which was the will of God. It took some time for him to come to know that that was the will of God for him. But years later, after the third missionary journey, when he was writing to the Christians in Ephesus....he knew then, he had found the will of God for his life: "Paul an apostle of Jesus Christ by the will of God." He had the assurance that his life was in God's will, that this was the thing that it was God's will for him to do.

Somebody says: "Preacher, can that happen to just an ordinary Christian, one who is not an apostle, one who is not a preacher or a Christian worker of some kind....one who loves the Lord Jesus as his Saviour but still has an ordinary job in the world?" Yes, beloved, that assurance of being in God's will can be had by any Christian. A man must be converted first, put his faith in Christ and then he can find God's will for his life. After he is converted he may come to know God's will soon, or it may take days or months or years but he can come to know God's will and have the assurance that he is in God's will. It was the will of God that Paul be an apostle. It may be that God wants some of you to be apostles, missionaries, preachers, Christian workers. Or it may be that he has another place for you in life. Conversion and yieldedness to the Lord Jesus Christ must come first and then He will lead you into the knowledge of His will for your life work.

## 2. PREDESTINATED ACCORDING TO HIS WILL

As we read further we find that it is the will of God that we Christians be His adopted children through Jesus Christ. In the fifth verse we read: "HAVING PREDESTINATED US UNTO THE ADOPTION OF CHILDREN BY JESUS CHRIST UNTO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS WILL."

**T**HERE ARE two great classes of people in the Christian world today—The first are in the world to live—The second are in the world to minister.

—Henry Drummond

Once, again, beloved, do not let that word "predestinated" frighten you. The only thing that you need to be concerned about is that you really are converted, that you really do believe in Christ and have surrendered your life to Him. After you get that settled with Christ....then this is something your God is telling you that should give you great comfort: "You love me? You believe in my Son? That is wonderful. Now I will let you in on this—I have predestinated you....I want you to be saved....and predestinated you to be saved. I want you to be one of my children." Doesn't that thrill your heart? To know that God wanted us to be saved? That it is the good pleasure of His will, that He wants us to be among his adopted children? God has one Son but many children. Jesus Christ is God's only begotten Son. And we become God's children only through faith in the Lord Jesus Christ.

There has been a lot of false teaching in recent years and the recent generation about the "fatherhood of God" and the "brotherhood of man"—that God is the father of everybody and therefore we are all brothers. It is not so. And those who have taught that have been in hot water in these war years trying to explain to their people that God is the father of Hitler just as He is of us and therefore Hitler is our brother. The Bible makes it very clear that the only person of whom God is "father" is the one who becomes a son through faith in Jesus Christ, as we are told in John 1:12 and 13 "To as many as received Him (Jesus Christ), to them gave He power to become the sons of God, even to them that believe on His name, which were born.....not of blood nor of the will of the flesh nor of the will of man.....but of god."

## 3. THE MYSTERY OF HIS WILL

Now the will of God goes further. It is the will of God that someday, in the dispensation of the fulness of times, everything will be gathered and unified in Christ. We read in the 9th and 10th verses concerning the will of God; that He has made known to us "THE MYSTERY OF

**HIS WILL.....THAT IN THE DISPENSATION OF THE FULNESS OF TIMES HE MIGHT GATHER TOGETHER IN ONE ALL THINGS IN CHRIST, BOTH WHICH ARE IN HEAVEN AND WHICH ARE ON EARTH."** God has revealed the mystery of the plan of His will to us, and that plan is that one day the things of heaven and earth are going to be changed; and they will be different from what we know them now. Sometimes people think that this world is going to continue on and on and on—maybe a little better, maybe a little worse.

Sometimes even Christian people think this process of things as they are now is going to continue indefinitely—that a man is saved through faith in Christ and some day goes to heaven to be with God....and over here another man is saved and lives his life out and by and by goes to heaven to be with God....and so the world continues without much change. Now, as good as that is, the will of God goes further and God has revealed to us the mystery of the part of His will which lies in the future—at least He has revealed part. That revealed mystery is that some day He is going to gather together and unify in Christ all things in heaven and on earth.

Oh, what a blessing, what a gracious comforting hope this is to the Christian who has had a Christian loved one die and go from this earth to heaven to be with the Lord. Right now God has some of His children up there in heaven with Him. And He has some of us down here on earth, who are His children through faith in Christ. But someday He is going to gather us all together! When Christ comes He is going to bring the dead in Christ with Him and He will lift us up to meet Him and we will all be joined together in Him. Oh, what glad reunion that will be. Loved ones in Christ meeting together and right there with Christ.

Now the Scripture says that all "things" will be gathered together then—all things which are in heaven and on earth. That gives us an even clearer understanding of the things God has in store for us in Christ. While God's primary dealing is with



man, bringing men salvation and redemption through Christ, the will of God includes all things in heaven and on earth. If God just saved man and that was all there was to it—if man's soul were just flying around in empty space and that was all—it would seem like a mighty dull business. But God tells us that there is more than that, that all "things" are going to be gathered together in Christ. What are those "things"? God is including not only man but His creation. Now in this age creation 'groaneth and travaileth together in pain...." but one day creation is going to be redeemed. I do not know what things God will consider necessary then, but that day when God gathers everything in Christ He will also gather the rest of the things of heaven and earth, all the things which redeemed man needs in the place where he will be living, all the angels and cherubims, all the things of heaven and all the things of redeemed creation and man. When will that be? "In the dispensation of the fulness of times." The Scripture speaks of a "fulness of time" once before. That was when Christ came to earth the first time; Christ came in the fulness of time. He will come again in the "dispensation of the fullness of times" and all things will be gathered in Him. That is the will of God.

4. AN INHERITANCE ACCORDING TO HIS WILL

The will of God continues in the 11th verse—that we Christians will have an inheritance in these things which will be gathered in Christ. The Scripture says: "IN WHOM WE HAVE OBTAINED AN INHERITANCE BEING PREDESTINATED ACCORDING TO THE PURPOSE OF HIM WHO WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL."

When all creation will have been redeemed so that it no longer groans and travails in pain as it does now, and when the redeemed of this earth and the redeemed who are already in heaven, and all the angels and cherubim and all the things of heaven—when all these things and people of heaven and earth that are needed by Christ and His host are gathered together in Christ—we Christians are going to have our inheritance there. I am going to have a part in that. If you are a Christian a real Christian and not just going under the name, you are going to have a part in that. We have our inheritance in that. And we have a part in that. We have our inheritance in that. And we have already obtained the earnest, the down payment of our inheritance—as we are told in the 14th verse: "YE WERE SEALED WITH THAT

HOLY SPIRIT OF PROMISE WHICH IS THE EARNEST OF OUR INHERITANCE...."

Beloved, this shows the importance of having the Holy Spirit in our lives. The Holy Spirit is the downpayment, the earnest, of our inheritance. If we have the Holy Spirit, if we are born of the Spirit, we have the earnest of our inheritance in that gathering together of all things in heaven and on earth in Christ. What a wonderful inheritance we have as Christians. It is the will of God that we have this inheritance. He has planned for us to have this inheritance. What a wonderful love and what wonderful things He has planned for us in His will. These things are not for the unsaved, the unredeemed—not for the person who keeps putting off the Lord Jesus. These are the things which God has planned for those who love Him, who have accepted His only begotten Son.

5. UNDERSTANDING HIS WILL

Now lest it seem to you that if God has willed all this to come to pass, that if it is the will of God then you can do nothing about it but passively accept it—I have emphasized before that this is not so but lest it still seem so to you—two more things are added in the last two chapters concerning the will of God: understand the will of God, and do the will of God from the heart. In 5:17 we read: "WHEREFORE BE YE NOT UNWISE BUT UNDERSTANDING WHAT THE WILL OF THE LORD IS." And 6:6 adds: "DOING THE WILL OF GOD FROM THE HEART." Beloved, if God did not expect you to do something about it He would not urge you to do the will of God from the heart.

Two whole chapters are devoted to explaining that if we understand the will of God aright we will understand that God's will is not only that we should be His children and that He has a wonderful inheritance for us, but that His will is for us to live a holy life. Chapters 4 and 5 tell us that if we understand the will of God aright it is that we shall "walk worthy of this vocation of being Christians wherewith we are called." And if a person understand anything else by the "will of God"—then he is "unwise" and does not understand the will of God. Furthermore, we are to "do the will of God from the heart." God lays His will before us—the great things that He has willed, glorious, magnificent things that He has will to be for us and for our gathering together unto Him and for our inheritance in Him. He lays it all before us and says; "Now do the will of God from

your heart. Don't do it unhappily! Don't toy with the will of God! Do the will of God from the heart!"

Glorious things are in the will of God for the saved Christian—to be a child of God, a life vocation according to His will, a wonderful gathering together with our loved ones in Christ when those of us in Christ down here will be gathered with those who have already gone to be with Him together with all that we shall need of things in heaven and earth because all this is a part of His will—and we as Christians have an inheritance in all this.

There is just one question I would ask you: Beloved, are you in the will of God? Or have you been fighting against God's will. There is just one way to get in God's will and that is through Jesus Christ. Won't you accept Him and put your faith in Him?

\*\*\*\*\*

It is important for all Christians to know the will of God. Especially is this true for young people. The author of this article, the Rev. Robert S. Lutz is a successful Denver Pastor, and is a teacher in numerous Youth Conferences.

\*\*\*\*\*



I WILL PUT THEE IN A CLEFT OF THE ROCK—Ec. 33:22.

Courtesy of The Colorado Mountain Club





THE GRAND TETONS, WYOMING

Courtesy of The Colorado Mountain Club

When I think my place is hard, I recall Samuel, who in a day when wickedness ruled, lived such a clean life that "All Israel knew that he was established to be a prophet of the Lord."

I recall Joseph, who surely had the hardest of places, hated by those who should have loved and protected him, sold into slavery, again sold on the auction block, facing temptation for I know not how long, then the filthy jail for years, followed by the political life with its temptations, but through all the story of his years from the time he was of high school age, we read one frequent, constant refrain, "And the Lord was with Joseph."

I recall Daniel, torn away in those dark days from a life of ease in the royal family at Jerusalem. Carried captive to far-away Babylon, tested both in his school life and in his long political career, but through all those years, because he purposed in his heart, because he set himself like flint, to be clean and true, he came to be recognized even by the world rulers as the only man who could be trusted.

So I have long since ceased to pity myself. God's heroes and giants are the products of fiery trials. The lion's den, the furnace heated seven times hot, do not faze. They only strengthen and purify. No, we are never stronger for pitying ourselves. If our place is hard, we shall be stronger, as we overcome. Difficulties must not be stumbling blocks, but stepping stones.

# A Challenge . . . To Christian Youth

BY W. H. JORDAN

In the second World War the Allied forces finally reached the place where they were on the offensive on all fronts.

Each army had a particular work to do, a place to fill, and no others of all the millions of men could do that work.

And this is just the challenge that comes to the Christian young people in our High Schools. You are face to face with the greatest opportunity and gravest responsibility of any group of men and women in America.

How select you are. You, and you alone, can bring the Gospel into the high-school. can talk Christ to your school-mates: You can do what no teacher, no pastor, no business man can do.

Do you like a big task? All the world was interested in knowing that General Dwight D. Eisenhower was to lead the allied forces in the second front. What a tremendous task. Yours also is a great task. Therefore esteem it as such, and, like the Apostle Paul, "Magnify your office."

Yes, you have a big worthwhile job. The very conditions you face in the high school are a challenge to you, to do your level best.

Your teachers will appreciate your clean, positive stand for good old fashioned righteousness. A boy or girl is worthless if he is not dependable. You have ability. Do you have dependability?

The fathers of 1776 signed the Declaration of Independence. The great need of America today is that young and old sign a declaration, a determination to do right, regardless of what others do. "Let no man despise thy youth."

Where do you get your ideals? Of your chums, or from the Word of God? Your strength and possibilities depend upon your convictions of what is right and what is wrong, and upon prompt and wise action on those God-given convictions.

First of all, you can live Christ in the high school days. Hard, do you say? That depends much upon the courage with which you act. The earnest out-and-out Christian life will help teachers and students. Weak young Christians will be mightily helped because you are not scared by ridicule, but stand for what you believe is right, even though it may not always be popular.

## OPPORTUNITY

High school life therefore spells "opportunity." It is your privilege to show your chums what Christ can do for you, and show your love and loyalty to Him. "They took knowledge of them that they had been with Jesus." Of course they did. They were compelled to. Your chums may not read the Bible, but they will read YOU. They must do that. "Ye are living epistles known and read of all men," says Paul. It is now a question how clearly the epistle is written,—whether you are clear, correct interpretation of the Truth.

What splendid advice Paul gave a young man, "Let no man despise thy youth." Godly living will compel others to respect you.

But even if you are not concerned for your influence on others, you would want to live a Godly life, for every man must live with himself, now and forever. What sort of company are you, and will you be in years to come, in time and in eternity, for yourself? What do you think of the prospect of living everlastingly with yourself? And if you cannot

GRACE AND TRUTH



stand your own company, be alone with yourself a few hours or a few days, what sort of company would you be to others? Would you inflict your company upon others?

I am writing to the wideawake young people of our land, young people who face tremendous opportunity. You will not allow yourselves to be deceived or to be defeated. You will not deceive yourself, or allow yourself to be satisfied with an imperfect standard in life. In business, men want perfect standards. So must we have perfect standards and ideals in life. Therefore we will not be satisfied with

★ ★

### MEDIOCRE LIVING

It is not enough to be as good as someone else, or borrow our ideals from other neighbors who often have on hands only very shoddy goods. We will search the Word of God and be satisfied only with perfect standards. That is why Joseph did not succumb to the fierce temptations and trials that tested him for all those years of youth.

Here are two sentences which many of you have already heard.

"You have the capacity to increase your capacities."

"Break from the ordinary and strike for the extraordinary."

Preserve them, for they will mean more to you in the years to come than they can possibly mean today.

You will be sincere. People despise hypocrisy, but love sincerity. Have you looked up the word, "sincere"? It has an interesting history. In the ancient Roman world the sculptor sometimes chipped off too large a piece from the marble. Rather than begin his work over again, he used wax (cere) to fasten it on to the image. This might stand the temporary test, and the sale be made, but soon the deception showed, and the buyer was bitterly disappointed. Therefore it became necessary in drawing up contracts with sculptors to add the word "sincere," without wax. It must be one whole piece. An integer is a WHOLE number, and that means completeness and integrity in character. It means absolute dependability. That is the sort of Christian character you can take into your high school work. It is bound to be a mighty power for righteousness.

You will be wonderfully helped by a thorough knowledge of the Bible. There are many Bible allusions in history and literature. The great English writers, Shakespeare, Milton, Tennyson, and others, were thorough students of the Scriptures. You must study the Book if you are to understand English literature. Then you will not declare your unbelief

as one young man did, "I don't believe that Noah swallowed a whale," or as one beautifully powdered high school girl said, "Lot's wife turned into a pillar of salt because she persuaded her husband to betray Christ."

What can you do? You will talk to your friends. How many opportunities come in the intimate chum-life for a clear out and out testimony. Why should you ever sing "I Love To Tell the Story," but never tell it to your dearest friend? Why sing "I'll Go Where You Want Me To Go, Dear Lord," but never take one extra step to bring the message to a classmate?

★ ★

### THE SPIRIT OF GOD WILL LEAD YOU

Do not belittle your opportunity. The devil wants you to think you can't do this, but the Spirit of God will lead you and bless you in telling of Christ, and what He has meant to you. Right here in High, is where you may do some of the greatest work of your life. You may do more with your classmates than can their own parents. You may have more intimate contact than a pastor. Years hence this man or woman will look back to those wonderful school days and speak of the power of your godly example.

What can you do? You can talk with other Christian young people in your Young People's meetings. Work together. Remember the Great commission. "Go ye into all the world," applies to you, as well as to others. "Beginning at Jerusalem:"—your circle of influence, the place for you to begin. How inspiring to think that God has a great work for you to do even though you are yet in the teen-age, and right in your immediate circle.

You can have copies of the Gospels, Matthew, Mark, Luke or John, to distribute. They can be had for a penny each. They are fine little pocket gifts. You can have good tracts. Get and give only the best.

You can mark some of the choicest verses, verses that have specially helped you, or that should especially appeal to the reader.

You can pray for those to whom you give a Gospel or tract. You have a right to expect the Holy Spirit to work in you and for you and through you. The Spirit fell on listeners while Peter preached in the home of Cornelius. He is just as ready to guide you as He was to guide Philip, or Paul, or Peter.

Beware of good intentions which are not acted upon. Decisions of the will and right action are the flower of intention. The plant soon dies if neglected. Never forget you have a work no one else can do. I cannot do your work any more than you can do mine. Like Paul, let us magnify our office, and do with our might what our hands find to do. There is power in zeal and intensity.

Young people in our high schools today will be our statesmen and scholars tomorrow, our poets and thinkers, our preachers, our doctors, teachers and missionaries. Who knows but what your chum won to Christ may be most influential in the years to come, and winning him or her, be some of the greatest work of your life?

Oh, young people, you who are today in our high schools, live Christ. Fix your eye upon Jesus. Stand at the Cross of Calvary and hear Him say:

"I gave, I gave my life for thee.  
What hast thou given for Me?"

Then may this be your decision:

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"Were the whole realm of Nature  
mine,

That were a present far too small.  
Love so amazing, so divine,  
Demands my soul, my life, my all."



LIFE fairly teems with the miracle-evidences of what Christ is willing and able to do for other lives through any one who just turns the keys to His complete indwelling.

—Charles Gallaudet Trumbull



# The Bearing of Ridicule

BY CASEY SMITH

A source of criticism which is very frequently a surprise and disappointment to young Christians is the attitude that friends and associates sustain toward them after they have accepted Christ as Saviour.

This criticism ranges all the way from pity to hostility. Of the two extremes, the former is probably harder to bear. For a high school boy or girl who has always been one of the crowd to find himself or herself on the outside on the basis of a new life in Christ is indeed a challenging situation. Criticism as a general thing is not directed against a person but against Christ and in this way indirectly against the person.

However, when once the basis of a new life in Christ is understood, the criticisms of the world will be seen in a different light. Many a young Christian has gone forth enthusiastically with the Gospel of the Christ who saves only to find that their friends and associates are not clamoring for such a message and that indifference and rebuff are the rewards for their labors as often as not. Compassion, and not dejection, should be the attitude of heart that prevails.

## SHOULD CHRISTIANS EXPECT CRITICISM

A Christian, no matter how young or how old is a "new creation in Christ Jesus" (II Cor. 5:17). It cannot be expected that one who is not in Christ, but still in the old creation or the world, would have the proper attitude toward the new creation which embraces Christ and all those in Him.

When Christ spoke to His disciples on the subject. He made the statement, "If the world hate you ye know that it hated Me before it hated you" (John 15:18). ".....if they have persecuted me, they will persecute you" (John 15:20). ".....marvel not, my brethren, if the world hate you" (I John 3:13).

Christians do not look for their joy in friendship with the world but in the Lord. "In the world ye shall have tribulation but be of good cheer: I have overcome the world" (John 16:33). Don't you think these sayings stood the disciples in good stead when after the resurrection of our Lord they remembered these sayings? When Peter and John had performed numerous miracles and healings in the name of Christ, and

had been imprisoned and beaten, they were 'rejoicing that they were counted worthy to suffer shame for His name' (Acts 5:41). It would be hard to imagine one who had more rebuffs, contradictions, and sufferings for Christ's sake than Paul, yet he could write gloriously the joy book, the epistle to the Philippians (II Cor. 11, 12).

There is the danger that one may resign himself to a fate which he thinks is his because he is a Christian, or else assume a self righteous attitude, neither of which is a Christ-like attitude. Christians are to have compassion on the lost and are to give positively and sympathetically the gospel of Christ who only can save.

## SOME STRIKING ILLUSTRATIONS

Nearly every one has heard the story of David and Goliath found in the seventeenth chapter of I Samuel. At the time David prevailed in battle against the giant Philistine, he was about the age when young people in our time enter college. There are some very practical lessons that are evident in this narrative.

First, David was with the army of

Israel because he was obedient to his father Jesse in bringing food to his brothers who were in the army of King Saul. While he was there he heard the challenge of Goliath to the hosts of Israel. He was severely criticised by his brothers, and the rest of the soldiers that were near enough to hear joined in the chorus. What they said in effect was: "You're just a smart young man out of your place and the best thing for you is to run along home and tend the sheep." We have no record that David flew into a rage, cringed, or that he even smarted under the criticism. I wonder how we would have fared? Perhaps if we stayed as close to the Lord as David was that day, the criticisms of the world would not have the effect of making us speechless weaklings instead of positive evangelists for the Lord Jesus Christ.

Second, David had a positive approach. David was fired by one passion that day, that the challenge of the heathen Goliath should not go unchallenged. Goliath's challenge to the armies of Jehovah is a good illustration of the challenge of the world today against Christ and those who are His. David did not go out to battle with shield, sword, and spear but with sling and stone. A skeptic one time raised the question with an old Scotsman as to the impossibility of David being a good



THE YAMPA CANYON, WESTERN COLO.

Courtesy of the Colorado Mountain Club

GRACE AND TRUTH



enough marksman with a sling to hit Goliath in his vulnerable forehead. The old Scotsman replied that "if David had thrown in the opposite direction the stone would have struck Goliath just the same." So it is that a stone of truth from the Word of God guided unerringly by the Spirit of God together with a soft answer and a calm spirit will do far more to silence criticism than all the heated arguments and philosophical approaches could ever do.

Third, David recognized the source of his power as coming from the Lord (I Samuel 17:45, 47). David approached the giant of the Philistines with utmost confidence, depending entirely upon the Lord for victory. He even hurried to the fray. Surely David knew the Spirit of God was with him, but the lesson is that he was willing to cast his all upon the Lord and victory was sure.

Perhaps some do not realize that this same Spirit that guided the stone from David's sling is the same Spirit that indwells every Christian and whose unlimited power is available to the youngest and most timid Christian, no matter what the need, whether he be a target for criticism, or whether he lacks power for Christian living and for Christian service.

Another case we always remember is that of Peter when he denied his Lord. But rather than take refuge in his failure as something that reminds us of ourselves and which is a very weak attempt to excuse our failures, let us think of it in the light of the power and faithfulness of our Lord. There, of course, is no question but that Peter shamefully denied Christ (Mark 14: 70, 71). There could be no reason to try to justify such actions on the part of anyone. What Peter would have been had the incident not occurred could be only a matter of conjecture as the Word does not say. There is a warning message in the world to the one who thinks he is self sufficient and can walk alone apart from the enabling power of the Spirit. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10: 12). The trouble with Peter was that he got his eyes off the Lord Jesus and on himself. Something always happens when we do that.

The failure of Peter, however, is not the central message of the incident but the all-prevailing name of the Lord Jesus Christ. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee that thy faith fail not: and when thou art converted, (turned) strengthen thy brethren" (Luke 22:31, 32). There was not even the slightest possibility that Peter would not return to his Lord,

but at the moment criticism was too strong for him and so will be for every one who looks upon self instead of upon the Lord Jesus Christ and trusts in his human spirit for power instead of in the blessed Holy Spirit.

Is it necessary that Christians succumb to the daily darts of criticism? The Word of God makes it plain that they do not have to. When Christ ascended to glory He sent the Holy Spirit who is the indweller of every believer (John 7:37-39; Rom. 5:5; 8:23; I Cor. 2:12; I Cor. 12: 13). Many more references could be cited.

The message of Galatians 5:16, "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh," is assurance that Christians have enablement to keep them from

falling. By yielding to criticism, Christians are being thwarted by their common enemy—the world, the flesh, and the devil. When Christians fail or are defeated, the trouble is not with Christ nor with the Spirit, but it is because they are unwilling to acknowledge the Lordship of Christ and are unwilling to submit themselves to the all enabling power of the Spirit as David did in the days of Goliath.

Surely young Christians have not reached their full growth. They may understand very imperfectly what the Spirit of God is to accomplish in their lives. However, we are not told to stand still in the Lord, "But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ....." (II Pet. 3:18).



#### GRASS ON "THE PRAYER PATH".

From a convert in Uganda  
Comes to us a story grander  
In the lesson that it teaches  
Than a sermon of the preachers;  
For it tells what sore temptations  
Come to them, what need of patience,  
And a need all else out-weighing  
Of a place for private praying.

So each convert chose a corner  
Far away from eye of scorner,  
In the Jungle where he could  
Pray to God in solitude,  
And so often went he thither,  
That the grass would fade and wither  
Where he trod, and you can trace  
By the paths, each praying place.

If they bear the evil tidings  
That a brother is backsliding,  
And that some are even saying,  
"He no longer cares for praying."  
Then they say to one another,  
Very soft and gentle, "Brother,  
You forgive us now for showing  
On your path the grass is growing."

And the erring one, relenting,  
Soon is bitterly repenting.  
"Ah, how sad I am at knowing  
On my path the grass is growing;  
But it shall be so no longer.  
Prayer I need to make me stronger;  
On my path so oft I'm going.  
Soon no grass will there be growing."



# Youth for and CHRIST for Youth

**CHRIST IS FOR YOUTH—BUT  
HOW MANY YOUTH ARE FOR  
CHRIST?**

**ARE YOU A YOUNG PERSON** who thinks of Jesus as a soft-hearted, loveable young man, a bit on the effeminate, "sissy" side who died foolishly for his stubborn convictions when only 33 years of age?

**LET ME INTRODUCE YOU TO  
THE SON OF GOD,** Who will back you to the wall for your own spinelessness until you feel like an ant trembling before the step of an elephant.

**ARE YOU A YOUNG PERSON** who feels that the church is a "PINK TEA" affair that we condone and continue to support for society's sake?

**LET ME INTRODUCE YOU TO  
THE SON OF GOD,** Who will make you feel like crawling down a mouse-hole and shivering in shame for your utter lack of manliness in standing for the Gospel and sending out the Gospel and living and dying for the Gospel in your church like a soldier of Jesus Christ should do.

**IF YOU THOUGHT BEING A  
CHRISTIAN** was being a soft-spoken, apologizing, effeminate peace-maker **LET ME SHOW YOU THE SON  
OF GOD** who made mighty men tremble and **WHO** made the devil and his demons cry out in agony.

**I. CHRIST IS FOR YOUTH!  
CHRIST DENOUNCED SIN!  
ARE YOU FOR CHRIST?**

One day our Lord Jesus Christ went up to Jerusalem. It was at the time of the Passover and thousands thronged the streets. Jesus entered the Temple and there in the temple court He found a stockyard of bellowing oxen, bleating sheep, and crying doves. He heard the clink of silver coin. The stench of jostling crowds and the odor of a barnyard filled His nostrils—**IN THE TEMPLE OF GOD!**

Did He politely excuse Himself and go out and cry? **HE DID NOT!** Read John 2:13-16 and see this young Man as He made a scourge of small cords and drove before Him the animals and men, and tipped

**REX STEWART LINDQUIST**

over their tables of money and cleansed the Temple of God.

In John 2 He said: "Take these things hence; make not My Father's house an house of merchandise." In Matthew 21 we see that Christ had another similar experience and that time He cried out: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Historians tell us that the temple court likely contained hundreds of money-changers and animal-sellers and thousands of oxen, sheep, and doves. People from other realms had to change their money and then buy animals for sacrifice—all of that was proper in its place—but the Temple of God wasn't the place.

Imagine one weak young man in his early thirties against that angry mob—**NOTHING WEAK ABOUT HIM—HE IS THE VERY SON OF GOD.**

The Christ Whom children loved for His tenderness; the Christ Who couldn't stand to see a funeral and broke them up by raising the dead; the Christ as gentle and loving as a mother: **BUT HERE** He is so fierce, so powerful, so awesome in His judgment against sin that thousands of men and animals flee in terror before His flaying whip and commanding voice.

**HOW MANY YOUNG PEOPLE  
CAN CHRIST FIND TODAY** who are willing to stand by Him in cleansing today's churches? Is the church to you merely a business convenience and a social club? Are you merchandising in God's House? Are you robbing God by your lack of missionary stewardship and thus listed as a thief in God's house?

You claim to be a Christian—are you a Christian soldier? When Uncle Sam calls, you leave business, home, sweetheart, opportunity for success and **GO!** How dare you sing "Onward Christian Soldiers" when you are not willing to let go for God?

Today we are giving Uncle Sam **20% PLUS** in taxes. Isn't it time we

stop being 10% Christians? How dare we set aside more for government and warfare than we do for saving souls?

The rich young ruler was a fine, upstanding, successful, morally-clean young man. But this successful **MAN** wilted to a **MOUSE**-size and went away when Christ challenged him to really **LIVE.**

Christ is for you. He won't let you starve, He won't let you down, He won't fail to supply your needs. **ARE YOU FOR CHRIST?**

**II. CHRIST IS FOR YOUTH!  
CHRIST EXPOSES HYPOCRISY!**

**ARE YOU FOR CHRIST?**

Look at Matthew 23:13 "Woe unto you, scribes and Pharisees, hypocrites!"

Christ spoke boldly in rebuking these self righteous religious leaders because they shut up the kingdom of heaven by refusing to enter and refusing to let others enter. We have people today more interested in churchianity and in social prestige



**THE LIZARD HEAD**  
Courtesy of the Colorado Mountain Club

**GRACE AND TRUTH**



than in repentance and regeneration.

Look at Matthew 23:14: "Woe unto you, scribes and Pharisees, hypocrites."

Christ didn't treat these men very tenderly when He rebuked them for excusing their foreclosures on widows houses by calling it "legal" or "just business". They tried to cover up their sins by making long prayers but Christ ripped off the mask and said, "Therefore ye shall receive the greater damnation."

Look also at Matthew 23:15, 16, 23, 25.

This same loving, merciful Christ Who dealt so kindly with the woman at the well who had five husbands and the woman caught in adultery is here unmercifully fraying these hard-hearted, bigoted, self-righteous sinners. In other words Christ is tender with the repentant but deals unrelentlessly in exposing the man who tries to cover his sin.

**GOD GIVE US YOUNG PEOPLE WHO ARE WILLING TO LIVE CLEAN AND GIVE THEMSELVES WITHOUT RESERVE TO HIT SIN AND HIT IT HARD.**

In 12 years of careful census taking at Prairie Bible Institute they found that 3.7% were brought to Christ under the preaching of the love of God but 68% on the preaching that denounced sin and presented God's judgment against sin.

**CHRISTIAN YOUTH—ARE YOU FOR CHRIST?**

### III. CHRIST IS FOR YOUTH!

**CHRIST CHALLENGES YOUTH!**

**ARE YOU FOR CHRIST?**

Matthew 4:19: "Follow me and I will make you fishers of men."

Mark 16:15: "Go ye into all the world and preach the Gospel to every creature."

If you follow Christ you will go.

If you ask about money and home, Christ replies: "The Son of man hath not where to lay His head" (Matthew 8:20).

If you ask about family, Christ replies: "He that loveth father or mother more than me is not worthy of me" (Matthew 10:37).

If you turn back, Christ says: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

If you become faint and careless, Christ replies: "What, could ye not watch with me one hour?" (Matthew 26:40).

Christ loves youth and challenges them to live as soldiers, to wrestle in prayer, to go "over the top" in reckless, yielded abandon and He promises to give the power.

The greatest thrill, the greatest challenge, the greatest privilege faces todays Christian youth.

Are you ashamed to pray?

Are you ashamed to testify?

Are you afraid to give?

Are you lacking nerve to be reckless with God?

Are you lacking back-bone to live clean?

Are you following the mob instead of your MAKER?

**YOU CALL YOURSELF A CHRISTIAN.**

**YOU CLAIM TO BE WASHED BY THE BLOOD.**

**YOU SAY THAT YOU ARE BOUGHT WITH A PRICE.**

**YOU SAY THAT YOU ARE NOT YOUR OWN.**

**YOU SAY THAT YOU WANT TO LIVE ABUNDANTLY.**

**THEN LISTEN TO THE SON OF GOD SPEAK:**

"If any man will come after Me, let him deny himself, and take up

his cross daily, and follow Me.

"For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it.

"For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

"For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His glory, and in His Father's and of the holy angels" (Luke 9:23-26).

Does that sound like "sissy-stuf", "a pink-tea affair", "apologizing", "effeminate", "sob-sister"?

**THAT TAKES A BOY WITH KING'S BLOOD IN HIM.**

**THAT TAKES A GIRL WITH QUEEN'S GRACE IN HER.**

**YOU HAVEN'T MARTYR-STUFF IN YOU BUT GOD CAN GIVE YOU RED BLOOD TO USE OR TO SPILL FOR THE GOSPEL SAKE.**

**YOU AREN'T MAN OR WOMAN ENOUGH BUT GOD, THE GOD WHO MADE YOU, CAN GIVE YOU A SPIRITUAL BACK-BONE AND HOLY BOLDNESS.**

**CHRIST IS FOR YOUTH!**

**CHRIST WANTS YOU TO LIVE "MORE ABUNDANTLY".**

**ARE YOU FOR CHRIST?**

## WHO'S WHO AMONG OUR CONTRIBUTORS

MERLE L. EDWARDS is the pastor of North Presbyterian Church, Denver, and is chairman of Release Time Education for the Denver area.

REX LINDQUIST is the pastor of the Grace Fundamental Church, Denver, and Regional Vice President of Youth for Christ, and Director of Y. F. C. for the city of Denver.

CASEY SMITH is a member of the Faculty of Denver Bible College, having come to us from Dallas Theological Seminary.

W. H. JORDAN is pastor of Bethany Presbyterian Church of Omaha, Nebraska, and founder of the Omaha Bible Institute.

HAROLD A. WILSON is pastor of the First Baptist Church of Tempe, Arizona.

NORMAN B. HARRISON is the author of the "His" series of books, and a Bible teacher and conference leader of note.

AARON SCHLESSMAN is pastor of the First Baptist Church of Lamar, Colorado.

ROBERT S. LUTZ is pastor of the Corona Presbyterian Church, Denver, Colorado.



# WHY D.B.C. IS THE SCHOOL OF SCHOOLS TO ME

In this group of interesting testimonials the students of Denver Bible College speak their mind. These testimonies reveal the fine sparkling faith, devotion, consecration, and passion for souls which characterizes the lives of the young people attending D.B.C.

While I was still overseas, I prayed that God would show me what school to go to and Denver Bible College was His choice. Every day of school draws me closer to it and to God.

Roland Dahlberg

★ ★

After having spent one and one half years at D.B.I., and one year at Denver Bible College, I find that I am deeply in debt to this institution, its faculty, and its student body, for the growth in grace, the Christian fellowship, and the ability to understand and to rightly divide the Word of God. I am glad to have been a student here, and I recommend that anyone thinking of attending a Bible College to give D.B.C. a prayerful consideration.

Chas. H. Murphy

★ ★

I am glad that I chose D.B.C. because it is a school with a definite Christian emphasis along with high scholastic standards. I know that God will continue to bless D.B.C. as it prepares Christian youth for Christian service.

Eugene M. Almquist

★ ★

Denver Bible College appealed to me as the school to enter last fall for higher education because it wasn't overcrowded, thus facilitating a more detailed interest in my training; and because of its thirty years of faithful teaching of the fundamentals of the Bible as Denver Bible Institute.

Charles L. Holgate

★ ★

I am grateful to the Lord for leading me to this school. I have had the blessed privilege of seeing the change from the Institute to the College and the way the Lord has answered prayer in our behalf. I know God is working here, if he were not, I would not want to be here.

The fellowship of Christian young people is worth more to me than I can say. Praise God for His goodness.

Dorothy Prettyman

I thank the Lord for Denver Bible College because of its Christ centered, Bible centered curriculum, faculty, and students. It is a joy to be studying these Bible centered subjects in preparation for going out and telling others of our Lord Jesus Christ.

Alice Holgate

★ ★

I can say "thank you Lord" from the bottom of my heart, first of all for the Lord Jesus Christ, my Saviour, and then for the privilege of having spent four happy years in training at D.B.C. These have been years of learning from instructors whose daily lives bear out their teaching. The fellowship of consecrated young people has enriched my life and now, "I press toward the mark for the prize of the high-calling of God in Christ Jesus," better equipped because of many lessons learned at D.B.C. Praise God from whom all blessings flow!

Lenore Ruth Smith

★ ★

It is great to know in Whom you have believed. After trying several other ways of life I accepted Jesus Christ as my personal Saviour. For five years now there has been a joy in living that I had never experienced before. Now another wonderful experience is taking place. God has called me into full time service and to the Denver Bible College. I do not understand how God can use one like me, but He knows best, and I know that "I can do all things through Christ Which strengtheneth me."

Clark A. Wyly, former Chief Boatswain's Mate; U. S. Navy.

★ ★

One idea that has been brought home to me is a religion that warps itself to meet science is, of course, no more enlightened than that science. I thank God that the Spiritual concepts taught at the Denver Bible College go far beyond the sordid materialism of today.

Robert Conard

★ ★

"Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths" (Proverbs 3:5-6). This is my goal in life to trust and acknowledge Him all the way. I am so thankful the Lord saw fit to draw me out of the world and into His work, and I am also thankful for the privilege of training here at D.B.C.

Hazel Siler

Deep in my heart I have always had a desire to attend a large university in some distant state. When the Lord showed me that He wanted me in His work, which was long before I yielded my rebellious and stubborn will to the call, I made plans to enter a large Baptist university in Texas. My plans however were on a purely human basis and I was going where I thought I would be best prepared for His work.

It took some bitter blows for the Lord again to break my iron will to His, and then I finally yielded to His definite call for me to attend D.B.C., right here at home. In the flesh I was very despondent but in the Spirit I had the joy of knowing I was in His will. Not without a few tears, I cancelled my reservations in the university and asked the Lord to make me love D.B.C. I can truly say after eight months here that His ways are not our ways but His way is always best.

Dave Delaplane

★ ★

I praise God for calling me into His service, and then leading me to such a school as Denver Bible College that I might receive only the most fundamental of teaching under such God-called men as we have here.

Clarence J. Flanagan

★ ★

I praise God that I have been led to the Denver Bible College. It has meant more to me to have such Christian fellowship that I feel incapable of adequately expressing my joy in such a few words.

George Saltzman

★ ★

I am thankful for D.B.C., first, because this was the Lord's chosen place for me and second because God's Word is taught here. I know that no one need to leave D.B.C. to go unto the harvest fields without a thorough knowledge of the Word (II Tim. 1:12).

Elmon Huddleston

★ ★

It is really great to see D.B.C. going forward for the Lord. I am glad I am here, it is really wonderful to have this Christian fellowship. Even New Mexico would have to go some to beat it.

Joyce Gustin

★ ★

The Lord has really blessed me by leading me to the Denver Bible College. Wonderful Christian fellowship and blessing of learning the great truths from His Book.

Boyd D. Morningstar

(Continued on page 200)

GRACE AND TRUTH



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

Matthew Hale Smith, in "Marvels of Prayer," tells of a shipwreck and rescue by Captain Judkins and his crew. "Who are you?" asked Captain Judkins of a rescued lad. "I am a Scotch boy; my parents are dead. I am going to America to find my uncle." "What is that tied under your arm?" "My mother's Bible; she told me never to lose it." "That's all you saved?" "Yes, sir!" "Couldn't you have saved something else?" "Not and saved that! If I went down, I meant to take my mother's Bible with me." "I'll take care of you," said the captain. In New York Captain Judkins told this story to a Christian merchant. "I'll take the lad," said the merchant; "I want no other recommendation; the boy that holds on to his mother's Bible in such perils will give a good account of himself."

## IF I HAD MET HIM WALKING

If I had met Him walking  
By the blue Galilee,  
Would He have stopped, I wonder,  
And then said, "Follow Me?"

And if He had? I wonder,  
When I think it through,  
How could I have followed Him  
With so many things to do

—Author Unknown.

## "HE'S A FRIEND OF MINE"

A lawyer was in an elevator with some men he did not know, when a big fellow among them began swearing. He used the Name of God wickedly and loosely, and seemed to think nothing of it.

The lawyer touched his arm, and said quietly, "I wouldn't do that if I were you." Instantly the man stopped, looked troubled, and then exclaimed, "You're right, you're right! I should not do that. I just didn't think what I am saying." And the two had a pleasant talk together.

That same lawyer has made it his habit for years to speak to swearing men when he can. If a man is using the Name of Jesus or God roughly, he says to the man, "Please don't do that; you're speaking of a Friend of mine," and he has never met with one who did not listen to him as a gentleman should. It is one way he has of testifying to his love for his Lord and Saviour.—Unknown.

## "AND WAS SUBJECT UNTO THEM"

We are told that the "new ideas" of the younger generation are "progressive." Typical young people of today insist upon a new freedom, unhindered self-expression, that they may make needed contribution to the progress of the human race. A cartoon in a recent issue of Collier's admirably satirizes this. It is a ridiculous picture of Adam, Eve, and Cain. Cain has just killed Abel, a portion of whose body is seen lying full length on the ground. Adam is showing considerable excitement over the murder, and Eve is trying to quiet him. Cain, smoking a cigarette, looks unconcerned at the dead body of his brother. Under the picture are the words Eve is speaking to Adam: "Now don't take on, Adam. You simply don't understand Cain. He belongs to another generation which is solving its problems in its own way—facing the facts of life frankly, fearlessly, wide-eyed and unashamed."

—Sunday School Times.

## TRAINING IS NECESSARY

Cooks learn how to cook; soldiers learn how to fight; doctors learn how to diagnose and prescribe; lawyers learn how to present their arguments effectively, and teachers learn how and what to teach. Usually each one seeks to reach the top in his or

her profession. But entirely too few Christians study to become proficient and efficient in the service of the Lord. In Luke 16:8 we read, "... for the children of this world are in their generation wiser than the children of light."

When our Lord said, "Study to show thyself approved unto God..." He was not referring to the reading of a chapter each morning. He was referring to an earnest and thorough study of the Scriptures.

## BOTH KNEES NEEDED

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generation will be enabled to make such a statement.—"Sunday School Times."

## FORMATION OF CHARACTER

The formation of character is a process similar to that which we see going on in the Mammoth Cave of Kentucky. The stalactites and the stalagmites are formed because certain minerals are deposited, either by evaporation from a solution that trickles slowly down from above, or by slow consolidation from fusion. Thoughts passing through our minds constantly drop a solution in our souls that solidifies and makes a definite monument which we know as "character." So youth, and we all, should be careful about the small, trivial and frivolous things that are continually cropping up in life, for all these will, perhaps unconsciously, but certainly, affect the formation of character.

—Herbert W. Virgin, in  
Bridge Building.

:o:

Christ isn't valued at all unless He is valued above all.

## BOYS AND GIRLS EDUCATED TOGETHER



Campus life at John Brown University brings America's finest young men and women in normal Christian, social and scholastic relationships.

Realizing the necessity of boy and girl relationship in the normal life of the youth of today, this university has designed courses of special interest to young women as well as vocational and commercial training for both men and women.

Homemakers' courses of interest to girls include Music and Home Economics — Dress Styling and Foods.

### ACADEMIC, VOCATIONAL AND BIBLE COLLEGES

#### — Courses —

Business and Accounting  
Journalism and Printing  
Electricity and Radio  
Mechanics and Engineering

Agriculture  
Aeronautics  
Bible Classes  
Music School

#### — Facilities —

5000 Watt Radio Station  
Print Shop  
Laboratories  
Diversified Farms  
Airfield  
Classrooms  
Concert Halls  
Machine Shops

Training men and women for living that counts.

"America's  
First University  
of  
Vocational  
Specialization"

## JOHN BROWN UNIVERSITY

JOHN E. BROWN, LL. D., President  
SILOAM SPRINGS, ARK.  
"The Heart of the Beautiful Ozarks"

Non-profit,  
evangelical schools  
serving America's  
finest youth the  
year 'round.





# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## TWO ASPECTS OF SANCTIFICATION

### I. The Perfect Sanctification of Hebrews:

Christ's finished work for us—Sanctified by the Blood; Perfected in and by Christ.

1. "By one offering He hath perfected for ever them that are sanctified."

Heb. 10:14; 13:12.

2. We are sanctified through the offering of the Body of Jesus Christ once for all.

Heb. 10:10.

### II. The progressive Sanctification of Peter:

The Spirit's work in us; Sanctified by the Spirit. I Peter 1:2, 16, 22.

1. This is the will of God, even your sanctification. I Thess. 4:3.
2. God hath—chosen you to salvation through sanctification of the Spirit.

II Thess. 2:13.

3. Christ—loved the Church and gave Himself for it, that He might sanctify and cleanse it—by the Word. Eph. 5:25-27.

The God of peace sanctify you wholly. I Thess. 5:23.

—E.A.H.

## THE SONGS OF DEGREES

(From distress to worship)

Psalms 120-134

- Psa. 120 Distress—"I cried."  
 Psa. 121 Deliverance — "My help cometh."  
 Psa. 122 Gratitude—"I was glad."  
 Psa. 123 Servitude—"Unto thee lift I up mine eyes."  
 Psa. 124 Victory—"We are escaped."  
 Psa. 125 Peace—"They that trust—abideth ever."  
 Psa. 126 Happiness — "Whereof we are glad."  
 Psa. 127 Dependence — "Except the Lord build the house."  
 Psa. 128 Reverence — "Blessed is everyone that feareth the Lord."  
 Psa. 129 Affliction—"They have not prevailed against me."

Psa. 130 Hopefulness—"There is forgiveness with Thee."

Psa. 131 Humility — "I have behaved and quieted myself."

Psa. 132 Faithfulness—"Until I find out a place for the Lord."

Psa. 133 Fellowship—"To dwell together in unity."

Psa. 134 Worship—"Bless ye the Lord."

—W.H.

## THE COMING OF THE LORD

### I. The necessity of His coming.

A. Because economic conditions need to be corrected.

Isa. 55:1; Micah 4:2-4

B. Because social conditions are getting more and more abnormal.

II Timothy 3:1-6.

C. Because religious conditions cannot be stabelized without Christ's return.

I Timothy 4:1-3

### II. The certainty of His coming.

A. The need is so urgent that it must be met.

Rom. 8:19-25.

B. Angels promised His return.

Acts 1:11.

C. He has appeared at the end of every past dispensation, He will not fail this time.

Gen. 3:9; 6:6-7; 11:7; Heb. 9:26; I Thess. 4:16, 17; I John 2:28.

### III. The imminence of His coming.

A. At such an hour as ye think not. Be ready.

Luke 12:4.

B. When they shall say peace and safety—sudden destruction cometh upon them.

I Thes. 5:3.

C. It is not an impending event, for then it might be averted. It cannot be stopped, and none can escape it.

Mal. 3:2; Rev. 1:7.

### IV. Looking for His coming.

A. A glorious event for those who are looking. The completion of their salvation.

Heb. 9:28.

B. A blessed hope. Titus 2:13; Phil. 3:20, 21.

C. Working while we look. II Pet. 3:12; John 9:4

—C.R.J.

## PAUL THE "PATTERN"

(I Tim. 1:16)

I. Paul's confession—I Tim. 1:15

II. Paul's persecution—Rom. 8:38

III. Paul's determination—I Cor. 2:2

IV. Paul's pleasures—II Cor. 12:10

V. Paul's learning—Phil. 4:11

VI. Paul's glory—Gal. 6:14

VII. Paul's exhortation—I Cor. 15:58

VIII. Paul's farewell—II Tim. 4:7, 8, 22.

—HyP.

## PICKED UP HERE AND THERE

Christ became sin for us because our works were sinful, therefore we may become righteous because His works were holy.

Since our sin put the eternal One to death for three days, should not His righteousness bring us to life for eternity.

God so loved that He gave, should not His love constrain us to receive what He gave.

Some people will be in hell because we are to lazy to tell them they were on the wrong road.

We cannot preach the Gospel the same as Paul preached it, but we can preach the same Gospel.

It is more honorable to perform an old Truth than to learn a new one.

*Beautiful—Modern—Decorative*

## GOSPEL WALL MOTTOES

for Churches, Missions, Sunday School Rooms, Etc

### CHOICE OF 12 TEXTS

6 on size 14 x 28 inches

6 on size 14 x 44 inches

on a lovely modernistic shaped card,

Choice of 3 Colors

*Write for illustrated folder in color*

**ROY NELSON —**

**The Scripture Motto Man**

2009 Raskot St., Flint 4, Mich.



# D. B. C. AT HOME AND ABROAD

Anna Thorell ('25) who has been home from Venezuela for a year, is now working in California with the Spanish speaking people. She writes, "A great and effectual door is opened unto me here and I thank the Lord for His leading.

"In one sense I am no longer a foreign missionary and for that reason I have resigned from 'The Orinoco River Mission' as a missionary to Venezuela but I am not separated from their fellowship or from prayer or interest in that field. In addition to that the Lord has opened my eyes to the even greater need of Mexico where believers in Christ were persecuted even unto death for witnessing in His name so recently. As thousands of Mexicans come up from Mexico it is a privilege indeed to have a part in giving them the true Gospel of Christ. Perhaps some of them may carry back the glad tidings when they return to their home land again.

"On my desk is a letter just received from Rev. and Mrs. Eddings 'we dare not to question or wonder 'Why' we just trust and find our answer—John 13:7"

"They came home for health reasons sooner than they planned. God has answered prayer for them. God is calling young people to Venezuela also."

Daily Vacation Bible Institute, sponsored by The Child Evangelism Fellowship was held at the Denver Bible College in April. Mr. and Mrs. D. E. Wisner, Child Evangelism Directors for Kansas, were the instructors, and were assisted by other workers. There was a large enrollment and many caught the vision of lost boys and girls, and are going out with new zeal and enthusiasm to win them to the Lord. Rev. T. W. McKee and Mrs. McKee ('39) are Fellowship directors for Colorado and Wyoming.

Esther Damon, former student, has been attending school in Pueblo, but was forced to quit because of an operation, and is now at home with her father.

Maxine Gordon ('45) was a visitor at the college recently. Maxine is on a deputation trip and plans to go to Africa in the fall.

George Watmough, former student, gave an inspiring message in chapel period. Mr. Watmough is on his way East and plans to visit friends.

## MISS FAYE ARBUTHNOT

Harlan Gautschi ('39) graduated from the Los Angeles Baptist Theological Seminary April eighteenth. Mr. Gautschi has been working with the Jewish people and plans to go to Palestine for further training.

Word has been received from Rev. Harold Ogilvie ('18) and Mrs. Ogilvie from Africa. "We had a delightful trip from New York to Cairo. We stayed there about three weeks before we could get plane bookings. Then we flew to Khartoum, where we spent a happy week; then to Kano, Nigeria, by plane, where we spent a couple of weeks reviewing the Hausa language in preparation for our future work; then to Jos by plane.

"There are no buildings for the language school just at present. We hope to start this work in a couple of months.

"We are busy at study and writing. A Bible class was started and it will depend on the believers how often it is to be held."

Among the sixty candidates for degrees at The Northern Baptist Theological Seminary this year are Rev. Norman D. Renn ('34) and Rev. Gayel Bender, former student. Mr. Renn served as pastor of The First Baptist Church at Holyoke, Colorado and also at Palisade, Colorado before he entered the Seminary. Mr. Bender served the Lord in Arizona and is now pastor of the First Baptist Church at Buda, Illinois. They will receive their Bachelor of Theology degree.

Alice Ostrander ('41) is busy serving the Lord in Nigeria. She has charge of the town school. There are two hundred and fourteen enrolled and it is increasing little by little. She teaches four classes a day and it keeps her busy to keep everything running, and in order. There are eight native teachers who assist her in the work, and they have co-operated very nicely.

Prayer meetings have been organized for the boys. They are permitted to appoint their own leaders as it is good training for them, also a real spiritual blessing. They use many choruses and hymns, and know some translations of our negro spirituals.

"I am praying for James Afolabi very much. He was chosen

to go to a government school. We praise the Lord for making a way for him as it is almost impossible to get into a higher school here. But it is quite different from a Christian school. In his division of the class there are five Christians in twenty five students. But I was pleased when he wrote to me, 'There is nothing here, and there shall never be a thing that will make me lose my faith. I am given to Christ and nothing shall be able to pluck me out of His hand.'

"The Girl's School opened this week. There are about seventy girls and we must be responsible for these girls altogether. It is very difficult to care for girls as they are so temperamental and can get into so many kinds of trouble. Also there is practically a famine here in this area so that it is very difficult to find food at any price. But when I see the great part these trained Christian girls have in the progress of a community, I know it is all more than worthwhile. Pray that the Lord will give patience and wisdom in caring for them and send just those that will be of service to Him."

A missionary team, Bud Lewis, Clark A. Wyly and Bob Nielsen have started a new Baptist Church in Englewood, Colorado. They report a good attendance.

Tolbert A. Welch, former student, is working on his Th.D. at Central Baptist Theological Seminary. Mr. Welch is teaching in the Old Testament department at the Seminary and Greek at the Kansas City Bible College. He plans to teach full time after he receives his degree.

Friends of Bessie and Robbie Porteous will be interested to know that they are now to return to China. Conditions in China are returning to normal so much more quickly than was anticipated and families need not wait so long before going to the field. Mr. Porteous who is now in China writes that the mission buildings are still standing, but the furniture, doors and windows are gone. Mrs. Porteous and Robbie have their passports and plan, the Lord willing, to have their passage and leave by the first of May.

(Continued on page 185)

## The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
In Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS  
Training Native Evangelists;

Over 6000 church members won from  
Idolatry.

Write for Fuller Information.



# YOUTH PAGE

AN ENDLESS CHAIN

ELMER E. SEGER

Slamming the old farm house door at break of day, 11-year-old Henry Harms began trudging a dusty 3½ miles to the tiny village school. Overall-clad, this tall, angular lad strolled pensively along that lonely Colorado road. Wheat fields stretched for miles across the plains, but Henry had no thought of barns, implements, or crops. Deep in his heart was a growing consciousness of sin and a keen hunger for peace with God. That night there would be a special meeting in the little basement church. Young Harms decided to go. Jogging home those 3½ miles in record time, Henry hurried through the chores, hastily swallowed supper, and was off.

Earnestly pressing home the claims of the Gospel in simple, easy-to-grasp language, the evangelist invited his hearers, young and old, to turn from sin to the Lord Jesus. Henry lost no time in making his decision. His face beaming with interest and wonder, this bright-eyed boy drank in God's precious plan of salvation. That night he passed from death unto life, through faith in the Lord Jesus Christ.

Years passed, and a new minister moved to town, one who took a deep interest in young Harms. His name was Rev. Maurice G. Dametz. In no time Henry saw his need of complete surrender to Christ, and at the age of fifteen this rapidly-maturing farm lad was made Sunday School superintendent.

The sudden, tragic death of his father a few years later brought Henry face to face with the awful realities of death and eternity, and the need of a lost world gripped his heart. He determined to preach the Gospel. In a short time he was enrolled in Bible School. After Bible School he became a pastor, emphasizing evangelism among children to such an extent that he soon came into full time work with the Youth Gospel Crusade as Uncle Henry. And now the chain of blessing continues.

One crisp, fall evening over in central New York State Uncle Henry had just closed a Crusade meeting. Up the aisle ambled big, easy-going Clyde P., a farm lad. Said he, "Mr. Harms, what is sin?" "Sin, Clyde, is anything wrong." "Well," he countered, "is it wrong to smoke?"

Harms, a seasoned worker, saw at

once that Clyde was bothered by other questions, too. He knew the lad was sincere. So he replied, "Listen, Clyde, will you let the Lord Jesus Christ take away your sin? If you will, He will answer ALL your questions." "YES," he said, "I WILL." They knelt in prayer. In simple faith Clyde received Christ. Then they arose and talked over his problems in the light of God's Word.

Typical of the average meeting Uncle Henry holds is one held recently in a small suburban church. Workers soon registered 269 young folks up to 20 years old, 59 of whom were juvenile agnostics, unchurched, unevangelized. 46 more were Catholics, hearing Bible truth for the first time. Like the rest of the Youth Gospel Crusade missionaries, Harms avoids laying stress on figures, but in this meeting as in all the rest, precious souls were saved. Month after month the amazing miracle of conversion is wrought in the lives of hundreds of boys and girls.

Here is an experience he had recently on a wintry afternoon in a church near a Mexican settlement. Stepping inside, he found the place well filled, and the meeting already progressing, entirely in Spanish. Not knowing a word of that language, he waited prayerfully for his place on the program. After listening to the enthusiastic singing, all in Mexican Espanol, he was finally ushered to the platform.

Earnestly and simply he presented the precious gospel as found in that convincing challenge, "Behold, I stand at the door and knock; If any man hear my voice and open the door, I will come in to him." Then came the invitation. All who wished to forsake sin and receive Christ were asked to stand. Dead in earnest, five youths quickly rose to their feet. All had names from the Bible, but there was hunger in their hearts for the CHRIST of the Bible. They were Eli, age 11, Isaiah, 12, Samuel, 13, Daniel, 14, and Onesimus, 23. They not only stood, but marched resolutely forward, and, with dark eyes speaking the deep language of the soul, boldly confessed Christ as Saviour. Onesimus, just returned from military service, testified, "I've been a Catholic, Mister, but I'm choosing Jesus Christ tonight."

We get the following picture of



another meeting, this time one in which Harms assisted: Darkness has just settled down over pleasure-mad Chicago. From taverns and places of amusement is seen the gaudy glare of neon signs advertising orgainzed sin. Satan's mad whirlpool of lust engulfs its awful toll of hapless victims. Near the very hub of this wild outbreak of sin a Crusade youth campaign, just started, bids forcefully for the Devil's proteges.

At 7:00 P.M. the first comers are already lined up at the doors hopping to get the front seats. At 7:10 youngsters of all ages are scurrying down alleys and avenues converging on the meeting place. At 7:20 Jane, 13, darts out from a house on a dark, ill-reputed street, and dashes down a murky alley which most women dread even in broad daylight. Safely arrived at the meeting, Jane's face is all aglow with interest. Jane is a Christian, a lone light in an ungodly home, shining for Christ in a needy neighborhood.

Suddenly her eyes widen with surprise. Here comes tough, foul-mouthed Don, another eighth grader. He slouches furtively into a nearby seat. He drinks in every word of this youth-slanted program. The song time, pictures, object messages, scripture, all hold his attention. The next night he's back, and the third night. By Thursday Jane edges over to a Crusade worker and, pointing Don out, confides, "Say, Missus, that kid was one of our school's worst. Ran with a gang that commits every sin. But, honestly, he acts lots different since coming to these meetings. Maybe he'll be saved soon."

That very night Don was one of thirty-five who eagerly pressed into the prayer room to meet the Saviour. And carefully followed up, nurtured in the Word, Don will grow in grace.

The evangelist who won 11-year-old Henry Harms to the Lord started an endless chain. Why don't you start one?

—:o:—

It does not take great men to do great things: it only takes consecrated men.

GRACE AND TRUTH



## YOUR CORNER

We will pay \$1.00 each for the three best contributions from our readers of a verse or portion of scripture with a pithy comment thereon, original or otherwise. If the comment is not original please give the author or source of same if known.

The eternal God is thy refuge, and underneath are the everlasting arms. Deut. 33:27.

There comes times in every life when nothing is left but God. Let us be sure to have God with us at such times.

Men ought always to pray, and not to faint. Luke 18:1.

When we don't pray, it is the same as saying to God that we do not need Him.

These things write we unto you, that your joy may be full. I John 1:4.

Religion that makes one look ill cannot be expected to cure the world.

### D.B.C. AT HOME AND ABROAD (Continued from page 183)

Rev. and Mrs. Leroy Thomas ('31) who are laboring in Phoenix, Arizona report a growing church. The first service of the Palmcroft Church was held in a school building. There were forty-four in Sunday School and about the same number in the church service. In the first service the church dedicated itself to an expository ministry of God's Word and prayed that the Lord would gather together a people that would seek the salvation of souls.

The membership of the church has grown from thirty-three to one hundred and fifty-five and the Sunday School from forty-four to an enrollment of over three hundred and an average attendance of over two hundred. At the prayer meetings they have an average attendance of more than fifty.

The parsonage was completed last fall, and now a new church building is under construction.

Rev. Max Kronquest ('37) and Mrs. Kronquest, former student, and son, Gary Kem, were recent visitors at the College. They are making a trip to Michigan and are visiting with relatives and friends. Mr. Kronquest will have speaking engagements along the way.

No one has gone so low as the Lord Jesus, neither has any one been exalted so high.

FOR JUNE, 1946

**"Don't Miss Your FIRST BIG ISSUE FREE with \$1<sup>00</sup> Trial Offer"**



**"It's A GRAND Magazine ... There's Nothing Like It!!"**

It's out! The Big first issue of the new surprising Christian magazine for all the family. Send in the coupon today for your Free copy.

## Christian Life AND TIMES

● Brilliant with Color and Pictures, over a hundred pages, scintillating with stirring articles and stories, breath-taking in beauty, Christian to the core! This new magazine brings you fascinating features new to religious journalism.

Fifty contributing editors and authors of national renown assure the best and latest in News analysis, Christian fiction, Bible Study, Devotion, Youth, Evangelism, Missions, Pictures, etc. 'Big Name' writers include Dr. V. Raymond Edman, Dr. H. A. Ironside, Grace Livingston Hill, Geo. Schuler, Tom M. Olson, Kenneth N. Taylor, Clyde H. Dennis, Ken Anderson and others.

Christian Life and Times is dedicated to the deeper fellowship of all who love the Lord Jesus Christ. Helps strengthen ideal Christian life in the Home and fruitful personal service in the Church and community. You will want to show your very first issue to friends and associates.

Become a Charter Subscriber today. Regular Subscription \$3 a year. Trial Subscription 4 Months for \$1 with first issue FREE. Mark Coupon for longer Subscriptions at money saving rates.



**LIMITED OFFER  
ACT AT ONCE**

CHRISTIAN LIFE AND TIMES  
111 No. Wacker Drive, Chicago 6, Ill.

Gentlemen: Here is \$1—Send me FREE my Big First Issue of Christian Life and Times and enter my trial subscription for four months—5 months for the cost of four—20% saving. (Canada: Single copy 30c; \$3.50 a year. Foreign \$4.00 a year.)

☐ 1 years  
Subscription \$3

☐ 2 years  
Subscription \$5

☐ 5 years  
Subscription \$10

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Dept. GT 6





# Light . . . ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD ILLUSTRATIONS BY CASEY SMITH

## JESUS INTERPRETS OLD TESTAMENT LAW

SUNDAY SCHOOL LESSON  
For July 7, 1946

Lesson Text: Exodus 20:3-17; Deut. 5:33; 6:3-9; Matthew 5:17-20; 22:37-39; Mark 10:17-22; Luke 2:41-52.

Printed Text: Deut. 5:33; 6:4-5; Matthew 5:17-19; 22:39; Mark 10:17-22.

Comments: These lessons are designed to be studied with the open Bible. They cannot be most effectively used unless the scripture portions noted are carefully and prayerfully studied along with the lesson comments.

"And set up over His head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

Then were there two thieves crucified with Him, one on the right hand, and another on the left.

And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross" (Matt. 27:37-40).

### THE LESSON OUTLINE

#### I. THE LAW GIVEN

(Deut. 5:33; 6:4).

In the beginning of the ten commandments in Exodus 20 the Word declares: "And God spake all these words" (Verse 1). The very foundation of the law is God.

1. The fact of God (Exodus 20:2). "I am the Lord thy God." I am" speaks of Him as the eternal one.

2. The character of God (Exodus 20:2).

"I am **thy God.**" The character of God, His love, His compassion, His mercy is manifest in His willingly relating himself to the nation of Israel through His covenant with Abraham. In

spite of Israel's sin and waywardness He was still their God.

3. The works of God (Exodus 20:2). "Which have brought thee out of the land of Egypt, out of the house of bondage." This is the work of God in salvation, and these works of God in salvation were marvelous to people of that age and of all ages who read the story of the deliverance of Israel from bondage from Egypt. "God hath commanded you" (Deut. 5:33). "The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart" (Deut. 6:4, 5). Here again His commandment is based upon the fact of Himself, His courage and His mighty works.

It were well to remember that the law was given of God. It is not an expression of people seeking to find God. It is of God trying to reveal Himself to people.

#### II. THE LAW WAS GIVEN TO REVEAL GOD'S HOLINESS

When a man measures himself by man he may consider himself righteous, but the law is an expression of God's holiness, and when man measures himself by the holy demands of that law he beholds the exaltation and righteousness of God.

#### III. THE LAW WAS GIVEN TO REVEAL MAN'S VILENESS.

Just using the ten commandments as typical of the whole law one quickly sees that these are the very things to which man is prone to turn instead of to the righteousness of God. The natural man would have other gods before Jehovah. The natural man would have graven images that he might worship the works of his hands. The natural man turns easily to profanity and takes the name of God in vain. The natural man cares not for the Sabbath over another day. The natural man

dishonors even father and mother. The natural heart turns toward murder, adultery, strife, false witness and covetousness.

The function of the commandments was to make man conscious that he was a sinner, that he could not save himself and that he needed a Saviour (Romans 7:7).

The commandments were like a mirror let down from heaven in which man could see his own vileness.

#### IV. THE LAW FULFILLED (Matt. 5:17-19; Matt. 22:39)

Jesus fulfilled the law perfectly by keeping every point of the law during His entire life. He became sin for us yet He lived without sin. He was the Lamb without spot or blemish. He was the perfect sacrifice. He was the only person in all the world who ever lived so perfectly through his life that never at any time does he break the law of God's holiness. Matt. 5:17 through Matt. 7:12 gives details of the laws of the kingdom. These laws fulfill the law and the prophets (Matt. 5:17-20). They transcend the law of Moses (Matt. 21:35-48). They excel the tradition of the elders (Matt. 6:1; 7:11), and they develop and demonstrate the whole moral teaching of the law and the prophets (Matt. 7:12). These laws of the kingdom fulfill the purpose of the law. For the purpose of the law was not to govern man's deeds but to also measure their hearts (Matt. 5:21-48).

#### V. THE LAW APPLIED (Mark 10:17-22)

This portion of scripture illustrates how man justifies himself and eases his conscience with the fulfillment of the law. It also illustrates how Jesus demands perfection in fulfillment of the law applying all the law to every man and the test of that law being the intent of the inner heart of man.



This story tells of a young man who

1. "ran to him,"
2. "kneeled to him,"
3. "Asked him, Good Master, what shall I do that I may inherit eternal life?"

In this question the young man made two errors.

1. He did not recognize Jesus. His term "Good Teacher" places Jesus on the basis of just another Rabbi. He did not recognize Jesus as deity. This expression also reveals the young man's failure to understand the full intent of the law, for he called Jesus "Good" without intending to call Him deity. If he had had a proper understanding of the law, he would have understood that, "All have sinned and come short of the glory of God" or "There is none righteous, no, not one."

2. He did not understand the issues of eternal life.

a. "What shall I do?"

Ephesians 2:8 and 9 declares plainly that eternal life is not obtained by doing.

b. "That I may inherit eternal life."

To inherit is to receive by deserving or by right. No man deserves eternal life and no man has within himself the qualities to make him deserving of eternal life.

Jesus, knowing the young man's heart, quoted for him the commandments on which the young man had depended for his righteousness. "Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honour thy father and mother." All these relate to men's relationship with man. These are the commandments concerning social duties. The young man readily confessed that he had kept these from his youth. Jesus then reached out his finger as the good physician and touched the young man upon the sore spot of his soul and challenged him with the commandment relating to God. The young man's guilt was immediately revealed. He had

another God before Jehovah—his riches. He had broken the first commandment and was living in open guilt of that first commandment and thus was guilty of all the commandments. "The love of money is the root of all evil."

#### THINKING THRU THE LESSON

Deut. 6:4

"One Jehovah." There are two Hebrew words for the English word "one." The first means the single or only one. The second a compound unity. It is the second one that is used in this verse, so this verse implies the trinity.

The law demanded righteousness (Exodus 19:5). Justification by faith gives the righteousness by imputation that the law demanded (Romans 4:5; 5:1). The law makes the whole world guilty. Thus the law is not a ministry of "salvation" but a ministry of condemnation and of divine curse (Romans 3:19; II Cor. 3:7-9; Gal. 3:10).

Since Christ bore the curse of the law on the cross, He redeemed the believer from the curse of the law and from its dominion (Gal. 3:13; 4:5-7). The believer is dead to the law and to its requirements. He is "not under the law but under grace" (Romans 6:14; 7:4; Gal. 2:19; 4:4-7; I Tim. 1:8, 9).

Matt. 22:39—In this verse concerning loving the neighbor it were well to remember that Jesus' parable of the good Samaritan portrays the one who does the helping to be the neighbor rather than the one who needs the help.

Mark 10:19: The young ruler was too rich. The young ruler loved his money too much to follow "in the way" (Verse 17).

The disciples were too cowardly to follow Jesus "in the way" (verse 32).

The blind beggar with renewed sight followed Jesus "in the way" (verse 52).

Mark 10:19, 20: This young man is the first one of whom it is recorded that he made a strict social application of the gospel.

Mark 10:21: "Then Jesus beholding him loved him" but even Jesus' love could not redeem him without the young man's faith. The one thing this young man lacked was faith.

#### THE LESSON ILLUSTRATED

Sons and heirs through regeneration. Moody once pictured a reception room in a private residence at an early morning hour. It was entered by a man who proceeded to open the shutters and put things to

rights. No one needed to be told that he was a servant. Shortly after another man entered. He walked around the room examining the portraits, paintings and ornaments as if they were new to him; and finally taking a book sat down to read. Evidently he was a guest. Next came rushing into the room a rollicking boy of sixteen. After a bright "good morning" to the guest, he darted into the dining room to see if breakfast was ready, lifted one or two covers to see what was to be served, and then, hearing familiar footsteps in the reception room, he rushes there and flings himself into the arms of the master of the house, who has just given the guest a warm handshake of welcome, but to this boy gave a hug and a kiss. No one needed to be told that this boy was the son.

George Macdonald said: "So long as God's will is our law we are slaves; but when God's will becomes our will, duty becomes pleasure and service a delight." This is the glorious liberty of the sons of God.

—Three Thousand Practical Illustrations in Religion and Morals, Arranged by J. H. Bomberger, D.D.

—:o:—

Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. I John 4:7.

Faith makes one a Christian, but 'tis love that proves him.

Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

We are told to flee from sin, but the devil is to be made to flee from us by our resisting him.

## PROPHECY

MONTHLY handbook of World Events in the light of God's Word, with summary of the most dependable prophetic thought. Prepared by Research Staff of American Prophetic League, Inc. Keith L. Brooks and Howard W. Kellogg, editors. For many years appreciated by Bible teachers the world around because of its dynamic information, its sane presentation and conviction-laden articles.

\$1 is the subscription price, and you'll wonder why you didn't have it before.

Address: Prophecy, Box BB, Eagle Rock Sta., Los Angeles 41, Calif.

### America's Favorite

### TRACTS and BOOKLETS

Famous for their typographical excellence and striking messages. Good News tracts and booklets are acceptable everywhere. Samples, prices on request.

### Good News Publishers

322 West Washington • Chicago 6, Illinois

A Non-Profit Organization Dedicated to the World-wide Distribution of Christian Literature.



# Jesus and Supreme Loyalty to God

## SUNDAY SCHOOL LESSON

for  
JULY 14, 1946

Lesson Text: Exodus 20:3-6; Joshua 24:16, 22-24; Matthew 4:8-10; 6:24; 22:37-39; Luke 9:57-62; 14:16-27.

Printed Text: Exodus 20:3-6; Joshua 24:16, 22, Luke 14:16-27.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10).

Note: These lesson comments are designed to be studied with the open Bible and are most effective when studied with the text noted.

As is so often found in these international lessons the scriptures noted for our study today are groups of unrelated scripture portions. We shall make our comments particularly on those that are noted for printing in the usual quarterly.

### THE LESSON OUTLINE

#### I. EXODUS 20:3-6

It were important to notice that in a study of loyalty to God, these commandments of the Ten Commandments have no relation in the present dispensation as a summons to the servants of God. In the dispensation of Law, before God had revealed Himself in grace in the form of His Son, the foundation of loyalty to Him was: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20:2).

The statement of the fact of God and of His works for Israel was reason enough to challenge their loyalty to Him. In this present dispensation the better challenge is in the book of Romans where after extensive discourse on salvation The Holy Spirit gave the challenge: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

Christians of this dispensation are not under the law but under grace and their whole loyalty to God, if pleasing to Him, must be on the basis of grace for: "Without faith it is impossible to please God." The commandments were given to convict man of sin rather than to set a pattern for his loyalty to God.

#### II. JOSHUA 24:16, 22-24

These passages of scripture are taken from the very closing days of the life of Joshua, when he had led the people of Israel for a quarter of a century, first across Jordan into the promised land and then into possession of the land. Now he has recounted all the wonderful deliverance of God. On the basis of that he gave them the challenge: "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house we will serve the Lord" (Joshua 24:15).

The answer of the people of Israel recorded in Joshua 24:16 is the pitiful expression of a people who really desire to serve God in their own strength without power to carry out their promises. The story of their lives even from that day forward was a story of weakness, failure and of disobedience to God to Whom they had pledged their loyalty. This is a picture of people under the law who must depend upon their own strength to maintain loyalty to God. Their failure through the centuries portrays the failure of the law. Joshua, being a prophet and consequently aware of the existence of idols within the hearts of the people said to them: "Ye cannot serve the Lord: for He is an holy God; He is a jealous God; He will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that he hath done you good" (Joshua 24:19, 20).

Again in the 21st verse the people declared: "Nay, but we will serve the Lord."

There is no possible loyalty to God except through —

1. The new birth (John 3:3, 5); and,
2. Infilling of the Holy Spirit (Acts 2:1-4).

Peter's life illustrates this principle. Before Pentecost he sank when he tried to walk on the waves. He denied the Lord. He fled with the other disciples when Jesus was betrayed, but at Pentecost he knew no fear, for he was filled with the Holy Spirit.

Loyalty to God is an impossibility except when man is born again and filled with the Holy Spirit.

#### III. LUKE 14:16-27

It were well to remark at the beginning of the discussion of this parable that it has no relation to any

discussion of the law, as found in Exodus 20 and is of another dispensation than that in consideration when Joshua challenged the people of Israel and when they gave their powerless pledge of loyalty to Him.

The message of this parable is given as a rebuke to the pious and complacent statement of one at the table of the Pharisees who said "Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15).

This is a dispensational message for the ones who were invited represent Israel. The man who made the great supper is God. The servant is Christ. The banquet is "the kingdom of God." God sent His Son to invite Israel to the blessings of the kingdom of God, and Israel's excuses for not entering His kingdom through the new birth (John 1:12; John 3:5) were as empty and meaningless as the excuses given by those refusing to come to the banquet. The anger of the Master of the house (verse 21) is the anger of God upon Israel which was expressed in the utter destruction of Jerusalem and the dispersion of the Jews. His statement (verse 21) "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind," declared His purpose to open the doors to the Gentiles. It is to be noted that even after the door had been opened for the Gentiles (verse 22) "yet there is room."

#### THINKING THRU THE LESSON

No one was ever loyal to God by keeping the law (Romans 2:17-25). The Jewish nation itself never expressed loyalty to God by keeping the law. Man has never become loyal to God by making pledges or promises. Man in himself is powerless to please God, without the power of the Holy Spirit. Man has no ability to do those things that would be pleasing to God. It were well to remember that even though the conduct of the Christian and the non-Christian were exactly the same yet the conduct of the non-Christian would not be pleasing to God while the conduct of the Christian may be pleasing to God, for only when man lives "in Christ" can he please God (Gal. 2:20).

#### THOUGHTS ON THE PARABLE OF THE GREAT SUPPER

The contempt of those invited (Luke 14:18, 19) won the anger of the Master (verse 21). The excuses were not sincere. Men never buy land or oxen without first seeing and testing them, and young married couples like nothing better than invitations to go out to dinner. Israel rejected the invitation of her Messiah to meet and feast with him. As a conse-



quence the invitation was withdrawn (verse 24) and given to the Gentiles (verses 21, 23). To reject the gospel is to insure exclusion from heaven.

### SOLID FACTS

It is more difficult to win one away from loyalty to the law than from sin without the law for it seems that those who depend upon the law have no consciousness of needs beyond the law.

Promises without power are profitless.

As the Jews excused themselves from the kingdom of God, so non-believers today can excuse themselves from the blessings of eternity.

Excuses are a shaky foundation for any person's time or eternity. The man who has nothing better than excuses to offer has nothing to offer.

Man can invent innumerable excuses for rejecting Christ. He needs only one excuse for accepting Him—his lost condition.

### THE LESSON ILLUSTRATED

In 1835 and 1836 the missionaries,



## Jesus and True Worship

### SUNDAY SCHOOL LESSON

for  
JULY 21, 1946

Lesson: Exodus 20:3-6; Deuteronomy 4:15-19; 8:11-14, 18-20; Isaiah 40:18-26, 30-31; Mark 12:28-34; Luke 4:8, 16-27; John 4:7-24.

Printed Text: Exodus 20:4; Deuteronomy 8:11-14; Mark 12:28-34; Isaiah 40:30, 31; Luke 4:8; John 4:19-24.

"God is a spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24).

The human heart finds in its nature the desire to worship a higher being and will worship some one or some thing. Multitudes through the ages have found in the stars the objects of their worship but never satisfaction. Millions upon millions have bowed before graven images and idols made by their own hands only to sink down to the level of these images. The Book of Revelation tells us about the days that shall come when men will worship the anti-Christ.

The purpose of this lesson is to

forbidden to preach and teach, withdrew from Madagascar, leaving behind them the printed Bible, complete, in the hands of one thousand adherents, two hundred of whom were communicants. Death was threatened to any native who should read the Bible. For a quarter of a century persecution raged, and ten thousand persons were sentenced to penalties of different kinds, including torture and death. Worship was held in secret; the Scriptures were buried for safety, and read only by stealth; and when the supply of printed Bible failed, many busied themselves by copying out portions with the pen. During those twenty-six years of persecution, the Christians increased in number from one thousand to seven thousand, and the actual communicants from two hundred to one thousand.—E. W. Gilman, D.D.

—*Three Thousand Practical Illustrations in Religion and Morals*, Arranged by J. H. Bomberger, D.D.

Some people have too much religion to be happy at a dance, and too little to be happy at a prayer meeting.

verse 4 is not complete without the commandment of verse 5. The commandment of God is

1. "Thou shalt not make unto thee any graven image." Images to be used in worship ritual are strictly forbidden by the Word of God. Statuary, images, etc., in a place of worship with designs to produce a "worshipful atmosphere" is not in accord with the explicit commandment of the Lord.

2. "Thou shalt not bow down thyself to them."

In recent years Protestants and some Evangelists have obeyed the letter of the law, yet have builded that which is against the spirit of the law, by instituting that which is called "worship centers." In Sunday School Departments and classrooms we often find a table with a Bible on it, lighted candles, etc. If that be the "worship center" it at least takes the place of a graven image before which people would bow. It is certainly God's intention that his children, his believers, should use no material intermediaries through which their communion with God must pass.

3. "Nor serve them."

Christians of today need to re-examine their motives of service even in the practice of their religion. Some serve the building in which they worship taking much pride in its beauty, immaculate cleanness, splendor of decoration, etc. However desirable all these may be in Christian worship there is no spirituality expressed in so-called Christian service which reaches no farther than the support of a building. The same is also true of a congregation, a Sunday School class, an organization within the Church, a denominational or missionary organization or any other thing. The true motive of

turn every heart to the worship of God Almighty.

### LESSON OUTLINE

#### I. WORSHIP OF IMAGES FORBIDDEN

(Exodus 20:4)

Too often we of America smile indulgently upon the ignorant people of less-civilized lands, who make graven images in the form of animals or of man, kneel down before them and worship them and call them God. However, we need to examine ourselves for in this our only increase in civilization is that we have learned to call our god by another name. While we smile about these heathen kneeling and performing heathen rites before a god of clay or stone or weed, we need to remember that millions of Americans on the Lord's day perform the rites of worship and adoration upon gods made by our hands in the form of an automobile, a home, a lawn, a family, a sport or a pastime. **That upon which man lavishes his first love is his God. That upon which man spends his most devoted service is his god.** So we need to include with the 4th verse a study of the 3rd verse, for the very foundation of verse 4 grows out of the command "Thou shalt have no other Gods before me." Also



## Train Here for

### EFFICIENT CHRISTIAN SERVICE

In this ideal location amid inspiring Christian fellowship—you can prepare to "Go somewhere for the Lord", to win souls and live a spirit-filled life. Faculty of spiritual men and women. Complete courses in Missions, General Bible, Music and Teacher training. Learn to use God's word efficiently. Excellent recreational facilities in 4-acre campus and gymnasium. Comfortable home atmosphere. Expenses reasonable. *Start training here for God's work.* Summer school during June.

★ **EX-SERVICE MEN • WOMEN**  
This School Approved Under G.I. Bill of Rights and Veteran's Rehabilitation Program. Get These Benefits Here.

Write for catalog. Address  
Dr. Walter L. Wilson, Pres.

**The KANSAS CITY BIBLE COLLEGE**  
P. O. Box 7035, Dept. G Kansas City 13, Mo.

**The CHRISTIAN SCHOOL IN THE HEART OF AMERICA**



Christian worship in service is "God only." Substituting Christian work for service unto the Lord is not acceptable in His sight.

## II. FAITHLESSNESS TO GOD IS ADMONISHED

(Isaiah 40:30, 31; Deut. 8:11-14)

This portion of our lesson deals with those who forget. In order to forget it is necessary that one should have known and then lost the matter or dismissed the matter from his mind. So this section deals with those who know the gospel and even know God as Father through Jesus Christ, but who forget God in worship. The promise of Isaiah 40:30, 31, is important to remember. Without God even the youth shall

1. Faint and be weary, that is, to be utterly without strength, and utterly fail — fail in all that is important in the sight of God. "But they that wait upon the Lord," are guaranteed renewed strength for mounting up, for running, and for walking with the Lord.

The Word declares: "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). Deut. 8:11-14 gives this commandment. In order to remember God one must:

1. "keep his commandments,"
2. "and his ordinances,"
3. "and his statutes."

Here is stated the most common reason for people forgetting God (verses 12-14). "When thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply and thy silver and thy gold is multiplied, and all that thou hast is multiplied." Prosperity is the greatest danger for God's people.

## III. WORSHIP IS A POSITIVE PRACTICE

(Mark 12:28-34; Luke 4:8; John 4:7-24)

Worship is set forth in verses 29-31.

1. "The Lord our God is one Lord."

The foundation of all worship is based on the knowledge of God as a Person and as a personal possession.

2. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength."

The true motive of worship is love unto God. Ritual is not worship. Singing gospel songs is not worship unless it is expressing devotion,

praise or adoration unto God. Even tithing is not worship unless it is the outpouring of the heart in love. Church attendance is not worship unless in that church attendance there is true devotion and expression of love unto God. All worship must spring from the roots of God in the heart.

3. "Thou shalt love thy neighbor as thyself."

John 4:14: True worship can never close itself up within the individual heart for as God so loved the world that He gave His Son, so true love of God opens the heart that the heart may reach out in love to the world. As God loved the world, and as God gave, the worshipper will give in order that the world may know the Christ Who saves. "Thou shalt worship the Lord thy God and Him only shalt thou serve." Worship of any other is forbidden. If one must make tents in order to live, living must be in order to serve God. The true worshipper of God never "makes tents" for the sake of tents. He "makes tents" in order that he may serve God.

John 4:24: "God is a Spirit and they that worship Him must worship Him in spirit and in truth."

Worship is by the Spirit of God and those who know not worship by the spirit of God are not worshipping.

Worship is in truth. Truth is the Word of God. One who is willfully neglectful or unbelieving in the Word of God can know no true worship.

Exodus 20:4: One may grave an image in his garden, his automobile, his lawn, his home, his sport or pleasure in as perfectly heathen fashion as the poor darkened soul may grave an image of the sun that warms him, the animals which feed him, or the trees which shelter him. The ignorant savage of Africa is less guilty than the educated heathen of America for the savage is seeking God. The heathen of America is trying to get away from God.

Isaiah 40:31: Man speaks of "walking" "running" and "mounting up." God reverses this order. God's order is in accordance with the Christian's experience. The apostle Paul was:

1. "The chiefest apostle" (II Cor. 11:5). Then he was
2. "the least of all saints" (Eph. 3:8). And at the end he was
3. "the chief of sinners" (I Tim. 1:15).

The Christian's greatest spiritual danger is when he is "mounting up." Mark 12:33 "More than all whole burnt-offerings and sacrifices."

Burnt offerings and sacrifices are utterly worthless as a means of wor-

ship unless the motive comes from a heart that is truly in love and devoted to the one God, Jehovah.

Mark 12:34: "Thou art not far from the kingdom of God."

The man who puts God first and works second is not far from the kingdom of God. However religious he may be, the man who puts works first and God second is far from the kingdom of God.

## SOLID FACTS

As faith is a gift of God, so worship is an act of God in the heart.

No man outside the kingdom of God can worship God.

Worship of God is a family matter. It is between the child and the Father.

The Holy Spirit is the Guide in worship. The Son is the Mediator in worship. The Father is the Recipient in worship.

Worship is the most important act in any Christian's life.

## THE LESSON ILLUSTRATED

"The Lord be with you," "And with thy spirit." Be assured that where there is such mutual love, and such joint prayers are offered for each other, there the holy angels look down from heaven and are ready to carry such charitable desires to God Almighty, and he is ready to recover them; and that a Christian congregation calling thus upon God with one heart and one voice, look as beautiful as Jerusalem that is at peace with itself.—George Herbert.

—Three Thousand Practical Illustrations in Religion and Morals, Arranged by J. H. Bomberger, D.D.

## BOOKS NEEDED

The Denver Bible College is in urgent need of many good books for the library. Bible Versions and Translations, Concordances, Dictionaries, Encyclopedias, books on Biblical Introduction, Theology and Exposition welcomed. Good books on the Sciences, History, Sociology, and Psychology are also badly needed. Why not go through your library to see if there are books which might be put to active use among the Christian young people in the College library. Address:

Librarian, Denver Bible College  
2011 Glenarm Place,  
Denver 5, Colorado.



# Jesus and Reverence for Spiritual Values

SUNDAY SCHOOL LESSON  
for  
JULY 28, 1946

Lesson Text: Exodus 20:7; Leviticus 19:12; Isaiah 1:11-18; Matt. 5:33-37; 6:5-9; 7:15-23; Mark 7:5-8; 8:34-38; Luke 18:1-14.

Printed Text: Exodus 20:7; Leviticus 19:12; Matthew 5:33-37; Mark 7:5-8; 8:34-36.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

With all the education of today, with college graduates becoming as common as High School graduates were twenty-five years ago, and with tremendous emphasis upon learning, we see even the President of the United States warning against improper evaluations. It were well to remember always that the proper evaluation is a matter of the spirit rather than of the mind. A personality is never in balance until the spiritual is developed to equal the physical and the mental. When men are out of balance, the world is out of balance and when the world is out of balance, men have trouble, and quarrel and fight, and when the fighting is done they cannot explain why. The reason is there was no proper sense of values. Hence men were out of balance in their ambitions and desires, and the world was thrown out of balance and became a battle ground.

## LESSON OUTLINE

This lesson falls into a two-fold outline.

### I. REVERENCE FOR GOD.

(Exodus 20:7; Leviticus 19:12)

These two verses are used by the lesson committee to set forth a foundation for a mighty spiritual truth that is supported by the entire teaching of the Holy word, by every sense of reasoning and by every proper moral standard.

"The name of God, in Scripture, is always a revelation. By every title in which God made Himself known to man, He revealed some attribute of the Divine character. The names of the Hebrew people were intended, in every case, as a prayer or a prophecy, and were based upon parental hope. Something like the same principle holds true of the names of God. Men learned some new facts concerning

His nature or His methods with each new name or title by which He made Himself known to them . . . Stories are told in which the name of God is made use of in such a way as to affect men with a false humor. Such tales should be shunned as men would shun the fire of hell. In every instance where men permit themselves to look at sacred things in a frivolous light, there is evil reaction upon the heart and consciousness; they are robbing themselves of that sacred sense of veneration and reverence for God, without which there is no real worship and no acceptable service. That man is unclean through and through who has lost his veneration for God and His holy, sacred name. The man who does not tremble in the presence of God, though he trusts while he trembles, never worships and never works as he ought to do . . . If a man passes into the sanctuary and preaches and prays and praises with eloquent lips and beautiful sentences and devotional attitude, even with tears, and goes home to break the least of these commandments, that man blasphemes when he prays; but if he deceives the world, he never deceives God! If a man take the name of God for vanity, if truth is not behind his worship, he had better not worship at all. The form in which this third commandment is broken most completely, most awfully, most terribly, is by perpetually making use of the name of the Lord, while the life does not square with the profession that is made" (G. Campbell Morgan).

Profanity is the fruit of a mind that is:

1. Uncultured. True culture needs no epithets to express its thoughts. The truly educated minds can speak without using sacred words to impress or suggest positiveness.

2. Unbelief. No man can truly believe that God is God and that He is the one that the scripture claims Him to be and carelessly deal with His name.

3. Diseased. The disease of the mind is sin for, "Out of the heart are the issues of life." As blemishes of the skin denote disease of the blood, so profanity and allied phrasing even though under the guise of so-called "slang" give evidence of disease in the mind. Under the guidance of God man has developed a language through which he may express his thoughts but the diseased mind colors the beauty of that language with blemishes of profanity and "by-words."

To swear falsely by God's name is double sin. It were a great sin to swear falsely but to swear falsely by God's name multiplies the sin.

## II. REVERENCE FOR GOD'S WORD (Mark 7:5-8)

"Making the word of God of none effect through your tradition, which ye have delivered" (Mark 7:13).

The constant struggle of Christianity has been "back to the Word of God." The carnality of man and the deceitfulness of Satan always leads away from the Book. The Pharisees were insisting upon tradition and conscience. Jesus was insisting upon heart loyalty. The steps

TRAINING  
TRUE to  
the WORD

AMERICAN  
SEMINARY  
of THE BIBLE

STUDENTS  
from COAST  
to COAST

Thorough three-year course (including summer semester) in Bible, theology, and prayer for pastors, evangelists, Bible teachers, missionaries, and other Christian workers. Its situation in Greater New York among eleven million non-Protestants offers unparalleled opportunity for practical experience in soul-winning. Tuition is free; room and board are provided for practical assignments in the various departments of the Seminary.

Write for catalogue to Registrar,

1101 E. 35th St. ❖ Brooklyn 10, New York



of apostacies are so often in the following order:

1. Habit. We learn to even worship by habit.
2. Custom. Habits of a people soon become custom with them and gain sacredness and respect by being "customary."
3. Tradition. It is just one step from custom to tradition and it seems that in religious circles a practice in the church need have no other justification than that the church has practiced tradition for centuries.
4. Substituting tradition for the explicit instructions of God. Thus we see churches engulfed in ritualistic worship which bears no mark of the Holy Spirit at all, grown cold and weak in forms and ceremonies that have so fastened themselves to the life of the church that the church can more easily dispense with Bible teachings and with the leading of the Spirit of God than with the tradition of the fathers.

### III. PROPER REGARD FOR OATHS AND VOWS (Matt. 5:33-37)

This scripture is used as a foundation to suggest a study that must be carried farther than these verses or the believer would fall into an error. These verses should be read together with Leviticus 19:12 and Numbers 30. It were well to remember that in His sermon on the mount of which these verses are a portion, His subject is: "The moral characteristics of the kingdom of heaven." There is no evil in oaths or vows as such for God confirmed His promise with an oath (Hebrew 6:17). It cannot be sin for the child to do that which the Father did.

Paul performed vows and oaths (Acts 18:21, 23; I Cor. 8:13). There is a difference between making the vow to God or taking an oath before God and in continually striving to impress the truthfulness of statements by using expletives to swear by heaven, or by the earth, or by Jerusalem, or by the head.

The admonition of verse 37 is better translated "Let your word 'yes' be 'yes' and your 'no' 'no', for the stronger assertion comes from the evil nature."

If one is truthful he does not need to impress his truthfulness by the insertion of swearing by something. Again the spiritual man in making his vow will remember the words of James 4:13-15.

It is proper to make a vow before God. We more commonly call this in

modern language a "pledge." We make a pledge of service in the church (or we may call it an agreement) or to accept a responsibility, but whatever we accept by word of mouth in responsibility or proposed service to God, we stand or fall before Him in the performance of that pledge or vow. A weak Christian never agrees to do anything for fear he may fail. The spiritual man after finding the leading of God regarding a task says: "I can do all things through Christ which strengtheneth me."

### IV. PROPER EVALUATION OF THE HUMAN SOUL

(Mark 8:34-36)

The conditions of discipleship are:

1. The attitude of the disciple to himself—"let him deny himself."
2. The attitude of the disciple to the world—"let him take up his cross."
3. The attitude of the disciple to Christ—"and follow me."

There is a distinction between "come after" and "follow" (verse 34). Judas Iscariot went after Him but did not follow Him. To follow Jesus demands affection and loyalty of the heart.

The challenge of verse 35 must be understood in the light of verse 33 for Jesus had used the same term to Peter that he used to Satan in the wilderness and this whole lesson refers back to all that Satan offered to Jesus in the wilderness.

To make profits man must:

1. Lose his life — that is he must renounce it — cease to live for self and with his own interests as his prime purpose for living —and lose it for God's sake and the gospel.
2. Save his life. To save the life it must be invested in eternal things for life is not limited to time—that is, existence extends on through eternity, and the man who loses himself in God saves himself for eternity. There is no profit in time or eternity for the man who gains the world but loses his soul. Man in his right mind would never trade his soul for anything, not even for the whole world.

### THINKING THRU THE LESSON

Exodus 20:7: The name of God should always be spoken with reverence. It is a sin to speak of God or to treat God's name other than reverently. To swear by the name of God falsely is to use God as a

"blind." Thus the name of God is dragged down to the very level of falsehood.

Mark 7:5: The disciples' hands were not dirty. They were not ceremonially clean.

Mark 7:6: People whose hearts are far from God can never have their lips close to His ear. When men teach the traditions and precepts of men for doctrines, their worship of God is second.

Matt. 5:34: The man who swears "by heaven" usually has no contact with heaven.

Matt. 5:35: The man who swears by the earth seldom knows the Creator of the earth. The man who swears by Jerusalem seldom knows or realizes the destined glory of that great city.

Matt. 5:36: The man who swears by his head isn't using his head.

Matt. 5:37: If a man must use swearing to impress truthfulness of his speech, his swearing will impress no one.

Mark 8:34: If a man deny himself, he is not denying essentials to himself. Peter denied that Jesus was his Master. A man must deny that self is master.

### SOLID FACTS

When the world has regained its balance in truths concerning God, it will again know balance in truths concerning men.


### THE LESSON ILLUSTRATED

Just as the boughs and vines in the garden bend toward the rich rain treasures as they fall, just as the golden wheat sways and makes obeisance before the enriching summer wind, so the truly great soul bows in reverence and humility in the presence of that God in whom is no admixture of meanness, of selfishness or sin.

—Three Thousand Practical Illustrations in Religion and Morals, Arranged by J. H. Bomberger, D.D.

—:o:—

The only people who will move the world are the people whom the world cannot move.



**Baker Book House**

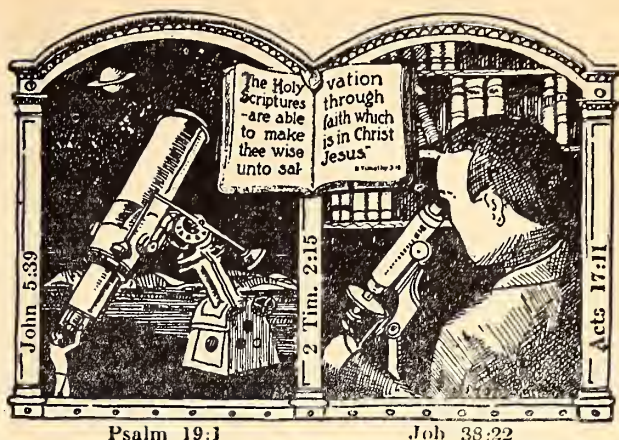
Catalogs free  
Libraries purchased

1019 WEALTHY ST., S.E.  
GRAND RAPIDS 6, MICHIGAN

GRACE AND TRUTH



# SERIAL BIBLE COURSES



## Studies in Galatians

### STUDY NUMBER 6

BY HAROLD A. WILSON

As we take up the study of the third chapter of Galatians, we come to the very heart of its teachings. In this chapter we are plainly shown that the means by which we receive God's blessings is faith in Christ—not the works of the law of Moses.

FIRST LET US GLANCE AT WHAT THIS CHAPTER REVEALES OF THE LIMITATIONS OF THE LAW. There are some things which the law cannot do.

IT CANNOT IMPART THE SPIRIT OF GOD. This is the clear implication of Paul's questions in verses 2, 3, and 5.

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?....

"He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the Law, or by the hearing of faith?"

This is logical, because if men are to become partakers of the Spirit of God, He, Himself must give that Spirit to them. It must be His work. The works of the law, on the other hand, are the works which WE do. God has plainly and repeatedly testified in His Word that men cannot be saved by their own good works:

"Not by works of righteousness which we have done, but according

to his mercy He saved us" (Titus 3:5).

THE LAW CANNOT GIVE LIFE. It is true, the law proposes a condition on which, theoretically, one can gain life through law-keeping. This is stated in Gal. 3:12, quoting from Lev. 18:5:

"The man that DOETH them shall live in them."

But in order to qualify for life on this basis, one's obedience to the law must be absolutely, continuously perfect, without a single deviation—without a single lapse. Who can qualify for life on this ground? It is not because the LAW is imperfect but because MEN are imperfect that the law cannot give life. And so we read in verse 21:

"If there had been a Law given which could have given life, verily righteousness should have been by the law."

Again, THE LAW CANNOT GIVE RIGHTEOUSNESS. This we have seen in previous lessons, but here we find the same truth emphasized by repetition:

"But that no man is justified by the law in the sight of God, it is evident, for the just shall live by FAITH" (Gal. 3:11).

And finally, we learn here that THE LAW CANNOT FRUSTRATE THE PROMISES OF GOD. Arthur Way's beautiful paraphrase brings out very clearly the meaning of verses 15-20:

"Brothers—it is but an illustra-

tion drawn from social relations—still, even a contract between man and man, when once signed and sealed, cannot be set aside or have new conditions inserted by anyone. Now certain promises were uttered to Abraham, with reversion 'to his seed'. Note, that the words do not run 'and to thy seeds,' as though they applied to several individuals, but, with reference to a representative ONE, 'and to thy seed'—which can mean only the Messiah. Now I argue thus—here was a covenant originally ratified by God: the Mosaic law, which only came into existence four hundred and thirty years later, cannot make it void, to the extent of annulling the promise. Yet these false teachers would have you believe that it has done so; for, if our inheritance in the Kingdom of heaven depends on our observance of the law, it has ceased to depend on faith in God's promise; whereas God did give it as a free gift to Abraham by virtue of a promise. 'What then,' I shall be challenged to say, 'was the purpose of the law?' It was, I reply, superadded to that promise, to make men feel the guilt of their transgressions; and it was designed to operate until the coming of that Representative Seed, to whom the promise had been given. It was enacted through the agency of angels, and was delivered through the hands of Moses, who was here the mediator between God and man. The office of a mediator, however, has its limitations; it gives him no authority to interfere retrospectively in another arrangement



made by one sole party, who has no equals. But God, Who gave that promise to Abraham does stand alone—He has no equals. Therefore Moses' law had no authority to override God's previous decree."

"But," someone may ask, and quite rightly, since the law cannot do any of these things, what can it do? It is God's Word, is it not? What, then, is it good for? The chapter before us gives us a most satisfying answer to this question, showing that **THE LAW CAN DO AND DOES DO THREE THINGS.**

**THE LAW REVEALS SIN.** This is why the Holy Spirit through the pen of Paul says,

"We know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and that all the world may become guilty before God" (Rom. 3:19).

The law is a revelation of the righteousness which a Holy God demands of men. It is a perfect measuring rod. But when men begin to measure themselves by that measure, instantly they see that they have fallen short, and so in another place we read:

"It was added because of transgressions, until the seed should come to whom the promise was made" (Gal. 3:19).

The law was given for the specific purpose of revealing how sinful sin is, and how needy the sinner.

**AGAIN, THE LAW CAN AND DOES BRING MEN UNDER JUDGMENT.** It not only reveals man's imperfection and short-coming—it pronounces upon him the judgment of God. And so we read in verse ten, of this third chapter of Galatians:

"For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Cf. Deut. 27:26).

**BUT THE LAW ALSO LEADS MEN TO CHRIST,** that from His gracious hand they may receive the blessings which the law can never give.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

It does this in two ways.

First, **THE LAW LEADS MEN TO CHRIST BY SHOWING THEM THEIR NEED.** When one has honestly faced the righteous demands of God's holy

law, he is overwhelmed with the consciousness of his own sin and helplessness and need. Thus his heart is prepared to trust Christ, when he learns that Christ is able and willing to meet his need. The writer knows whereof he speaks, for it was desperation, born of the keen consciousness of sin and need produced by the law, which prepared his heart to trust the Saviour.

Second, the law witnesses to Christ directly. Rightly understood it is full of types, each of which, somehow, pictures the Lord Jesus Christ as the Saviour Whom the world so sorely needs. The priests of the law all picture our wonderful High Priest, the Lord Jesus Christ. And the sacrifices and offerings all point to the sacrifice upon the Cross of Calvary by which He provided eternal redemption for all who would trust Him as their Saviour.

**NOW LET US TURN FOR A FEW MOMENTS TO THE WORK OF FAITH,** as contrasted in this chapter with the work of the law, or rather we should say, with the limitations of the law. As we study this, we find that faith can and does do what the law can never do.

**FAITH IMPARTS THE SPIRIT.** Listen once more to Paul's questions:

"Received ye the Spirit by the works of the law, or by the hearing of faith?"

"He that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith?" (Gal. 3:2, 5).

It is apparent from the form of the questions, as well as from the context, what the answer is. But this answer is clearly stated for us in verse 14, where we are told that Christ has redeemed us,

"...that we might receive the promise of the Spirit through faith."

**FAITH ALSO GIVES PERFECT RIGHTEOUSNESS** to all who trust the Lord Jesus Christ as their Saviour:

"The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

Verse 24 says also,

"Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith."

These Scriptures make it very clear that we become righteous in God's sight, not by the works of the law,

but by simple faith in our Lord and Saviour, Jesus Christ:

"Even as Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6).

**NOT ONLY SO, BUT FAITH GIVES THAT LIFE WHICH WE SO SORELY NEED**—the life which the law cannot give. This is the witness of verse 11, which says, quoting from Hab. 2:4,

"The just shall live by faith." And this is the significance and force of that marvellous statement in verse 26:

"Ye are all the children of God by faith in Christ Jesus."

**AND FINALLY, FAITH INSURES THAT ALL WHO TRUST THE LORD JESUS CHRIST SHALL SHARE IN THE BLESSINGS WHICH GOD PROMISED ABRAHAM.** Verses 7 and 8 say,

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, 'In thee shall all nations be blessed.'"

Verse 22 adds,

"that the promise by faith of Jesus Christ might be given to them that believe."

While verse 29 states conclusively,

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Let us not forget, however, that faith in the abstract is powerless and valueless. It is the object on which our faith is fixed which gives it its value, even Christ Jesus. Its power is, after all, the power of Christ, and faith is but the channel through which His power works. So, in our next study, God willing, we will see what this chapter discloses about our Lord and Saviour Jesus Christ.

*Your character can be judged by the way you spend your spare time.*

\*\*\*\*\*

**FREE** to any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "Spiritual Light Switch" for each family in his congregation providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to **TITHER,**

710-G Title Insurance Building,  
Los Angeles 13, Calif.

\*\*\*\*\*

GRACE AND TRUTH



# SUFFERING -- Why? and How?

## Chapter IV

### SUFFERING AND THE SUPREME SUFFERER

*"His visage was so marred more than any man.....A man of sorrows, and acquainted with grief"—*

Isa. 52: 14; 53:3.

Having traced Suffering to its source, we should be forever freed from the temptation to blame God for our sufferings. Especially is this so as we go on to see that the brunt of it all was to fall upon God as the chief Sufferer.

The catastrophe in the Garden was no surprise to God. He permitted it. Yes, He anticipated it. He had long before prepared for it. He did not risk Satan's spoiling His creation without having, ready made, a plan adequate to meet it—a plan for completely remedying it at whatever cost of suffering to Himself.

God had His "Lamb slain from the foundation of the world" (Rev. 13:8). It was Himself in Lamb form—all the innocence and meekness of God pitted against the pride and arrogance of Satan, triumphing over him in utter willingness to suffer. With such a triumph in view, fully counting the cost, he purposed for Himself a flesh and blood existence, a sharing of man's lot that He might redeem man unto Himself "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you" (I Pet. 1:19-20).

What was our lot from the Garden down? Living under a death penalty and in a state of death. "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). As the first Adam failed, exchanging life in God-likeness for death, God became the Second Adam to undo the power of death.

Christ came to suffer our death. Not an ordinary physical death, but

## NORMAN B. HARRISON

also the curse and shame of it, for "Cursed is every one that hangeth on the tree" (Gal. 3:13). He suffered a death of extreme Ignominy and contempt so that no murderer or harlot could ever say that God had not tasted his or her death. It was a death of utmost suffering, beyond man's power to describe or understand. It was infinite God in infinite suffering.

*"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:3-6).*

But the marvel of it grows upon us when we consider how few among men really care. "Is it nothing to you, all ye that pass by?" that such a Sufferer suffers for you? Who cares? A mere handful of believers out of the billions of earth for whom He died, agonizing in their stead. What added suffering, that they spurn His love! Yet He knew they would. Such love, prompting such suffering, in the face of mass rejection, is beyond all comprehension.

But we are considering the problem of Suffering and we must follow it to its conclusion. If a loving, righteous God knew no way out but to visit such untold suffering upon Himself—that is exactly what Calvary is—what will that God require at the hands of those who will not let His Sufferer suffer in their stead? Of those bringing added sorrow and shame upon Him?

Though but little realized, a rejected Calvary is the touchstone of the world's mounting woes today. To see this is to have much light

shed upon the puzzling problem of present-day suffering

Sooner or later—most likely sooner it would seem—society's woes will climax in what is termed the Great Tribulation. Nearly all the prophets give it unusual prominence. Jesus described it as beyond anything known to history, so severe that only a shortening of the time will enable men to survive (Matt. 24:15-22). How lightly men toss aside these solemn words of warning; then they complain that they cannot understand their multiplied woes and distresses, increasing as these predicted days of sorrow draw nearer.

### THE THREE CUPS

In the above we have been gaining a dispensational view of Suffering, short only of its eternal aspect. Eternal suffering is merely the projection into eternity of that state of separation from God which man has brought upon himself and which his unbelief refuses to terminate by an acceptance of the sufferings of God in his behalf.

This is made exceedingly plain through the three "cups" referred to in the New Testament. A cup represents one's lot in life. Thus we have three different lots clearly distinguished in: His Cup; Our Cup; Their Cup.

1—HIS CUP (Matt. 26:39; John 18:11). This cup was pressed to the lips of our Lord Jesus Christ. It contained the greatest sufferings ever known to man—sufferings physical, mental, spiritual. Though He was sinless, He was to be "made sin for us." Though He was the Lord of Life, He was to taste death for every man." Though He lived in the constant favor of His Father, that Father's very presence was to be withdrawn from Him—"forsaken" because He was to receive the stroke due to us—God's wrath for sin. That's the Cross; that's Calvary; that is His cup.

2—OUR CUP (Matt. 26:27, 28; I Cor. 11:25). In His cup Jesus drank the very dregs of our sin and the full wrath of God due to us for it. He emptied it of wrath that He might

(Continued on page 200)





# Truth in Type



## THE MANNA A TYPE OF CHRIST

That manna was a type of Christ, He Himself has declared, in His conversation to the Jews in the sixth chapter of John. Here He drew a parallel between the bread that Moses gave to the Israelites and Himself, "The true bread of heaven;" "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. I am the bread of life" (John 6:32, 35). Jesus Christ, the eternal Son of God, uncreated, always dwelling in the bosom of His heavenly Father, was foreordained by God (I Peter 1:20) to "give life unto the world."

In Exodus 16:15, we have a suggested source of the name, "They said one to another, what is it?" that is, "manhu," which also means, "It is manna." This substance is described as occurring in small round

## BY AARON SCHLESSMAN

grains as hoar frost on the ground (Ex. 16:14); "It is like coriander seed, white; and the taste of it was like wafers made with honey" (Ex. 16:31). In Numbers 11:8, its taste is described "as the taste of fresh oil." "And the children of Israel did eat the manna forty years until they came.....unto the borders of the land of Canaan" (Ex. 16:35). It ceased the day after they ate the produce of the land, unleavened cakes and parched grain, in the plains of Jericho (Josh. 5:10-12).

This food was gathered every morning, "every man according to his eating; And when the sun waxed hot, it melted" (Ex. 16:21); a portion of the previous day's gathering bred worms and stank if kept (verse 20); on the sixth day a double portion

was gathered, and the Sabbath portion was miraculously preserved (verses 22-27). A pot—a golden one, Hab. 9:4)—with an omer of manna was "laid up before Jehovah" in the tabernacle (Ex. 16:33). Manna is described poetically as "food from heaven" and "bread of the Mighty" (Ps. 78:24); as "bread of heaven" (Ps. 105:40); and as "Angels' food" (Ps. 78:25).

In John 6:31-63, our Lord frequently refers to "the manna" or "bread from heaven" as typical of Himself. Paul in I Cor. 10:3 refers to it as "spiritual food," and in Rev. 2:17 we read, "To him that overcometh, to him will I give of the hidden manna," reserved as the future food of the righteous.

Let us study manna, a type of Christ, as setting forth "a divine provision for a human need" and "Is-  
real setting forth the believer's attitude toward this divine provision."

## THE MANNA SETTING FORTH A DIVINE PROVISION FOR A HUMAN NEED.

### THE MANNA

1. The manna was food from heaven.  
Exodus 16:15.
2. The manna was a loving provision of God for His earthly people.  
Exodus 16:12.
3. The manna had to be gathered daily by the people.  
Exodus 16:21.
4. The Israelites, having eaten the manna, found it sufficient to sustain them.  
Exodus 16:35.
5. The manna of one day would not suffice for the needs of the next.  
Exodus 16:19, 20.

### CHRIST

1. Christ is the true bread of heaven.  
John 3:16  
John 6:32, 58
2. Christ is the loving provision of God for the believers of this age.  
Col. 3:1  
Eph. 6:10
3. Christ is to be laid hold of by faith, daily, to grow like Him.  
Phil. 3:12.
4. The believers, feeding upon the invisible table of God, grow stronger in Him.  
John 6:55, 56.  
John 15:4.
5. The spiritual food of yesterday will not suffice for today's needs.  
Eph. 6:10-18.

## THE MANNA SETTING FORTH A DIVINE PROVISION FOR A HUMAN NEED.

The manna was food from heaven to nourish and sustain the children of Israel. They did not know what the manna was when they saw it. "And Moses said unto them. This is the bread which the Lord hath given you to eat. This is the thing

which the Lord hath commanded, gather of it every man according to his eating" (Exodus 16:15, 16). But the true bread of heaven is Christ. "For God so loved the world, that He gave His only begotten Son" (John 3:16), "For the bread of God is that which cometh down out of heaven, and giveth life unto the world" (John 6:33); "and he that eateth this bread shall live forever"

(John 6:58).

The manna was a loving provision of God for His earthly people. Hear His word: "I have heard the murmuring of the Children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God" (Exodus 16:12). He invited the Israelites, saying, "Come ye,



buy, and eat; without money and without price." Christ is a loving provision for the believers of this age, the members of His body, the church. "If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God" (Col. 3:1). "Rejoice in the Lord." "Be strong in Him, and the strength of His might" (Eph. 6:10).

The manna had to be gathered daily by the Israelites. "They gathered it every morning, every man according to his eating" (Exodus 16:21). And if any man gathered more than his appointed portion, "It bred worms, and stank." God was teaching them the value of daily trust and regular and uniform habits. Christ, too, must be laid hold of daily by faith. To neglect this phase of our life is to become shriveled Christians. Let us say with Paul, "Not that I have already obtained, or am already made perfect: but I press

on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus" (Phil. 3:12). As we feed on Him, we "are changed into the same image from glory to glory even as by the Spirit of the Lord."

The Israelites having eaten the manna found it sufficient to sustain life. "The children of Israel did eat manna forty years.....until they came into the borders of the land of Canaan" (Exodus 16:35). God provided abundantly for them, and they reached their desired haven. The believers, feeding upon the invisible table of God, grow stronger in Christ. "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him" (John 6:55, 56). "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me" (John 15:4). "Grow

in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The manna of one day did not suffice the need of the next. "Moses said, Let no man leave of it till the morning....But some of them left of it until morning, and it "bred worms and stank" (Ex. 16:19, 20). The manna had to be gathered daily. The blessings of one day were not sufficient for the next day's needs. Neither will the spiritual food of yesterday be sufficient for the needs of the believer today. But one must commune with Him daily. "Quench not the Spirit." "Be strong in the Lord, and in the strength of His might. Put on the whole armor of God....Take the helmet of salvation, and the sword of the spirit, which is the word of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10-18). "Submit yourselves therefore to God....Dray nigh to Him and He will draw nigh to you." "Humble yourselves in the sight of the Lord, and He will lift you up" (James 4:7, 8, 18).

## ISRAEL SETTING FORTH THE BELIEVER'S ATTITUDE TOWARD THE DIVINE PLAN.

### THE MANNA

1. The manna was not valued by God's people.  
Numbers 21:5.  
Numbers 11:6.
2. Israel sought the fleshpots of Egypt.  
Numbers 11:5
3. The Israelites lost many blessings because they murmured against God's feeding upon the manna, and failure to trust Him fully.  
Numbers 21:6.

### CHRIST

1. God's divine provision is not valued by many believers.  
Galatians 3:3.
2. God's children too often seek worldly things.  
II Corinthians 6:17.  
Colossians 3:1-3.
3. God's children lose many blessings because they do not feed upon Christ, as they should and often fail to trust Him fully.  
Galatians 2:20.  
Romans. 12:2.

## ISRAEL SETTING FORTH THE BELIEVER'S ATTITUDE TOWARD THIS DIVINE PROVISION

God bestowed His grace and mercy freely upon the fickle Israelites, yet they valued not the manna, the heavenly provision. They cried out, Our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Num. 11:6); "and our soul loatheth this light (accused) bread" (Num. 21:5). God's loving watchcare was forgotten, and they were turning from His grace, seeking to satisfy the desires of the flesh. Likewise, God's divine provision is not valued by His children, but we are foolish and fickle as was Israel and seek to do the works of the flesh for salvation. Alas! Alas! How many have begun in the spirit but are trying to be perfected in the flesh (Gal. 3:3). How many are saved by grace, but try to keep saved by their works, instead of the finished

work of Christ. The Word of God says, "By the works of the law shall no flesh be justified in His sight." But it also says, "Grow in grace and in the knowledge of Him daily." May we heed the Spirit's voice, and serve because we love Him and not to try to earn salvation which is God's gift to us.

Israel sought the fleshpots of Egypt. "We remember the fish, which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Num. 11:5). They would rather have been amid the fleshpots in darkness than to walk through the wilderness and feed on the bread of heaven. What a picture of the believers of today, who are seeking worldly things. Where are the vast majority of God's children found? In the theater, the ballroom, the park, the fraternity, and all sorts of worldly affairs. God says, "Come ye out from among them, and be ye sepa-

rate;" but multitudes go on whoring after the earthly. God says, "Set your mind upon the things that are above, where Christ is;" but scores of His children say, "Let us delve in the muck and mire of filth and sin." God says, "Put on the whole armor of God;" but hosts of His children say, "Let us walk in the flesh."

They choose the husks which swine do eat,

Or meanly crave the serpent's meat."

When will God's people turn to Him and say:

"In thee alone thy children find Enough to fill the empty mind. Without this food, I starve and die; No other can my need supply:

O let me evermore be fed With this divine, celestial bread."

The Israelites lost many blessings

(Continued on page 202)



# The Numerical Principle

BY THE EDITOR

Some have been skeptical about the significance of the numbers of Scripture, but the fact remains—the numbers are there—they must not be overlooked. A numerical law pervades Scripture. It is manifest in the works of God, and also in the Word of God. A mathematical mind is manifest in the universe, in the planetary and stellar worlds, which have their distances, dimensions, proportions, orbits, periods of revolution, etc. In the most minute as in the most majestic, the same law governs. In the mineral world it is seen in the grouping of the elements, and in their crystalization. In the vegetable realm we find design, regular proportions, and a strange recurrence of numbers. In the natural realm the billions of snowflakes have design throughout, manifesting variation and indescribable beauty. In the animal realm we find symmetry, harmony, harmonious relations everywhere. The Creator has set His sign and seal upon all of His creative works; likewise upon the Word of God.

Many Bible scholars and students recognize that the numerical law pervades the Scriptures.

P. Schaff, in Lange's "Commentary on Matthew," page 183, says, "The Biblical symbolism of numbers is worthy of more serious attention than it has received in English theology."

In his work, "Studies in the Mosaic Institutions," page 211, William G. Moorehead says, "The numbers of the Bible have never received the attention which they deserve."

Canon F. E. Howitt, in "Keswick Week," 1925, page 119, says, "You know that every number in Scripture has a significance, and I have found wonderful help in the reading of the Word of God by the little I have learned to know about the significance of numbers."

Dr. A. T. Pierson, one of the greatest students of the Word in America, and one of the consulting editors of the Scofield Reference Bible, said, "There is a department of study here that no critic so far has ever explored thoroughly. We are all only beginning to understand the numerical and geometrical system of nature, and are even further off from understanding and comprehending the numerical system of the Bible. ....If we should search the Bible and compare Scripture with Scripture until we discovered this numerical system as pervading the Word of God, many of the blasphemous assaults of rational-

istic criticism might be answered in our minds by the discovery of such mathematical plan pervading the whole Scripture, and sometimes serving to accredit even those parts of it that are assailed" (The Bible and Spiritual Criticism, pages 177, 178, 182).

## THE NUMERICAL PRINCIPLE DEFINED

Under the numerical principle God places a definite significance upon the numbers employed by the Holy Spirit, and continues that significance with uniformity throughout Scripture.

Certain numbers occur with frequency, so that even the casual reader notices them and recognizes that they carry significance and spiritual meaning. The number SEVEN is well known, as we are acquainted with the seven creative days, the seven churches, seven seals, seven trumpets, seven vials, the seventh day, etc. The number FORTY is well known. There were forty days of the flood, forty years in the wilderness, and our Lord was tempted forty days. Who has failed to notice the occurrence of the number TWELVE in Scripture, as, the twelve sons of Jacob, the twelve tribes of Israel, the twelve disciples, and the New Jerusalem with its twelve foundations and twelve gates. What Sunday school child has failed to notice these? There must be a spiritual significance and a message.

The scriptural and spiritual meaning of the numbers is determined either by reference to the first occurrence, the context, the direct statement, or cumulative evidence. Employing these various laws, we proceed to discover the meanings.

## THE NUMERICAL PRINCIPLE DEMONSTRATED

The number ONE is the number of unity, hence it points directly to Deity, and reminds us that God was in the beginning (Gen. 1:1; Deut. 6:4; Mark 12:29). The number ONE is applied to each member of the Godhead, thus: One God (Rom. 3:30); ONE Jesus Christ (Rom. 5:17); ONE Spirit (I cor. 12:13).

To determine the meaning of the number TWO we go to the first occurrence and see what happened on the second creative day. We discov-

er that DIVISION took place on that day. The waters were divided from the waters, and day and night were divided. In the Scriptures there are TWO covenants (Heb. 8:6-8); TWO representative men (I Cor. 15:47); TWO seeds (Gen. 3:15); and the Word itself is spoken of as a TWO-EDGED sword, and it DIVIDES asunder soul and spirit (Heb. 4:12).

The number THREE is associated with fullness, completeness, the Trinity, and the resurrection of Christ. On the THIRD creative day the earth arose out of the water, thus, from the first occurrence, THREE is associated with a type of the resurrection. Christ forecasted His death and resurrection, using Jonah as a type (Matt. 12:40). In each instance the number THREE is used. During His earthly ministry Christ raised THREE persons from the dead.

FOUR is the earth number. The first occurrence of FOUR is connected with the completion and furnishing of the earth (Gen. 1:14-19). There are FOUR elements; earth, air, fire and water. The Scripture repeatedly speaks of the FOUR corners of the earth. Mankind is marked by FOUR divisions (Gen. 10:5, 20, 31; Rev. 5:9; 7:9; 10:11; 11:9; 13:7; 14:6). The parable of the sower speaks of FOUR different kinds of soil (Matt. 13).

FIVE is the number of grace. When God promised Abram and Sarai a child in their old age, they changed their names to Abraham and Sarah, and in doing so, the FIFTH letter of the Hebrew alphabet was inserted into their names. This was a token of God's gracious dealing with them (Gen. 17:5-15). When Israel went out of Egypt and passed through the Red Sea, they went up "harnessed" (Ex. 13:18). The margin reads: "ranks of five." This is an indication of God's gracious dealing with them in deliverance out of Egypt.

The number SIX is man's number. Man was created on the SIXTH day (Gen. 1:31). SIX days were ordained for man's labor (Exod. 20:9). The SIXTH commandment deals with man's murder of man (Ex. 20:13). The "Man of Sin," otherwise known as the Beast, and the Antichrist, will set his mark upon his worshippers. It will be a trinity of SIXES (Rev. 13:18).

SEVEN stands connected with completion and spiritual perfection. In its first occurrence, we find God resting on the SEVENTH day. There are many occurrences of SEVEN in the Scriptures, as: the

(Continued on page 202)



# ECHOES

"Never doubt in the darkness what God has told you in the light."

—V. Raymond Edman,

President of Wheaton College.

"We never test the resources of God until we attempt the impossible."

—F. B. MEYER.

\* \* \*

## PERIL

"A supreme peril threatens our generation. It is the peril of a spiritual vacuum; the opening of a hollow void in the souls of men. In the lives of multitudes of people an appalling emptiness is forming . . . What our generation with its haunting vacuum needs more than anything else is to learn how to become sons of God by inward renewal."

—PRESIDENT A. J. MACKAY  
in *Theology Today*.

\* \* \*

## THE SEVENTEENTH MILLION

"It is a deeply disturbing fact that no fewer than 17 million children in our country receive no religious instruction whatsoever . . . No civilization can endure without religion. Without religion there can be no vision and when there is no vision the people perish."

—GOV. THOMAS E. DEWEY  
in *American Lutheran*.

\* \* \*

## LADY ASTOR SPEAKS

"If I had my way I would send a Salvation Army to occupied Europe with Bibles translated in all languages."

—News Report.

\* \* \*

## OFFICIAL DEFINITION OF COMMUNISM

The official definition of Communism, recorded on page 4, Report No. 2290 of the House of Representatives, Jan. 17, 1931, says:

"A world-wide organization advocating: (1) Hatred of God and all forms of religion; (2) Destruction of private property and inheritance; (3) Absolute social and racial equality, promotion of class hatred; (4) Revolutionary propaganda through the Communist International, stirring up Communist activities in all countries in order to cause strikes, riots, sabotage, bloodshed and civil war; (5) Destruction of all forms of

representative government, including civil liberties, such as free speech, freedom of the press, of assembly and trial by jury; (6) The ultimate and final objective is by means of world revolution to establish the Dictatorship of the so-called proletariat dictatorship into one world union of Soviet Republics with the capitol in Moscow, Russia."

\* \* \*

## PREVAILING IMMODESTY

Moral standards are being lowered on every side in the world, and, alas, even in the professing church. Unscriptural divorces are multiplying on every hand. New marriages where the divorce was not for fornication — that is illicit sex relations after marriage vows had been taken — are becoming increasingly common. In the world the very idea of continency in unmarried persons is ridiculed and evoked upon as an evidence of unenlightenment. The vile philosophies of Freudianism and Humanism treat men and women as though they were but a higher order of animals at liberty to carry out every so-called natural impulse, if they can do so without detection.

Coupled with all this has come a most pagan endorsement of semi-nudity. The shocking indifference to displays of physical nakedness indicates an utter disregard of the teaching of God's Word as to becoming modesty. It was God Himself who prepared garments for our first parents "and covered them." A sense of decency would give any one to realize the importance of this. But though we need not expect the world to have much regard for such things, it is painfully evident that many Christians are allowing themselves and their families to become exceedingly lax in this matter.

It is time Christian women checked the matter of dress (or undress in public) in the light of God's Word. Note the Holy Spirit's exhortation in I Timothy 2:9, 10: "In like manner also that women adorn themselves in modest apparel, with shamefacedness (which is the very opposite of brazenness) and sobriety; not with broided hair, or gold or pearls, or costly array; but (which becometh women professing godliness) with good works."

Is it becoming for women professing godliness to go about in public with bare legs and skirts so abbreviated that they become a cause of scandal and incite to lasciviousness men of ungodly minds? How would women so undressed like the Lord Jesus to come suddenly and find them in such a condition?

Crimes against the purity of young girls and women are increasing with frightful rapidity. It is not too much

to say that women themselves are responsible for this to a great degree because of the glaring immodesty prevalent.

Let each Christian woman face the question honestly. "Am I dressed as becometh women professing godliness?" This would surely have a most salutary effect on many.

—Dr. H. O. Ironside in  
*The Moody Church News*.

\* \* \*

## LINDBERGH IS STILL HERE

American will never know what she owes to Charles Lindbergh, persecuted, hounded, maligned pioneer and patriot. He recently came back from Europe to say that "There is less security, democracy and liberty in Europe now than before the war." Said Lindbergh: "We have not brought peace or established liberty. We have simply exchanged the Nazi form of dictatorship for the Communistic form." Now listen to them howl. It takes a brave man to "spit out" so unpopular a truth! Charles Lindbergh is hated by every Communist and un-American thug who walks the earth and yet our children's children will possibly build more monuments to his memory than we are now building to Mitchell, another patriot whom they hung in effigy and would have burned at the stake, had they only dared.

—Bob Shuler in  
*The Methodist Challenge*

\* \* \*

## NO SUBSTITUTE

For the Christian there can be no substitute for the daily reading of the Bible, and prayer. The Devil will settle for a compromise if we will read good books *about* the Bible rather than the Bible itself. He will try to maneuver us into a position where we feel we do not have time to pray. It is a personal issue with him and one we must watch daily.

Whether we are in the pulpit or in the pew, this source of spiritual strength must be tapped daily or we begin to lose power. There is no more tragic spectacle in the world than seeing a man attempting to do spiritual work in the strength of the flesh. If we are honest with ourselves we must admit that most of us have been, at some time, guilty of such folly. For spiritual food there is no substitute.

—L. Nelson Bell in the  
*Southern Presbyterian Journal*

\* \* \*

## MASSACRE OF MILLIONS

"Vernichtungskommando" is a word of twenty letters. It means annihilation squad. For every letter in this long German word, 137,000 Jews

A merry heart maketh a cheerful countenance. Prov. 15:13.

Even a small smile would make a big difference on some faces.



have been done to death in Poland alone. In the Warsaw Ghetto itself, 70,000 Jews were slaughtered.

—The Prophetic News.

\* \* \*

## THE BIBLE AND EVOLUTION

"I am an evolutionist and I believe the Bible." That is what a preacher said to the editor one time. He was wrong. No man who knows what the Bible teaches and who knows the evolutionary hypothesis can accept both. The Bible and evolution are diametrically opposed. Evolution teaches that there are in plants, animals, and human life an inherent tendency toward improvement. The Bible teaches that there is a tendency towards decadence. Every botanist knows that after plants have been improved by human cultivation if they are left alone they will revert to the parental stock. The Bible teaches that man has an inherent evil tendency. "When I would do good, evil is present." That has been the experience of every honest, intelligent man. "We are born in sin." "We were conceived in iniquity."

Bob Jones in the  
Fellowship News

\* \* \*

## SOME FUNDAMENTAL METHODISTS

A new religious union has recently been formed from two dissenting conferences of the Methodist Church — the South Carolina and the Mid-South. The basis of their disagreement with the regular denomination is summed up as follows: "We believe the Bible is the inspired Word of God, and we do not care to follow any leadership with actions to the contrary. We believe in the Virgin Birth of Jesus Christ, and that He is our Lord and Saviour. We believe that our mission is to spread scriptural holiness throughout the land; to glorify God and bring men into saving relation with Jesus Christ, and we know that only through Him can men be saved." While these groups are comparatively small, the new union begins with fine evangelistic fervor.

—King's Business.

## SUFFERING—WHY AND HOW?

(Continued from page 195)

offer us a cup filled with love and grace. It is the "cup of the new covenant" or agreement between God and Man. It is called the communion cup; that is, the cup of restored fellowship, of constant, unbroken fellowship between God and those who partake of it. This, our cup, is the pledge that we will never suffer God's wrath for sin—Christ did that for us—nor ever be separated from His loving favor.

All that we who enjoy this cup of divine love may ever suffer should be viewed and weighed in the light of this glorious fact.

3—THEIR CUP (Rev. 14:10; 16:19; 17:4; 18:6). This is a cup of wrath, called "the cup of His indignation." Indignation that men should treat His Son and His Sufferings with scorn. Indignation that men should side with His enemy in bringing added ruin to this woe-beset earth. Men on all sides have despised the Blood of Calvary as the way back to God. He bought the Church with His own blood (Acts 20:28); that blood is most precious in His sight. Yet the spurning of that blood is the obdurate and settled attitude of men everywhere. Soon must God say, "Men will not have My sufferings for their sin. They will not come back to Me. It is time for them to drink their own cup of woe, to taste their own sorrows."

The holocaust of World War II has caused much questioning: Why such suffering? Why doesn't God intervene? God did intervene centuries ago. Calvary accepted, such a war and such sufferings could not be. The human family has not yet matched the sufferings of God. However great man's woes to date, through them He is warning that greater sorrows are impending ere the complete solution of man's sin and waywardness is reached.

—:O:—

The doctrine of Grace humbles man without degrading him, and exalts him without inflating him.

## WHY D.B.C. IS THE SCHOOL

(Continued from page 180)

There is no joy like that of being in the service of our Lord. And if you are called to that service I am sure you will find there is no place to prepare for that work like Denver Bible College. Though I have been here only a short time I can heartily say it has been one of the most joyful experiences of my life.

Betty Wolfe

\* \*

I find it a real privilege to attend a school where the Lord Jesus Christ is lifted up and magnified. The teaching I have received at Denver Bible College has been a great blessing to me.

Laura Fry

\* \*

As a public school teacher I had the opportunity of bringing Christ into the classroom. Realizing my need of further training, I asked the Lord to lead me to the right college. I have never doubted for a moment that D.B.C. is that college.

Lois Herrick

\* \*

I certainly thank the Lord for Denver Bible College. It is a wonderful privilege to study God's Word in a Christian school. My testimony can be summed up in I Tim. 1:12: "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."

Bob Drummond

\* \*

While overseas I felt God working within me, showing me my need of a good fundamental Christian education, to prepare me for the ministry, into which He had already called me. But many questions arose in my mind, which caused me to be troubled about the possibilities of going due to financial reasons and other problems. But God is faithful and never calls us to serve Him without all the necessary provisions. He gave me two Scripture verses that I claimed as His promise to me, and He has since done more than I have asked or thought. They are Philippians 1:6 and 2:13.

I thank God and praise Him for leading me to Denver Bible College and for the fundamental, evangelical and inspirational teaching I am receiving here as I study for whatever work God has for me to do.

Cliff Morton

\* \*

I am happy that the Lord saw fit to call me to D.B.C. The fellowship with other Christians, and study of His precious word under consecrated teachers has really helped me to know and love the Lord Jesus Christ better (Matt. 6:33).

Glen Deaver

GRACE AND TRUTH

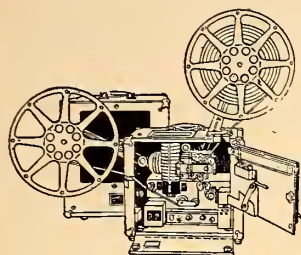


Courtesy of the Colorado Mountain Club



# THE RECORDS . . .

## Answer His Call



*The Scriptures in  
Picture and Sound*



MR. and MRS. J. O. RECORD

J.O. Record, lay evangelist and a member of the Board of Trustees of Denver Bible College, is rendering a fine service to country and small town churches with his "gospel moving pictures." Fine testimonies of spiritual results and souls saved, are coming in from this work. Following is a report of last quarter's work. We can most heartily commend Brother Record. He has a message and will help your church.

Hale V. Davis, Executive Vice President,  
Denver Bible College.

April 27, 1946

DEAR CHRISTIAN FRIEND OR PASTOR, we covet your prayers.

Starting date of motion picture missionary work, Nov. 2, 1945.

A detailed report on Jan. 1, 1946 as follows:

|                                      |           |
|--------------------------------------|-----------|
| Equipment purchased .....            | \$3500.00 |
| Meetings held .....                  | 29        |
| Approximate number in services ..... | 1500      |
| Decisions for Christ .....           | 23        |

Report of first quarter of 1946:

|                                               |        |           |
|-----------------------------------------------|--------|-----------|
| New films and equipment added .....           | 104.25 | \$3604.25 |
| Motion picture meetings held .....            | 46     |           |
| Sunday morning speaking meetings .....        | 4      |           |
| School house meetings .....                   | 2      |           |
| Pastor's conferences and demonstrations ..... | 3      |           |

Altar decisions and careful examination as to

their understanding and faith ..... 70

Hand raising decisions are not included in this number.

Three young men and one fifteen year old boy testified to being called into the ministry.

About twenty persons returned to fellowship as candidates for baptism and church membership.

Approximately 2700 people were ministered to in this quarter.

We have had hearty cooperation from most of the pastors and laymen, and received many letters of recommendation. We feel, beyond all shadow of a doubt, that the picture method is very much needed. Several machines will be installed throughout Oklahoma and Texas, where we worked. We look forward to much development in this field. We are much in need of more and better film. We also need a mimeograph, which would enable us to make these reports each month. Also, we want to register our hearty thanks to those who stood by in prayer and with their gifts; without the gifts, we could not continue, but more important are the prayers of Christian friends, everywhere, that our God may be glorified. Therefore, we do covet your prayers, that together, we become stronger and accomplish more for our wonderful Lord. Your prayers might keep the Devil from wrecking a meeting. Will you pray!! Will you help us fight against the Devil's army and thereby glorify our Great God?

A 16mm motion picture camera would add much.

Again we say, we covet your prayers.

In His name,

*The RECORDS*

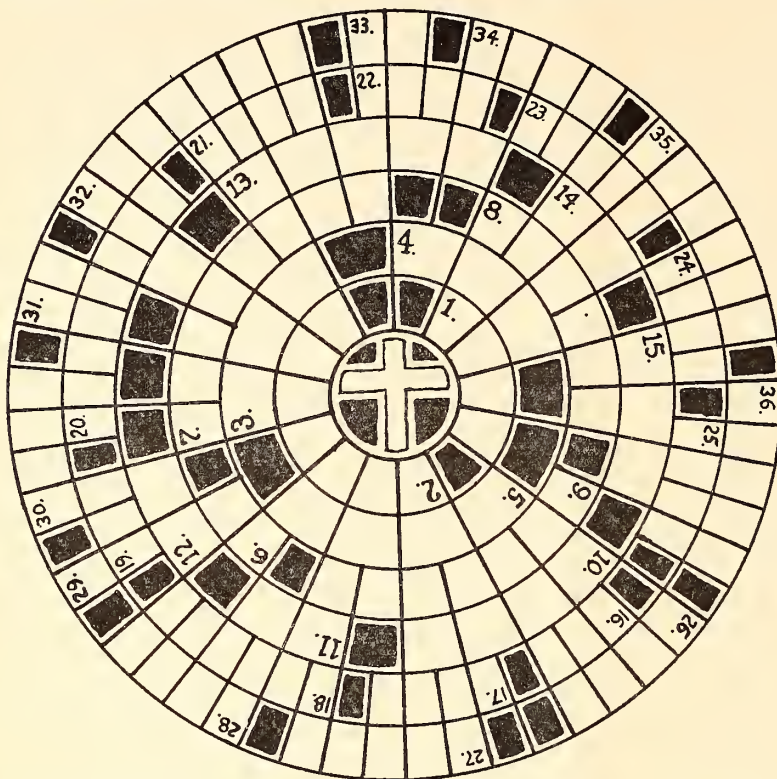
P. O. BOX 88, ALCOTT STATION, DENVER, COLORADO



# 'Round the Cross-Word Puzzle

by Stan Schirmacher

Here's a new kind of cross-word puzzle based on the message of the Cross going out around all the world. The words read around the cross. The letter "above" each block is always the same as that below,—except where two letters appear "above" a block, only one must be identical. (Solution next month.)



1. 2. Not "believe it or not", but (1) ..... (2) ..... (Phil. 1:29).
3. Mother of Seth (Gen. 4).
4. "He that hath the ..... hath life" (I John 5).
5. Seth's murdered brother (Gen. 4).
6. "..... I am with you alway" (Matt. 28).
7. "..... is his name" (Psalm 111).
8. "This thing was not done in a .....!" (Acts 26).
9. "Put forth a riddle, and speak a ....." (Ezek. 17).
10. A man of Arabia.
11. First born of Judah, wicked, and the Lord slew him (Gen. 38).
12. "Dost thou believe ..... the Son of God?" (John 9).
13. Home of the woman with a familiar spirit (I Sam. 28).
14. "..... else" (Rom. 2:15).
15. Son of Gad (Gen. 46).
16. A daughter of Levi made an ..... of bulrushes (Exod. 2).
17. "..... to keep you from falling" (Jude).
18. (John 5:39).
19. How many ravens did Noah send forth from the ark to search? (Gen. 8).
20. "He that ..... to the end shall be saved" (Matt. 10).
21. "Faithfulness the girdle of his ....." (singular, Isa. 11).
22. "Keep the ..... of my lips" (Psalm 141).
23. "Put on the whole ....." (Eph. 6).
24. And they ..... his raiment (Luke 23).
25. The Ethiopian took Philip for a ..... (Acts 8).
26. When the sun goes down (Gen. 15).
27. "The Lord ..... thee and keep thee" (Num. 6).
28. A curved supporting structure (Ezek. 40:16).
29. "..... man" (Rom. 2:1).
30. Site of the tree of knowledge (Gen. 2).
31. Land of the Chaldees (Gen. 11).
32. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter ....." (Mark 10).
33. The key word of the "golden rule" (Matt. 7).
34. What part of God did Moses see? (Exod. 33).
35. Eloquent as an ..... (Isa. 3).
36. What goeth before destruction? (Prov. 16).

## TRUTH IN TYPE

(Continued from page 196)

because they railed against God's feeding them upon the manna, and their failure to trust Him fully.

"He fed them with a liberal hand,  
And made his treasure known;  
He gave the midnight clouds  
command  
To pour provision down."

Yet they spurned his gracious provision. "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died" (Num. 21:5). Their awful sins brought fearful judgment. They "had sinned," and sin always means lost blessings, and broken fellowship and communion. The believers of today lose manifold blessings because they do not feed upon the "true bread of heaven." They do not recognize that they "through the law died unto the law," that they "might live unto God." They do not hear the Holy Spirit saying, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:2). May the Spirit lead each one of us to say: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). Can we, nay let us make it more intensely personal, can I withhold my life, my all from Him, who gave up all for me?

"Oh, for his love let rocks and hills  
Their lasting silence break.  
And all harmonious human tongues  
The Saviour's praises speak."

## THE NUMERICAL PRINCIPLE

(Continued from page 198)

SEVEN feasts of Jehovah (Lev. 23); the SEVEN parables of Matt. 13; the SEVEN sayings of the Saviour from the cross; and the SEVEN churches of Asia. This number occurs most frequently in the Book of Revelation, where we discover 7 churches, 7 spirits, 7 candlesticks, 7 stars, 7 lamps, 7 seals, 7 trumpets, 7 horns, 7 eyes, 7 thunders, 7 heads, 7 crowns, 7 angels, 7 vials, 7 plagues, 7 mountains, and 7 kings. SEVEN-FOLD praise is ascribed unto God in Rev. 5:12 and 7:12.

(For a more extended discussion of these and other numbers and their combinations, may we refer the reader to the series on the Numbers of Scripture, by the editor, which began with the October 1943 issue of "Grace and Truth").



# THE Prophetic WORD

THE ORGAN of the American Seminary of the Bible, is read by thousands—ministers and laymen—and is bringing blessing to many homes and hearts. It removes haziness in the prophetic outlook. It presents the deeper truths of the Word of God, furnishes sermon material for pastors, aids Bible teachers, shows you your place in God's program.

Is edited by the Rev. G. P. Raud, Bible teacher and president of the American Seminary of the Bible, who has conducted Bible research for forty years.

## SUBSCRIPTIONS

UNITED STATES: Single subscription 70 cents a year; two subscriptions for \$1 a year; seven subscriptions for \$3 a year.

CANADA: Single subscriptions 80 cents; two subscriptions \$1.25; seven subscriptions \$3.50.

GREAT BRITAIN: Single subscriptions 3 sh. 6 d; two subscriptions 6 sh.

## The PROPHETIC WORD

### UNITED STATES

1101 East 35th Street  
Brooklyn 10, New York

### CANADA

32 Roxborough St. E.  
Toronto 5, Ontario.

### GREAT BRITAIN

25, Beulah Hill,  
Upper Norwood,  
London, S.E. 19, England

## Visualizing the Gospel

FLINT, MICHIGAN—During the fall and winter months the Central Gospel Hall and the Pasadena Avenue Gospel Hall have been conducting very encouraging children's meetings from 7:00 to 8:00 on Friday evenings. The Gospel is brought before them with colored slides of Bible studies. Attendance of each place averaged from 75 to 100. A cottage meeting, 20 miles from Flint is also held, showing the same pictures with about 50 as the average attendance. We are happy to report that two children recently confessed Christ and others seem interested. The Sunday school teachers have been much exercised in the work and others have used their cars to bring children from a distance in to the Halls. Many of these children do not come to our Sunday schools and do not hear the gospel elsewhere.

We would like to encourage other assemblies to start this type of work with children, which seems to be one of the best modern methods for getting boys and girls under the sound of the gospel and impressing them through eye-gate the many fine Bible stories which are available on colored Bible slides. The time and money spent are well worth the joy of seeing them drink in the Word of God and learn these lovely hymns and choruses.

We use tickets to keep a record of

attendance and for bringing new scholars. Awards are given according to number of punches on cards. The first 15 or 20 minutes are used for singing and then a 30 to 35 minute message from the slides.

Brother Crichton of Columbus, Mississippi, has a fine assortment of 2x2 slides for rent or purchase. He sells projectors. Having had much experience in this work he would gladly help those seeking information and materials for meetings of this kind.

Bert Wilson, Central Gospel Hall  
Roy Nelson, Pasadena Avenue  
Gospel Hall.

"Let nothing be done through strife or VAIN-GLORY."

—Philippians 2:3.

"The boy or girl who shows up best is the one who shows off the least."

—Anon.

## HOW JESUS BRINGS SOUL PEACE

Mrs. A. B. Bryant

In a machine shop the other day one of the machines which a young woman was running began to work grudgingly and with difficulty, and finally stopped altogether. "Notify your foreman," was the rule posted on all the walls, the idea being that it is easier to rectify trouble in the beginning than to wait till it has run its course. He came at her call and investigated silently and keenly for a few minutes. Suddenly with a darting glance he pounced on a small bit of metal which had slipped into the works and made everything go wrong. "Now you're all right," he said; "that's what made all the trouble."

"Oh, how did you fix it so quickly?" the girl cried, delighted with the smooth-running of the machine in contrast with its former behavior.

"Just took out the obstruction," he told her, holding up the offending bit of iron in his fingers for her to see. "You had something in your machine that didn't belong there. That always means trouble. Drop a pin in a piano, and see how soon you'll spoil the harmony."

It is a parable of the trouble with hearts and souls and lives that lack harmony and refuse to "run smoothly." There is something in them that doesn't belong there. That mischievous, ruinous something is sin Jesus finds it, removes it, and peace and harmony are the natural result.

The first theft is the longest step you take toward prison; the first glass of liquor takes you nearer a drunkard's grave than all you may swallow after; often the first oath clinches the habit of profanity. A stained soul can be purified only through the Blood of Jesus Christ. There are virtues you can lose, but once lost they are forever gone.

• • •

"The devil, as a roaring lion, walketh about, seeking whom he may devour."

—I Peter 5:8

God lives to bless!

Satan is out to blast!

## WANTED

5,000 LIVE WIRE ENERGETIC CHRISTIANS TO EVANGELIZE AND VISUALIZE THE GOSPEL.

FOR INFORMATION WRITE:

ROBERT CRICHTON  
ROUTE 5 COLUMBUS, MISS.

NAME .....

STREET ..... CITY ..... STATE .....



# BACK PAGE COMMENT

## RUSSIA AND IRAN

Since the close of the war many people have been asking, "What is Russia going to do?" Russia came out of the conflict a first-rate power. It appears now that as a world power she is bent on conquest and the aggrandizement of territory. The Baltic countries that were free before the war are now under Russian dominion, and are being completely sovietized. The same thing is happening to occupied Germany and the countries of middle Europe. Russian troops are also occupying Manchuria in eastern Asia. Now comes the word of Russian troops marching into Iran, and also threatening Turkey. This is in the direction of the Near East and Palestine, and this region is already a veritable powder keg. Later reports state that troops are being withdrawn from Iran, but it is also stated on high authority that they are not being entirely withdrawn.

Next to the Jewish people, no modern nation is set forth so vividly in the prophecies as Russia. Ezekiel, chapter 38, clearly identifies Russia as the subject of prophecy. Gog of the land of Magog is identified as "the prince of Rosh" by the Revised version. Meshech and Tubal are identified with Moscow and Tobolsk which are Russian cities. According to the prophetic Word, Russia is not to be alone as she forges ahead. Other nations will be confederates with her, such as Persia (Iran), Ethiopia, Libya, Gomer (Germany) and all his bands; the house of Togarmah (Turkey) of the north quarters (vs. 5, 6). The eighth verse states that these armies will come against the mountains of Israel in the later years. Tremendous days are upon us. We are witnessing the foreshadowing of events that will take place during the great tribulation after the church has been caught up.

According to the word of prophecy, Russia will surely overrun Iran. Nothing can prevent it!

★ ★

## INDUSTRY AND LABOR

Just now a struggle is going on between industry and labor. The real issue is between private ownership and state socialism. There are persons and organizations busily and craftily employed in sewing discord between industry and organized labor. This is tragic, because industry and labor are dependent on each other and are really on the same side in the social conflict.

Agitators and propagandists fail

to tell the workers that under any kind of state socialism labor loses as much as capital. Agitators neglect to tell the workers that under state socialism, labor as well as industry becomes the tool of the state. Unions are broken up and the worker becomes a mere serf. Under the American system the labor is the owner of industry either directly or indirectly. The money which he deposits in the bank is in turn invested in industry. That makes him a stockholder indirectly. But the agitators fail to tell the worker that.

We write these lines because we believe in the American system. It is the best way of living together that any people or nation has ever found. At present, America has unnumbered enemies within her gates seeking to destroy our American system and our ideals.

★ ★

## THE U. N. O.

Many are looking to the U. N. O. as the solution of the world's distressing problems today. Our feeling is that any faith that is pinned in a human organization is misplaced. Everything human has failed and will fail. God will overturn, overturn, overturn, until He come whose right it is to reign (Ezek. 21:27).

We view the United Nations Organization in the same manner as the League of Nations of a quarter century ago. The grave difficulties now surmount those of that day. The obstacles to success are far greater than any the League of Nations ever faced. Britain and the United States may promise not to shirk their responsibilities, but Soviet Russia is providing the organization with a much more serious threat to its life.

The whole trouble is man and human sin. Man's nature has not changed. His heart is full of evil, and he has no place for God and God's Christ, who alone can ensure world peace. Already there is a lurking suspicion that the U.N.O. cannot keep war from returning to the world

★ ★

## YOUR OWN MORAL CODE

Some prominent educators are now telling us that the ethical and moral teachings of Jesus are outdated and inadequate for the present generation, and that no authority can formulate a moral code that will do for the present day. They say that every man and woman, every boy and girl must write his or her own code of morals.

This about matches up with the

educational philosophy that has been taught and practised for the last twenty-five years, the gist of which is—"do not restrain the children; let them express themselves. To apply discipline would cause an inferiority complex." We are now reaping the awful result of an over-indulged, unspanked generation, in the greatest let-down of morals in the history of our nation. We call it "delinquency."

Hitler followed his own moral code. Do the educators applaud the rape of Europe. Mussolini, Tojo and Homma simply followed their own moral codes. Their codes permitted murder, rape, pillage and annihilation. They became international criminals by following their own codes of morals. We wonder if the educators would saint them and claim that they should not be punished for their crimes. At any rate they have been punished, and God will punish all who break His inexorable laws.

If this philosophy be followed the world will grow all the more like hell. A complete moral collapse may be expected. The coming antichrist will follow his own moral code, and he is called "the man of sin and the son of perdition" (II Thess. 2:3). The Lord shall judge him by destroying him with the brightness of His coming (II Thess. 2:8).

—o:—

## INFLUENCE IS THE EFFLUENCE OF AFFLUENCE

There came over the air a few nights ago a radio voice telling the story of a young woman who went to the superintendent of her Sunday School and said: "I can't do a thing with my class of boys. I don't seem to have a bit of influence over them." And what could a mere man do in face of a determined young woman? He let her resign. Later one of her boys was in a group where the discussion turned upon the credibility of the story of Jonah and the big fish. With a challenge burning in his speech he said: "I'll bet if you had heard my Sunday School teacher tell it, you would have believed!" Someone who was present caught fire from that declaration and told the young woman. She called up her superintendent and said: "I want my class of boys back; I did not know until now what influence I have over them." And what could a mere man do in face of a determined young woman? She got her class back! Influence is the effluence of affluence—the outflow of the wealth of a convinced personality intensely in earnest.

— John R. Riebe.

GRACE AND TRUTH



---

---

# DENVER BIBLE COLLEGE

## SUMMER SESSIONS



*First Session—July 3 to July 31.*

*Second Session—August 5 to Aug. 30.*



### THE COURSES:

|| NEW TESTAMENT || OLD TESTAMENT || GREEK ||  
DOCTRINE || EVANGELISM || CHURCH HISTORY  
|| SOCIOLOGY || MUSIC (Available) ||



A GOOD choice of courses, cool Colorado, the nearby Rocky Mountains.....all these call you to a full and profitable summer at Denver Bible College.

Visiting teachers and the regular college faculty will provide a competent teaching staff.

Tuition is \$5.00 per credit hour. The courses are arranged to enable the taking of two, three or four quarter hours in each session.

Room \$2.50 per week. Board \$8.00 per week.

The four year Bible Institute course is approved for veterans.

*For further information address*

## Denver Bible College

2011 GLENARM PLACE, ● DENVER 5, COLORADO

---

---



● The new administration building has three full floors, —class room space for 400, gymnasium, library, all college offices, and bookstore.



NEW ADMINISTRATION BUILDING

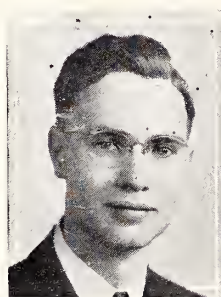
## DENVER BIBLE COLLEGE

*will enroll between 200 and 250 Sept. 30, 1946. You will want to be in this group.*



NEW  
TEACHERS

W. R. Skillen, A. B.,  
M. R. E., will teach  
Christian Education.



Raymond T. Horst,  
A. B., will teach wind  
instruments.

**D. B. C.** graduates are:  
soul winners, . . .  
missionary spirited, . . .  
church, home, and com-  
munity builders, . . .  
leaders with poise and vis-  
ion.

*For Catalog write Pres. Sam Bradford, 2011 GLENARM PL., DENVER 5, COLO.*

# What are your Needs . . .

## *For Daily Vacation Bible School?*

### THE BIBLE COLLEGE BOOK STORE CAN SUPPLY THEM.

Correlated series of God's Clock of the Ages—The Garden—My Voyage on the Blood Line—God's Mail Bag—My Radio—Certificates—enrollment cards—Posters—Buttons, as well as many other items and helps necessary in carrying on your Bible School.

We welcome your inquiries

For Quick Delivery of Your Orders—

## BIBLE COLLEGE BOOK STORE

2011 Glenarm Place

Denver 5, Colorado



LIBRARY

of the

DENVER BIBLE COLLEGE



# GRACE AND TRUTH

... grace and truth came by Jesus Christ--John 1:17.

## PROMOTION AND DISTINCTIONS NUMBER



"He maketh me to lie down in green pastures: he leadeth me beside the still waters (Ps. 23:2).

### JULY, 1946



## Itinerary of College Evangelistic Team

We are indeed grateful for the increasing opportunities that are being given to us for testimony for our Lord. Herewith is the itinerary of our College evangelistic team and trio. Beginning July 7th, they will tour the country from west to east coasts. We call upon our readers to pray much for this extension ministry.



Left to right: MISS SMITH, MISS FRY, MR. HOLGATE, MRS. HOLGATE, MISS STRABEL

---

Denver Bible College Summer Conference—July 3-7.  
Seattle, Washington—July 10.  
Mt. Vernon, Washington—July 11.  
The "Firs" Bible and Missionary Conference—July 12-15.  
Spokane, Washington—July 16.  
Baker, Montana—July 18.  
Glen Ellyn, Ill.—July 21.  
Erieside Bible Conference—July 22-26.  
Kalamazoo Y. F. C.—July 27.  
Gull Lake Bible Conference—July 28-30.  
Three Rivers, Michigan—July 31.  
Winona Lake Bible Conference—August 1.  
Maranatha—August 2-4.  
Presque Isle, Maine—August 8-9.  
Scandaga Bible Conference—August 11-16.  
New England Keswick—August 18-20.  
Presque Isle, Maine—August 22.  
New York City, New York—August 25.  
Wabanna Bible Conference—August 26—September 2.  
Detroit, Michigan—September 4.



# GRACE and TRUTH

OFFICIAL ORGAN OF DENVER BIBLE COLLEGE

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00

In clubs of five, \$1.00 per year; 15 cents per copy  
Foreign (except Canada) \$1.75 per year; \$1.25 in clubs

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

## DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

★ ★

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

## DENVER BIBLE COLLEGE

SAM BRADFORD, President

Pastor, Beth Eden Baptist Church

HALE V. DAVIS, Executive Vice-Pres.

JOHN E. KLEIN, Vice-President

Pastor, South Broadway Presbyterian Church

MAURICE G. DAMETZ, Chairman, Board of Directors

Pastor, Littleton Presbyterian Church

LEO C. LAPP, B.S., Th.D., Dean

ARCHIE H. YETTER, Secretary and Treasurer

Issued monthly by

DENVER BIBLE COLLEGE PRESS

NOTICE: In case of change of address please notify  
GRACE and TRUTH 2011 Glenarm Pl., Denver 5, Colo.

VOLUME XXIV.

JULY, 1946

No. 7

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## IN THE PROMOTION AND DISTINCTIONS NUMBER

|                                                                                       |                    |
|---------------------------------------------------------------------------------------|--------------------|
| D. B. C. Gospel Team and Itinerary.....                                               | Inside Front Cover |
| Editorially Speaking .....                                                            | 205                |
| The Natural Man, the Carnal Man, and the Spiritual Man—A. H. Yetter..                 | 207                |
| Salvation and Rewards—Leo C. Lapp.....                                                | 209                |
| Standing and State—Charles L. Holgate.....                                            | 210                |
| The Future Judgments—William A. Ashby.....                                            | 212                |
| Law and Grace—The Editor .....                                                        | 214                |
| Studies in Galatians—Harold A. Wilson.....                                            | 216                |
| Truth in Type—Aaron Schlessman.....                                                   | 218                |
| Suffering, Why and How?—Norman B. Harrison.....                                       | 220                |
| Denver Bible College Enlarges—Hale V. Davis.....                                      | 221                |
| Denver Bible College Pictures.....                                                    | 222-23             |
| Gerald P. Norton Comes to Denver Bible College.....                                   | 224                |
| Denver Bible College Makes History (The 1946 Commencement)—<br>Gerald P. Norton ..... | 224                |
| The Principle of Infinity—The Editor.....                                             | 225                |
| El Salvador Bible Conference.....                                                     | 226                |
| Helps for God's Workmen—Clarence L. Swihart.....                                      | 227                |
| Your Corner .....                                                                     | 227                |
| Sunday School Lessons—Sam Bradford .....                                              | 228                |
| Bible Seed Thoughts—Charles Johnson.....                                              | 235                |
| Youth Page—Who Is Delinquent?—Elmer Seger.....                                        | 236                |
| D. B. C. At Home and Abroad—Faye Arbuthnot.....                                       | 238                |
| Denver Bible College Trio.....                                                        | 239                |
| Echoes .....                                                                          | 239                |
| Back Page Comment—The Editor .....                                                    | 240                |

# EDITORIALLY SPEAKING

## WE PRAISE OUR GOD!

Marvelous in our eyes is the manifest blessing of God upon the work of the Denver Bible College. We are witnessing a growth in numbers of both students and faculty. Since January first our student body has increased by nearly one hundred per cent. We want to bear witness to the wonderful spirit that is manifest in our student body. Our young people are consecrated and devoted to the Lord, eager to know His wonderful Word, actively engaged in His ser-

vice, and willing to go any place He directs in His joyous service. For this growth and for these blessings which are so evident, we give praise to God. It is the Lord's doing, and it is marvelous in our eyes.

We are indeed grateful for the material blessings which God has given us in abundance this past year. We now own and operate a three-story administration building and two dormitories. With the prospect of a large influx of new students in the fall, it is evident that additional dor-

mitory space will be needed. Again, we praise God for His manifest blessing, and we are confident of His full supply of our needs.

We are in urgent need of approximately \$200,000 in gifts between now and October first, in order to remove indebtedness, equip classrooms, laboratories and library; to provide housing, scholarships and student aid. To this end, we have entered into a campaign during June and July to raise this entire amount. Full announcement of the campaign will be



seen in other pages of this issue.

We call upon our Grace and Truth family to pray much for our needs. Pray much that this entire amount of money will be raised. Pray as to what God would have you to give to God for the work of the College. The needs and the challenges are tremendous. Pray that we may meet these needs and challenges in the strength and power of the Lord.

★ ★

### FEDERAL COUNCIL AUDACITY

From time to time in these columns we have pointed out the un-Americanism of the Federal Council of Churches of Christ in America. Recently the Federal Council had a meeting in Columbus, Ohio, and released to the press certain statements that are quite un-American, and which certainly do not represent the views of the great majority of American Protestants. The press releases of the Federal Council constitutes no less than a profound disrespect to, and an open insult of our patriotic soldier and sailor dead who fought for the preservation of our liberties. The Federal Council sob-sisters would have our nation apologize for the atomic bombings of Hiroshima and Nagasaki. They say: "We would begin with an act of contrition. As American Christians, we are deeply penitent for the irresponsible use made of the atomic bomb—the surprise bombings of Hiroshima and Nagasaki are morally indefensible." As a token of penitence they suggest that we provide special aid to the two murdered cities, and they propose that we make a gift of a university to the Japanese. We presume that the proposed university would teach Communism, pacifism, free-love and the doctrines of unbelief. The Council feels that the United Nations owes Japan an apology and proposes gifts of conciliation. The Council would have the United States visit Japan with a confession that our army was made up of bad boys and agree to pay the damages. The report also condemned the bombings of Hamburg, Dresden and Berlin.

It is the usual Communist line. The Federal Council runs true to the pattern it set in the years preceding the war. Now, they are beginning their sentimental pacifistic hokum all over again. Have these gentlemen forgotten the wanton destruction and bloodshed and unspeakable cruelty in China and the Philippines? Have they given any thought as to who must rebuild the waste cities which the Japanese destroyed? Why all the tears and maudlin nonsense and proposals of apology? Have these men forgotten the destroyed churches and

mission property? Have they forgotten Nazi and Japanese treachery? Who will replace the lives of precious thousands of young Americans? The radicalism of the Federal Council is a distinct shock to real Americans, and nothing less than an insult to the Stars and Stripes.

★ ★

### A FRUITFUL PASTORATE

Recently Dr. R. S. Beal, pastor of the First Baptist Church of Tucson, Arizona, completed twenty-eight fruitful years in the pastorate of that great church which is a beacon light for the Gospel in all of America's southwest. During Dr. Beal's ministry a magnificent church structure has been erected. Fourteen missions and mission churches have been established in and around Tucson, without the assistance of any home mission agency. The work is fruitful, as many souls are reported confessing Christ each week.

Scores of young people have heard the call, and have gone out from this church into definite Christian work at home and abroad. Dr. Beal heads up the fundamentalist group of the Northern Baptist Convention. He is also a member of the Board of Trustees of Denver Bible College.

★ ★

### WE CALL IT "DELINQUENCY"

Satan has a way of belittling sin for his own success. The devil smooths out the crookedness of sin by calling it high-sounding names. Modern thought regards sin as only an error; failure as only seeming. The present moral declension is called "delinquency." We have "delinquent children," "delinquent parents," and "delinquent homes." By the way, we are for that Denver judge who is sentencing parents to terms of six months to a year in jail. It is the sins of the fathers and mothers that are being visited upon

the children and youth of today, and the end is not yet. We are yet to reap the harvest of anarchy. It is only beginning.

We have been calling it "delinquency." This blasphemous nonsense is given the widest publicity, and sin is smiled upon, apologized for, and the hate of sin is blunted. This "delinquency" is just plain-out sin. Call poison what you will, flatter it, camouflage it, but it kills just the same. We can excuse sin by petty names, cover its damnable, argue that good will come, but sin is still sin, and it is a cruel shame to minimize its iniquity, to disguise with high-sounds names the fatal quality of this moral poison—this abominable thing which God hates.

Dr. J. H. Jowett once said, "We have lost sight of the horribleness of sin because we have lost sight of the holiness of God! When we do not see whiteness we cannot see blackness." We have lost God out of our thoughts and now we are suffering the tragedy of the worst world we have ever seen or known.

The devil has his own dictionary and men accept his definitions. Man calls sin an accident, but God calls it an abomination. Man calls it a blunder; God calls it blindness. Man calls it chance; God calls it choice. Man calls it error; God calls it enormity. Man calls it fascination; God calls it fatality. Man calls it heredity; God calls it habit. Man calls it an incident; God calls it an inclination. Man calls it luxury; God calls it leprosy. Man calls it liberty; God calls it lawlessness. Man calls sin a mistake; God calls it madness. Man calls it relapse; God calls it rebellion. Man calls it a slip; God calls it suicide. Man calls it a trifle; God calls it tragedy. Man calls it weakness, but God calls it wickedness.

Instead of "delinquency," let us call it sin, rebellion, anarchy against God and contempt of His authority.

**"And it is my prayer that your love may be more and more accompanied by clear knowledge and keen perception, for testing things that differ, so that you may be men of transparent character, and may be blameless, in preparation for the day of Christ, being filled with these fruits of righteousness which come through Jesus Christ — to the glory and praise of God"**

Phil. 1:9-10 Weymouth Translation



## The Carnal Man, and

## The Spiritual Man

BY A. H. YETTER

able. For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as 'men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

Since this classification includes every man, we may well ask, What is the basis of this designation? To which we reply in the words of another: "These groups are classified by the Apostle according to their ability to understand and receive a certain body of Truth, which is of things 'REVEALED' unto us by the Spirit" (Dr. Lewis Sperry Chafer, p. 3, "He That Is Spiritual").

It is the purpose of this discussion to point out four things relative to each classification, namely, the attitude, the condition, the practice, and the future. Growing out of the fact that only the spiritual man enjoys the "abundant life" and pleases God we are desirous of persuading natural men and carnal men to become spiritual men. Consequently, we now invite your careful consideration of the first of these men:

### I. THE NATURAL MAN

We notice, first, this man's attitude toward the things of the Spirit of God. The declaration is: "The natural man receiveth not the things of the Spirit of God." (I Cor. 2:14a). The things of the Spirit of God are revealed in the Word of God, the Bible, and these things are not received by the natural man. In fact, they are "foolishness unto him." A specific reference is made to "the preaching of the cross," and the preaching of "Christ crucified," in this respect (I Cor. 1:18, 23-24). To the unregenerate man, the natural man, these things are "foolishness."

Perhaps, we are too hasty in blaming the natural man for this unresponsive attitude. It might be well for us to seek for the reason for this unresponsive attitude. According to the Scripture, he cannot know the things of the Spirit of God because he lacks the Spirit of God (I Cor. 2:14b). He

needs to be born from above by the Spirit of God through faith in Jesus Christ (John 3:3, 5; I John 5:1), and then he can receive the things of the Spirit of God, but not until then.

The above was illustrated recently in connection with a trial in a nearby town which was attended by a large number of students from Denver University. One of their number was being tried on the charge of disturbing attendants at a church service. In the course of the trial a minister testified that he was at the front of the church praying with a boy who was convicted of sin and wanted to be saved. When he mentioned this, the crowd of students jamming the courtroom hooted in derision. To these unregenerate men, these natural men, God's salvation, and the preaching of the Cross of Christ was foolishness, just as the Spirit of God declared through Paul.

The foregoing leads to the statement that these natural men are "dead in trespasses and sins" (Eph. 2:1). This is their condition. They have physical life, but not spiritual life. They are spiritually dead, that is, separated from God. An illustration of this condition is found in the account of the sin and fall of Adam and Eve. Before they had disobeyed God, they experienced the joyous privilege of fellowship with God. He came and visited them in their beautiful garden home. But with their sin came the dreadful experience of expulsion from the Garden of Eden by their Maker. Their sin has separated between them and their God and the declaration that in the day they disobeyed Him they should surely die has been fulfilled. They are now spiritually dead (Rom. 5:12).

With the natural man in this condition of spiritual death, it could hardly be expected that he would walk in the ways of God and righteousness. The Scripture supports this thought by picturing him as walking "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

The saddest part about the natural



Every man can be placed in one of three classifications: that of the "natural man," the "carnal man," or the "spiritual man." While other classifications emphasize the group to which he belongs such as "Jew, Gentile," or "Church of God," this classification focuses attention upon the individual.

The classification is not an invention of men, but is God's classification revealed through Paul as recorded in I Corinthians 2:14-3:4, which reads thus:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye



man is his future for it is all dark, undesirable and fearsome. If he dies in his sins, that is, goes on just as he is without trusting Jesus Christ as Saviour, he cannot go to Heaven (John 8:21, 24). Furthermore, he shall rise to be judged at the Great White Throne judgment. Following this, since his name is not in the Lamb's book of life, he shall be cast into the lake of fire (Rev. 20:11-15). Having been born but once, he shall die twice, and in the truest sense of the words, he has never lived (I John 5:12).

With this revelation regarding the natural man who would wish to continue as such? Surely not a wise person!

Time and space urge us on from this consideration to that of

## II. THE CARNAL MAN

The "carnal man" is a believer in Jesus Christ, for he is referred to by Paul as such (See I Cor. 3:1 and 1:2). However, his attitude toward the Word of God, "the things of the Spirit of God," is not what it should be. He cannot bear the strong meat of the Word. As Dr. C. I. Scofield puts it: "The fleshly, or carnal, Christian is able to comprehend only its simplest truths, 'milk' (I Cor. 3:2)."

From this inability to receive the "meat" of the Word we conclude that the carnal man is a babe "in Christ." (I Cor. 3:1-2). He is not, however, a normal babe such as referred to by Peter when he wrote: "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:2). Rather, he has in mind those who have been Christians for some time. They should now be mature believers, but they are suffering from prolonged babyhood (Heb. 5:11-12). Like babies, they are very dependent on others. They cannot feed themselves; they need pre-digested food; they cannot walk; and they are easily hurt. What a sad spectacle these spiritual babes must be to our Lord and His holy angels! What a charge they are to the Church! What reproach they bring upon the Saviour and His cause!

When we turn from a consideration of the condition of the carnal man to a consideration of his practice, we are almost startled by its similarity to that of the unsaved person. Paul accuses these carnal men of the Corinthian church of envy, strife, and division (I Cor. 3:3-4). They are living "after the flesh," with a resultant breach in their fellowship with God (Rom. 8:12-13). Though they are not "in the flesh" but "in the Spirit" since the Spirit of God dwells in them, yet they can and do "live after the flesh" (Rom. 8:9, 12-13). Consequently, when they live after the flesh the "works of the

flesh," "envying, strife," and "variance" are manifest (Gal. 5:19-21). They were walking as "men" or "after the manner of men" (I Cor. 3:3; Eph. 4:17-19). The believer in Christ is to walk as our Lord walked (I John 2:6; Gal. 5:16, 25).

As we continue to discuss the carnal man, we note some pertinent things relative to his future. Since he is sowing to his flesh, he shall of the flesh "reap corruption" (Gal. 6:8). Perhaps some of this reaping will be done here on earth in his later years as in the case of Jacob (Gen. 27:1-25; 29:16-25; 37:28-35). Surely his loss shall be manifest at the judgment-seat of Christ when his life work is revealed as "wood, hay, and stubble." He has built on the right foundation, Jesus Christ, but he has used the wrong building material (I Cor. 3:11-15). If he thus goes out to meet the Lord, having lived "after the flesh," he will undoubtedly "be ashamed before Him at His coming" (I John 2:28).

However, such a future need not be that of the Christian; he can and should be,

## III. THE SPIRITUAL MAN

The attitude of the spiritual man is that of discernment in relationship to the "things of the Spirit of God." This is clear from I Corinthians 2:15 which states that "he that is spiritual judgeth (or discerneth) all things, yet he himself is judged (or discerned) of no man." According to the writer to the Hebrews he has his senses "exercised to discern both good and evil" (Heb. 5:14). He can bear the "strong meat" of the Word (I Cor. 3:1-2; Heb. 5:12-14).

In respect to the condition of the spiritual man, we note that he has "the mind of Christ" (I Cor. 2:16). This is synonymous, we believe, with being "spiritually minded" and results in life and peace (Rom. 8:6). In spite of the tribulation which comes to him in this world, he has peace in the Lord, because the mind of Christ is ruling (John 16:33).

This leads naturally to a consideration of the practice of the spiritual man, and we call attention to three things. First, he minds the things of the Spirit (Rom. 8:5). This would involve feeding on the spiritual food and drinking the spiritual drink (I Cor. 10:3-4). It would necessitate also yieldedness to the mind of Christ Jesus (Phil. 2:5-11). He will not be occupied with the Antichrist, but will be "looking unto Jesus" (Heb. 12:2). He will not be serving for "filthy lucre's sake," but with a sincere desire to help people to know Christ and with a longing for the approval of his Lord. Second, the spiritual man will "walk in the Spirit" and as a natural consequence

"shall not fulfill the lusts of the flesh" (Gal. 5:16). This walk will lead him often to the side of the needy soul with the message of salvation or restoration through the Lord Jesus Christ (Gal. 6:1). Third, the spiritual man will be "filled with the Spirit" (Eph. 5:18-19). The evidence of this shall be speaking to God's glory, singing His praises, and submitting to fellow-believers. In brief, the spiritual man's practice shall be revealed by the blessed fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

The future of the spiritual man is "as bright as the promises of God," and these are bright indeed. Since he is building the "gold, silver and precious stones," upon the One Foundation, Jesus Christ, he shall receive a reward at the judgment-seat of Christ (I Cor. 3:11-15; II Cor. 5:9-10). Just what this reward shall be will depend upon the particular aspects of his service. However, since walking in the Spirit will insure soul winning, he will in all likelihood receive the soul-winner's crown (I Thess. 2:19-20); and since the Spirit of God faithfully leads men to be faithful to Jesus Christ, he will receive the coveted commendation of Christ: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

With the preceding information concerning the natural man, the carnal man, and the spiritual man, it is evident that it is not desirable to continue as either a natural man or as a carnal man. This leads us to indicate in closing how a natural man or a carnal man can become a spiritual man. The natural man needs to receive Jesus Christ as his own personal Saviour and thus be born of God: "As many as received Him (Jesus Christ) to them gave he power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). The carnal man needs to confess his sin unto the Lord (I John 1:9), and to die unto sin and self, and live unto God through the Lord Jesus Christ. This is the appeal of Romans 6:11-13: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ out Lord . . . Let not sin therefore reign in your mortal body . . . but yield yourselves unto God as those that are alive from the dead." And to the spiritual man, we would say, Continue to walk in the Spirit with the mind of Christ dominating your life (Gal. 5:16; Phil. 2:5-11).



# Salvation and Rewards

## Some Distinctions between the Salvation of GOD and the Rewards of Faithfulness

The failure to distinguish between **salvation** and **rewards** leads to much error and confusion in Bible teaching. It is true that the line of demarcation between these two doctrines is indistinct at places, yet at other places the distinction is marked and clear. These two are parts of one whole. They are close together at the middle but far apart at the ends.

Almost every sinner desires to have the **rewards** given to saints but he will not accept the **salvation** which is the pre-requisite of obtaining those **rewards**. Many people — too many people — are like Balaam in Numbers 23:10. They want to live in the hire of the unrighteous and yet they also want to die the death of the righteous. They want their life to be with the ungodly, yet they want their last end to be like the godly. Many sinners appreciate the fruits of the tree of **salvation** for their life but they do not desire the roots of that tree for their life. Righteous fruits are born on righteous roots. Salvation is the root of righteousness. Rewards are the fruit of that root. Righteousness is a gift of God. Peace is a reward of righteousness.

**Salvation is given to the sinner.** It is free. It is an undeserved gift. **Rewards are given to the righteous.** **Salvation** makes one righteous. **Rewards** of peace are given to those made righteous. It is because there is so little practical righteousness today that there is so little peace. **Salvation** brings imputed righteousness from God. **Rewards** bring peace as a work of righteousness.

The error of confusing the **salvation** of the sinner with the **reward** of the righteous is very common — entirely too common. The error pervades whole systems of theology and leads logically to a doctrine of **salvation** by works. **Salvation** from God is offered freely to all sinners. It is available for the taking. **Rewards** are offered to all saints for faithful sacrificial service. **Salvation** looks to Calvary for life while **Rewards** look to self for that which has been promised. **Salvation** depends upon God keeping His cov-



BY LEO C. LAPP

enant to man. **Rewards** look to man keeping his covenant with God.

Generally speaking **salvation** has a past, present and future aspect. **Rewards** apply largely to the future, though there are **rewards** in the present for faithfulness. God gives full **salvation** to man in his present limited body but he does not receive a full **reward** until the new body is also given. After the new body is given as part of **salvation**, then we can be fully rewarded according to the glorious body. **Salvation** makes sinners to be the sons of God. **Rewards** place these sons of God as joint-heirs with Christ when the sons have proven themselves to be worthy of handling the treasures of the kingdom of heaven. God never places His righteous gifts in unrighteous hands. God never rewards His clean gifts into unclean hands. **Salvation** makes it possible for any sinner to be worthy of the **rewards** of God but God places His gifts only in the hands of those who merit them. So every one is worthy of **salvation** but only those who prove themselves worthy of **rewards** by

deeds and by words are given the gifts of God.

The basis of **rewards** and of judgments is now, always has been, and always will be according to deeds. Romans 2:2-13 gives the exhaustive treatment of the basis of **rewards**. God will render to every man according to his deeds. This is Paul's statement in the New Testament. The same basis prevails in the Old Testament where Jeremiah, in Chapter 17, verse 10, says of God: "I the Lord search the heart. I try the reins, even to give every man according to his ways and according to the fruit of his doings." Before a person has accepted God's **salvation** there is no value in his works for **reward**. After a person has accepted God's **salvation** he bears fruit of God's work and is rewarded accordingly.

Another way of looking at **salvation** and **rewards** is to say that **salvation** is the process of getting man to walk on the way of life. This, in itself, is marvellous for man escapes the wrath to come because of past sins but escaping of wrath is not a **reward**. The **rewards** come in the things which man finds being in the way of life. Many begin in **salvation**; only a few prove themselves to be worthy of the **rewards** of God; yet all may do so. If we suffer with Him, we shall also reign with Him. He that is faithful shall receive a crown of life. He that is faithful in a little shall be made ruler over much. This is the promise of **rewards**. Are you ready to be made worthy of trust? If so, ask God for Jesus' sake to make you such. It will mean dying entirely to self with Christ but it surely pays dividends in this life and in that one which is to come for then you will live with Christ also.

The use of the right division law is the use of common sense in the study of Scripture.  
—M. G. D.



# STANDING and STATE

## INTRODUCTION

The standing-versus-state position of the believer in Christ Jesus is a vital theme in the Word of God. It is not a new subject to "Grace and Truth" readers; but to the natural mind it is apparently an abstract teaching and quite readily takes its leave of the memory. Since it ranks high among the great distinctions of Scripture, we trust that another presentation of this truth may act as the vestibule through which the child of God enters into the fellowship of the fruits of Paul's prayer in Phil. 1:9, 10 (Centenary Tr.): "And it is my prayer that your love may abound yet more and more intelligence and insight for testing things that differ."

These "things that differ" are not contradictions or discrepancies. They are the beautiful, inlaid pattern of Divine Revelation. Often in the Master-design we find them in contrasting pairs. Of this type of "things that differ" in Bible teaching are the old-versus-new-nature truth, salvation-versus-reward promises, law-versus-grace dealings, and dispensational-teaching versus individual application.

Much popular preaching of today does not define its terms — hence, confusion! Many conservative preachers give a verse of Scripture as an introduction, followed by the body of the message in the ethereal form of a long list of awe-inspiring (usually second-hand) illustrations, and gloriously climaxed by a prolonged altar call demonstrating the wonders of mob psychology. The whole thing having been divorced from Scriptural reasonings, the crowd goes home wondering, "What saith the Scriptures?" For this very reason Paul adjured Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

## DISTINCTION

Americans dealing through credit have a financial **STANDING** with Dunn and Bradstreet of New York. Individuals in our labor systems have a given **STANDING** in their unions, and also with their employers. In society people rate a **STANDING** in clubs, lodges, and other organizations. Christians have a **STANDING** before God in Heaven. Once they catch a glimpse of this fact, they

By **CHARLES L. HOLGATE**

stand upon the threshold of a new empire in discernment and exegesis of the open Bible — uncertainty of interpretation yields to the crushing weight of assurance in eternal verity — the whole Scripture becomes a panoramic view of God's Grace.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this Grace wherein we **STAND**, and rejoice in hope of the glory of God" (Rom. 5:1-2).

This passage indicates that our standing is in the presence of Grace, and is accessible through faith; but to locate it a little more specifically Eph. 2:6 is quite helpful: "And (God) hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Paul, speaking to the Christians living, currently, in Ephesus, tells them that in their standing before God, they are already resurrected. If, therefore, in God's sight and presence, Christians living upon earth are already united with their eternal heritage in Christ, then they are also justified, sanctified, and glorified according to definite Bible statements. In fact every possession and condition required to make a Christian perfect and hope for eternity are found, in his standing — a certificate sealed in Christ's blood and delivered to an individual the instant he accepts Christ as his Saviour. "And ye are complete in Him

which is the head of all principality and power" (Col. 2:10).

We speak of our earthly standings without a question of doubt in our minds as to their reality. Yet they vary and even perish; but this heavenly standing is changelessly immutable. It is not merely a written record of mental impression. It is the personal representation of the Christian, exhibiting himself in all the splendor of his perfection in Christ before his heavenly Father continually, even while dwelling upon the earth. Indeed, we are in Heaven even as we read these lines, for Col. 1:13 reports of our Father: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

Thus far in our distinction we have been considering facts in the realm; infinite. It is impossible to define our glorious standing in finite terms. God, our Creator and Redeemer is infinite. We are finite creatures, totally depraved. Everything infinite is beyond human comprehension; but within the joyful grasp of simple faith. "Believest thou this?" (John 11:26).

Leaving the subject of our standing in Heaven, we shall consider the subject of our condition on earth. The undertaker's bulletin "Lying in **STATE**!" would not be too inappropriate for a description. The Holy Spirit makes it clear that in God's sight while outside of Christ we were all "dead in trespasses and sins." Furthermore to the extent that sin exists in the life of the believer, to that extent that believer is dead.



THE THREE APOSTLES

Courtesy of The Colorado Mountain Club





REV. and MRS. CHARLES L. HOLGATE

(See itinerary of their coast-to-coast tour on inside front cover)

"She that liveth in pleasure is dead while she liveth." Here in I Tim. 5: 6 Paul is teaching Timothy facts about the believers in the church. What a tragedy, being owner of so glorious a standing and being willfully "dead" to it!

When the U. N. O. sends investigators to Iran and Spain to discover the STATE of affairs there, it implies suspicion of evil afoot. It indicates the possibility of intervention with corrective intentions. It is in a realm that human ingenuity can cope with. It is evidence of the total depravity of the human race.

"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your STATE. For I have no man likeminded, who will naturally care for your STATE" (Phil. 2:19, 20).

Everything pertaining to the Christian's walk, activities, and behaviour during his sojourn on earth is summed up in the one word, STATE.

## APPLICATION

In our practical thinking we respect reason supported by evidence. God has sprinkled plenty of such evidence in the Word demonstrating the truths of **standing** and **state**. Concerning the old nature in our stand-

ing Rom. 6:6 says: "Knowing this that our old man IS crucified with Him." The present condition of the old nature in our state is very much the opposite to being dead. Eph. 4:22 says: "That ye put off concerning the former conversation the old man, which IS corrupt according to the deceitful lusts."

The flaw in our thinking is a lack of faith — thinking in concurrence with revealed Truth. We have a habit of thinking and deciding matters from the result of man's actions (state). In our judgment he is either lost or saved according to his works. We should make our decision from God's point of view evidencing our knowledge of the certainties and permanence of a man's changeless standing. Every gift of God to the believer in his standing springs from an ACT of faith. Every gift of God to the believer in his state springs from an ATTITUDE of faith. Standing characterized by life, is a union. State characterized often by death, is a separation. Every human soul is eternal, but we are prone to let our thinking carry us only to the edge of the grave.

Our attitude toward our standing determined our activity and testimony here in our state. Paul, that great expositor of Truth sums up our entire subject in Col. 3:1-3:

"If ye then be risen with Christ, seek those things which are above, where Christ setteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

The believer's standing in Christ Jesus is a beautiful harbor protecting his soul from the fiercest storm that rages in his state on earth. "Be not afraid, only believe" (Mark 5: 36).

And ye are complete in Him, who is the head of all principality and power.

—Col. 2:10



# The Future Judgments

Matthew 25:31-46; II Corinthians 5:10; Revelation 20:11-15.

By REV. WILLIAM A. ASHBY

As I approach my theme I am conscious that the subject is of great importance to all, and of interest to many. This does not always apply. Sometimes a preacher knows that his appeal is limited. Not so in this question of judgments. That God will call men into judgment, and that that judgment will proceed upon the record of this present life, is one of the most deeply ingrained convictions of humanity; man's instinctive consciousness of future judgment is universal. In addition, where religious teaching is general, in spite of vague conceptions of the nature of judgment, the fact corresponds with inner conviction, for all dubiety is left behind when we turn to the Holy Scriptures.

The voices of conscience and the Word of God speak the same word. All men will come into judgment relative to deeds done in the body (Matt. 16:27). With this, too, is the acceptance that the Judge of the earth will do right (Genesis 18:25). The sense of justice that is so characteristic of the Britisher, and is found in all persons of moral standards, is a quality imparted by God. Judgment there must be, because God IS.

General agreement backed by conscience and creed testify to the universality of judgment—of its finality and its righteousness. This is the message of the Church. When we come to more detailed examination of the doctrine, differences of interpretation arise as to time, manner, place, persons and the only solution will be a frank examination of the Scriptures. What says the Scripture? From the Scripture of Truth there is no appeal.

Prophecy, as we have come to understand it, is not according to the teaching of my childhood, or that accepted by most. Prevailing belief is often expressed in such terms as the following: The preaching of the Gospel will become world-wide; by the practice of Christianity the Millennial age will gradually be brought in, and Christ will come, and then finally the general judgment.

I suggest the only sense in which the Scriptures teach a general judgment is that all will be judged.

There are many judgments—not

one. Some are passed, others to come. The devil and angels have been judged, as also the antediluvian world, and the believer in respect to his sin. On the Cross our Lord dealt with man's sin and the believer shall not come into condemnation (John 5:24). The future judgment of the child of God is respecting his works (II Cor. 5:10).

There are many distinct features in the respective judgments of the future, which must be observed if we are to avoid the common error of belief in one final general judgment.

Let us therefore examine the three future judgments. It should not be difficult to a thoughtful and diligent reader of these Scriptures to discern clearly the differences set forth in many particulars. In no spirit of mere criticism of the teaching of others, but in serious and solemn pursuit after the truth let us consider our theme. The three judgments relate to the Gentiles, the believers, and the ungodly. These judgments are known as the Throne of His Glory (Matt. 25:31), the Judgment Seat of Christ (II Cor. 5:10), and the Judgment of the Great White Throne (Rev. 20:11).

## I. The Judgment of the Gentile Nations.

This is recorded in Matthew 25:31-46 and is most often identified with that in Revelation 20:11-15. Such a conclusion is not substantiated by a comparison of the details in both cases. It will help some of my readers if I here place the differing features side by side. In guiding your thoughts I ask for your own personal examination of these passages.

### Matthew 25:31-46.

1. No resurrection.
2. Living nations judged..
3. On earth (see Joel 3:2).
4. No Books mentioned.
5. Three classes named (Sheep, Goats, Brethren).
6. Time: Before the Millennium.
7. The Throne: Throne of His Glory.

### Revelation 20:11-15.

1. A Resurrection.

2. Dead judged.
3. In the Heavens.
4. Books opened.
5. One class named: The Dead.
6. Time: After the Millennium.
7. The Throne: The Great White Throne.

The Greek word here translated "nations," although used some 158 times, always applies to the living—never to the dead. The records by Matthew and John in these passages are separated by 1,000 years..

The Jewish people never intermingle among the nations in that they lose their identity. We may have German Jews, Polish Jews, British Jews, but never Jewish Germans, and so on—and here the Jews are the Brethren as distinct from the Gentile or the Church. This judgment is of nations and not individuals. When Christ comes to set up His Millennial Kingdom (Joel 3:1, 2) He will bring to judgment the nations concerning their treatment of His brethren.

These things are of importance to us, but the judgments now to be considered are of more personal importance, seeing I who write, and you who read, must take part in the one or the other. We must all appear either at the Judgment Seat of Christ or at the Great White Throne.

In order of time I want us first to consider the last and final judgment of individuals—the far distant judgment on the borderland of eternity.

## 2. Judgment of the Wicked Dead (Rev. 20:11-15).

Carefully note these features:

1. The persons judged are the wicked dead.
2. The time is during the renovation of the earth by fire.
3. The Throne: The Great White Throne.
4. Basis of Judgment: Their works.
5. Result: Cast into the lake of fire.

This day of judgment and perdition of ungodly men (II Peter 3:7) follows upon the second resurrection, which is the resurrection of the wicked (John 5:29). Man's rejection of the Lord Jesus Christ will ultimately mean God's rejection of all such

GRACE AND TRUTH



whose names are not found in the Book of Life (Rev. 20:15).

How sobering are the solemn words of impending judgment of all rejectors of Christ. It is far from being a question of doing good or doing evil, although this feature is here. The great thing upon which all really stand is belief in and acceptance of Christ as Saviour, or unbelief and rejection of Christ. He that hath the Son hath life, and he that hath not the Son hath not life.

I have reserved for the last our consideration of the Judgment Seat of Christ, this being so vital a matter to we who believe. It was to the Church at Corinth that Paul wrote: "We must all appear at the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad (II Cor. 5:10). The New Testament has a number of things to tell us of the judgment of the believers.

### 3. Judgment Seat of Christ (II Cor. 5:10).

1. Their judgment is based on works—deeds done in the body.

2. It will follow the rapture, when the Church is caught up to meet the Lord in the air.

3. Their salvation has been secured for them by Christ, but the fruit of their doings, their stewardship, is under review.

By using the term "Bema"—that of the Grecian umpire's seat—we clear our minds of much misapprehension. This judgment is not in the sense of a trial as to whether we are guilty or not guilty—into that judgment the believer is not brought (John 5:24). The believer's sin has been forgiven on the merit of Christ's atoning sacrifice. This is the examination at the close of life—the crowning day that is coming. Some will receive rewards, others will suffer loss (II Tim. 4:8).

In this connection Paul's words in I Corinthians 3:11-15 cannot be too often or too carefully pondered. Here we have in graphic terms, in figures of speech, the testing of the saint's works.

All believers have accepted the one Foundation—the Lord Jesus Christ—and on that one Foundation they build their lives. We are building day by day; works of thoughts and deeds are being built into the structure of our character. Some of these things, says Paul, are likened to gold, silver, precious stones—others to wood, hay, stubble. It is not to be

assumed that any one saint builds into life's structure all gold, silver and precious stones, or all wood, hay, stubble—far from it. With all there is the mixture of the good and bad—things of the spirit, and things of the flesh—who can tell? We should not judge another, or judge ourselves. The fire will declare the true nature of every man's works. All will be saved—let there be no doubt in the mind of my reader on this phase of judgment—but all will not be the same in glory. Some will receive a reward, others will suffer loss.

In building, two things are of great importance—the material used and the method followed. Some "shoddy" buildings have merited that reflected description because of the material used, or the method of building, or sometimes both. In the building of Christian character the two things that count are material and motive. Motive, that quality unseen to the eye of man, must of necessity wait for the scrutiny of the Judge—the Omniscient, Our God is as a consuming fire (Heb. 12:29), and His

eyes are as flames of fire, and with Him we have to do.

Passing Spurgeon's Tabernacle one day, after enemy action had destroyed all but the walls and iron girders, I thought instantly of Paul's words. Here all the perishable had gone—that famous pulpit, those impressive galleries, those thousands of seats, and the magnificent organ—all gone. They had been tested by fire. But the great columns of stone, the thick walls, and iron girders which had supported the roof were there. They stood out in noble defiance of a destructive element; they stood the test of the fire.

Here, I felt, was a striking illustration of Paul's teaching, and our testing by fire. I would urge my own heart, and you, to let this message in stones turn into our hearts.

Christian, take heed how ye build (I Cor. 3:10), for the true nature of our work will be manifested because it will be revealed by fire, and be tested by fire.



PIGEON AND TURRET PEAKS FROM EMERALD LAKE

Courtesy of the Colorado Mountain Club



# Law and Grace

"For the law came by Moses, but grace and truth came by Jesus Christ" (John 1:17).

There are many people whose minds are bewildered on this subject of law and grace. They try to mix up the two, and as a result they get into sore perplexity and distress. In considering this subject, we need to remember that both law and grace have come from the same source—from God. Both exist together under the divine government. Grace does not obstruct the law; nor does it ignore, or put reproach upon it. On the other hand, grace assumes the existence and divine authority of the law. Grace is a divinely devised expedient by which the loving Father on the one hand fully sustains the dignity of the law, while on the other He graciously saves from its deserved penalty the violator of the law. Grace declares that God is both just and the justifier of the ungodly who believe in Jesus. The gospel of grace clusters about the cross of Calvary, on which Christ died for the sin of the world. He was born under the law, and was made a curse for us, that He might redeem us from the curse of the law. And by His gracious redemptive work, instead of making void the law, He has firmly established it and made it honorable.

Let us look at some contrasts between law and grace: "For the law came by Moses, but grace and truth came by Jesus Christ."

## 1. THE LAW CAUSED FEAR.

At the first appearance of the Lawgiver it is said, "And Moses feared." All the accompaniments of dread and fear attended the proclamation of the law. And so terrible was the sight as the whole mount quaked greatly, and smoked like a furnace, that all the people in the camp trembled (Ex. 19:16-18).

But everything connected with grace is designed to remove fear. To the father of John the Baptist the angel of the Lord said, "Fear not, Zacharias." The angel Gabriel said to the virgin, "Fear not, Mary." At Christ's birth, the angel said to the shepherds, "Fear not." When Christ called Peter to the apostleship, he said, "Fear not." To all of the disciples He said, "Fear not, little flock." To John on the Isle of Patmos, He said, "Fear not." Under grace, the saints do not fear as did

## BY THE EDITOR

the Old Testament saints under the law: for we read, "There is no fear in love; but perfect love casteth out fear; because fear hath torment" (1 John 4:18).

## 2. THE LAW KEPT MEN AT A DISTANCE

The law was given amid thunderings and lightnings, and the noise of a trumpet, and the mountain smoking: "and when the people saw it, they removed, and stood afar off" (Ex. 20:18). A little later, we read that God commanded Moses, saying, "Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off" (Ex. 24:1).

But how different are the privileges of believers under grace." Instead of being compelled to worship God afar off, we are brought into His presence. He have been made nigh by the blood of Christ, and we have been given boldness and access with confidence by faith in Him (Eph. 2:13, 3:12). We have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us (Heb. 10:18-22). The law said that it was death to go behind the veil into the holiest, except for the high priest once a year: but grace says that it is death if we do not go in, and we are to go in boldly.

## 3. THE LAW DETECTS SIN

"By the law is the knowledge of sin" (Rom. 3:20). "Moreover, the law entered that the offence might abound" (Rom. 5:20). And Paul relates his experience by saying, "I had not known sin but by the law" (Rom. 7:7). The law was not designed to save sinners, but only to show man his sinfulness and helplessness. That men should be convicted of sin, is absolutely indispensable to evangelical faith and repentance. Consequently, where there is no knowledge of the law, there is no knowledge of sin (Rom. 4:15). Having detected our sins, and having been shown how far we fall short of the glory of God, the law becomes our school master to lead us to Christ (Gal. 3:24).

I have read of a little girl who was sweeping the room one day,

when she went to the window and drew the shade down. "It makes the room so dusty when the sunshine comes in," she said. The atoms of dust were unseen in a dimmer light, whereas the sunshine revealed them. And so, the law of God is given to reveal our sins: and no matter how we may apply that law; no matter how much we may try to meet its requirements, we cannot be saved by it.

Where then shall the sinner go for salvation, since it is impossible for him to be saved by law? Grace answers, "To Jesus Christ." "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). We are told that the grace of God which bringeth salvation, hath appeared unto all men, and that by grace we are saved through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast (Titus 2:11; Eph. 2:8-9). The law has never saved one soul from the days of Moses till the present time; and there will not be one soul in heaven who can ascribe his or her salvation to law-keeping: all who enter the kingdom are sinners saved by grace.

## 4. THE LAW SAYS, "DO AND LIVE."

"Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them" (Lev. 18:5). The apostle Paul in his letter to the Romans refers to this language, and says, "Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them" (10:5). Again and again, life is promised to those who keep the law. And when man is commanded to keep the law, perfect obedience is required. It is not enough for a man to try to keep the law, or to do the best he can, or to feel sorry that he has not kept it perfectly, but he must actually keep it perfectly from the cradle to the grave (Rom. 2:7). But there is not a soul on earth who has perfectly kept the law. Everyone has broken it. God declares that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). Therefore there is no hope for the sinner in the law. Do what he will, he cannot obtain life, for he has broken the law.



But grace comes and offers the sinner eternal life as a free gift. Instead of saying, "Do and live," grace says, "Live and do." Grace comes offering us the righteousness of Jesus Christ as a free gift, and not to be worked for. The law said, "Do;" but grace says "It is done." Jesus Christ has taken the sinner's place; has perfectly fulfilled the righteousness of the law, and has died for our sins; the penalty of sin being borne in full. Oh, what marvellous grace!

#### 5. THE LAW SAYS, "LOVE GOD."

Our Saviour Himself said, "The first of all commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: thou shalt love thy neighbor as thyself" (Mark 12:29-31). Find a man who has done this, and it shall be well with him. He enters heaven as a result and reward of his personal and perfect love: but is it needless to say that such a man has never existed, and therefore no one can be saved in this way. But grace comes to the sinner, and says, "Believe in God's love for you." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins" (I John 4:10).

#### 6. THE LAW CURSED AND KILLED.

"As many as are of the works of the law, are under the curse: for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). Everyone who has heard the law is under the curse, unless he has fled to Christ for refuge: for everyone has come short of continuing in all things which are written in the law. Hence, the sinner is cursed, and the curse is just.

But grace comes to bless and deliver. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). All that the law could do was to inflict judgment on sinners. On the day that the

law came there fell about 3000 men, but when grace showed its power to save on the day of Pentecost, there were saved about 3000 souls. "The letter killeth, but the spirit giveth life" (II Cor. 3:6). The very last word of the Old Testament is "curse," while in the last verse of the New Testament we have the sweet word "grace," which means unmerited mercy.

#### 7. THE LAW SEVERELY PUNISHED THE WAYWARD AND DISOBEDIENT

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them — they shall say unto the elders of the city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of the city shall stone him with stones" (Deut. 21:18-21). But, under grace, we see how a father is led to receive a prodigal son, who had wasted his substance in riotous living, and to receive him with open arms. Begged, ragged and starving, the outcast returns, and when he was a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him. And instead of having him punished, he had him clothed and feasted, and there was great rejoicing.

These contrasts between law and grace might be carried much farther, if necessary, but enough has been said to illustrate how totally different they are in character. The law was a yoke of bondage (Gal. 5: 1), but the Gospel is a yoke of rest (Matt. 11:28-30). Moses, through whom the law was given, turned water into blood, the symbol of mourning; but Christ, the author of grace, turned water into wine, the emblem of joy and gladness. The law was a ministry of condemnation, but grace is the ministry of reconciliation.

The question naturally arises, "What is our rule of life?" We answer, "Love." "Love is the fulfilling of the law" (Rom. 13:10). The aim of

the believer is transferred from a cursing law to a loving Christ. The law is not the burden and rule under which the believer lives, but love is the controlling and directing element of his life and walk. The continual determination of the believer is "Not I, but Christ" (Gal. 2:20). The apostle did not say "For to me to live is the law," but, "For to me to live is Christ" (Phil. 1:21). The law never could teach us to love, bless, and pray for our enemies; but this is exactly what grace teaches us to do, and what the new man begotten in Christ Jesus leads us to do.

#### THE CRITIC

A little seed lay in the ground  
And soon began to sprout;  
"Now which of all flowers around,"  
It mused, "shall I come out?"

"The lily's face is fair and proud,  
But just a trifle cold;  
The rose, I think, is rather loud,  
And then its fashion's old.

"The violet is very well,  
But not a flower I'd choose,  
Nor yet the canterbury bell—  
I never cared for blues."

And so it criticised each flower,  
This supercilious seed,  
Until it woke one summer hour  
And found itself a weed.

—Wendell P. Loveless.

#### POWERLESS SERMONS

Sermons delivered without prayer are both powerless and sapless. They are wordy. Striking ideas to the fancy may be in them; they may be well framed, nicely put together, and they may be delivered with masterly oratory, to the astonishment of the hearers, and to the admiration of such who are satisfied with the gospel in word only, and to the feeding of the pride and vanity of the preacher—but, there will be neither power nor life in them.—J. Warburton, in *The Sower*.

#### IF GOD FORGOT

George M. Anderson

If God forgot the world,  
Forgot for just one day—  
Forgot to send the sunshine,  
And change the night to day;  
Forgot to make the flowers grow,  
Forgot the birds and bees;  
Forgot to send the sweetness  
Of the south winds on the trees;  
Forgot to give us friendships,  
Forgot to send us rain,  
Forgot to give children play,  
Forgot to soften pain;  
What would happen to all and us?

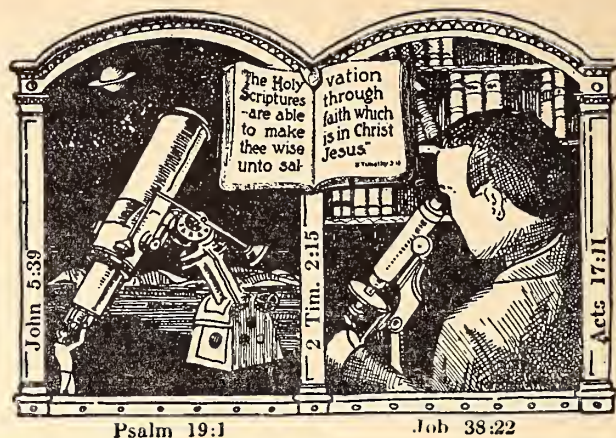
—NOW.

For the law came by Moses, but grace  
and truth came by Jesus Christ.

John 1:17



# SERIAL BIBLE COURSES



## Studies in Galatians

### Study No. 7

BY HAROLD A. WILSON

The foundation of all true Biblical exposition is this simple, yet profound truth: the whole Bible centers in Christ. Having seen that the 3rd chapter of Galatians sets forth the work of faith as contrasted with the limitations of the law, now ponder its teachings concerning our Lord and Saviour Jesus Christ.

In the opening of his discussion Paul says:

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1).

The clear implication of this statement is that the knowledge of the Lord Jesus Christ should have guarded the Galatians from falling into the snare of those who thought that they must keep the law to be saved. But to know Christ is curative as well as preventive of heresy, and so in order to help them recover from this snare Paul again points them to Christ, and in so doing he presents Him in three aspects.

First, he shows them **Christ, the Substitute for the sinner.**

Before he does this, however, he shows them why a sinner needs a substitute.

The law brings all men under a curse. This we are told in Galatians 3:10:

"For as many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in

all things which are written in the book of the law to do them" (Gal. 3:10).

Let us think carefully of what we read here. The law expresses the righteous demands which God makes of man. If a man could and would meet those demands perfectly, of course there would be no condemnation for him. But notice that to be acceptable with God, man's obedience **must** be **perfect** — no less! **He must continue in all things** which are written in the Book of the Law to do them. No man ever has perfectly met the righteous demands of God's holy law except the God-man, Christ Jesus, and no mere man of himself **can** perfectly meet those demands. The record is:

"All have sinned and come short of the glory of God" (Rom. 3:23).

And because all **have** sinned and come short, the Scripture says:

"As many as are of the works of the law are under the curse" (Gal. 3:10).

In full agreement with this is the testimony of Romans 3:19:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

Herein lies the need of a substitute. Either a man must bear God's judgment against his own sin or

someone else must bear it for him.

Thank God! in Christ Jesus we have the substitute we need. And so in the Scripture we are told:

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13).

On the cross Christ voluntarily assumed the responsibility for the sins of all men. There, with His own consent, the Heavenly Father laid upon Him the iniquities of us all (Isa. 53:6). There He who was without sin was made sin for us (II Cor. 5:21). There He was wounded for our transgressions; there He was bruised for our iniquities (Isa. 53:5). For "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit" (I Peter 3:18).

To what end was this amazing sacrifice of the Son of God? The Scripture which we are studying tells us that this was done:

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:14).

Second, **Paul presents Christ as the Seed of Abraham.**

Note the testimony of verse 16:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but

NOTE ERROR: On next page column two, in line five, the word "all" is omitted after "concluded."



as of one, And to thy Seed, which is Christ."

Here is a delightful bit of Christian evidence. It shows clearly that not only the **words** of scripture were inspired of God but the **number** of the **noun** was inspired of Him as well. The fact that He spoke of Abraham's promised seed as a seed in the singular is brought forth as proof that the Seed whom He had in mind was none other than the Lord Jesus Christ. He was speaking not of Abraham's seed in general but of one particular individual among Abraham's numerous descendants. He is the promised Seed of Abraham.

Let us digress for a moment to note that not only was the promise made to Christ as the Seed of Abraham, but "it was **confirmed** in Christ." By this expression in verse 17, reference is made to the scene when God made a covenant with Abraham according to the custom of those days.

The story is narrated in Gen. 15: 8-18. In preparation for this covenant, Abraham divided a heifer, a she-goat, and a ram, and of the halves of these slain animals he made a lane with a slain pigeon over against a slain turtledove. The custom of those days was that when two men made a covenant they walked arm in arm together down that bloody lane (See Jeremiah 34: 18). When Abraham was instructed to prepare these animals, he understood exactly what was on foot. He knew that a covenant was about to be made. Perhaps he expected to walk down that lane with God, but if he did he was badly mistaken, for when the time came for the actual making of the covenant, Abraham was put into a deep sleep and here is what transpired:

"And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces" (Gen. 15:17).

The blazing furnace was the symbol of God the Father—"Our God is a consuming fire" (Heb. 12:29), and the burning shining lamp is a symbol of God the Son Who said "I am the light of the world" (John 8:12). That covenant was a covenant between God the Father and God the Son. Its fulfillment depended not on Abraham, but upon the Lord Himself. It was not a covenant of works but a covenant of grace.

Now to return to the fact that Christ was the Seed of promise. We read in Gal. 3:19 that

"The law was added because of transgression until the Seed should

come to whom the promise was made."

And again in verse 22:

"But the Scripture hath concluded under sin, that the promise by faith of Jesus Christ might be given to them that believe."

So we see that Christ was the Seed of Abraham to whom God's promises were made and in Whom those promises were fulfilled. Just what is involved in this promise, we shall see as we consider the next aspect in which he is presented to us in this chapter.

Third, **Christ is presented here also as the Saviour of sinners.** As our Saviour, He fulfills in three essential things the promise given to Abraham and his seed.

As our Saviour, Christ justifies those who believe in Him. This we are told in verse 24.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

To be justified is to be righteous in the sight of God. Sinners though we are, when we come to Christ and trust Him as the Saviour of our souls, God declares that we are righteous before Him — Righteous with His own righteousness; for Christ having borne our sin now gives His own righteousness as a gift to all who trust in Him:

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

As our Saviour, Christ makes us children of God. We read in Galatians 3:26:

"Ye are all the children of God by faith in Christ Jesus."

This involves the miracle of the new birth, and involves the gift of eternal life. Such are the blessings to which the Spirit of the living God invites us when He says:

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Finally, when we trust Him as our Saviour, Jesus Christ identifies us with Himself. That is, He makes us one with Himself. This is the clear teaching of verses 27-29:

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male or female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

## WHY SOME SERMONS FAIL

A Methodist layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and **then you stopped, without asking**

————:o:————

## CALL ON YOUR PASTOR

When you have a toothache you go to your dentist. When you have a pain you go to your doctor. When you need a pair of shoes you go to a store. When you have any important affair, you upset your routine and go to your banker, lawyer, notary, government office, or the principal of your children's school. But when you have something wrong with your soul you stop going to church, stay at home full of bitterness and wait for years for your pastor to call on you. When he arrives you heap reproaches upon him. Is it normal? Your pastor has office hours, and a telephone. What are you waiting for? —La Vie Protestante.

————:o:————

## THE POET COWPER'S IDEAL PREACHER

"Would I describe a preacher . . .

I would express him simple, grave, sincere;

In doctrine uncorrupt, in language plain,

And plain in manner; decent, solemn, chaste,

And natural in gesture; much impressed

Himself, as conscious of his awful charge,

And anxious mainly that the flock he feeds

May feel it too; affectionate in look, And tender in address, as well becomes

A messenger of grace to guilty men."

————:o:————

## CALL TO THE MINISTRY?

Booker Washington tells of a colored man in Alabama who uttered this prayer: "O Lord, de cotton am so grassy, de work am so hard, and de sun am so hot, dat I believe dat dis here darkey am called to preach."

—The Fellowship News."





# Truth in Type



## The Rock, a Type of Christ

### THE CHILDREN OF ISRAEL SETTING FORTH MAN'S NEED OF SALVATION

#### CHILDREN OF ISRAEL

1. The children of Israel were dying of thirst for want of the life-sustaining water (Num. 20:4).
2. The children of Israel realized their helpless condition (Num. 20:2, 5).
3. The children of Israel called on Moses for help (Num. 20:3, 4).
4. The children of Israel in themselves were powerless (Num. 20:2, 3).

**The Rock, a type of Christ setting forth God's remedy and its applications gives a perfect salvation**

#### THE ROCK

1. The Rock furnished the life-sustaining water freely (Num. 20:7, 8, 11).
2. The Rock was of divine appointment (Num. 20:8).
3. The Rock had an abundant supply of water (Num. 20:11).
4. The Rock was their only source of help (Num. 20:8).

#### The Rock a Type of Christ

"Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh . . . And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying . . . Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?" Moses and Aaron sought the Lord and He spake unto Moses, "saying, Take the rod, and gather thou the assembly together . . . and speak ye unto the rock before their eyes; and it shall give forth his water . . . And the water came out abundantly, and the congregation drank, and their beasts also" (Num. 20:1-11).

"Wherefore the people did chide with Moses." Did we not know something of the humiliating evil and depravity of our own hearts, we should be at a loss to account for Is-

#### MAN

1. Man is dead in sin for want of the life-giving water (John 4:10, 14).
2. Man must realize his helpless condition (John 3:18; Acts 16:31).
3. Man must call on Christ for salvation as His only help (John 14:26; John 5:24).
4. Man in himself is powerless (Rom. 5:6; John 3:16; John 1:4).

#### CHRIST

1. Christ gives the water of life freely (John 7:37; Rev. 22:17).
2. Christ is of divine appointment (Acts 2:23; Isa. 53:10).
3. Christ has life for every man who will believe (Luke 19:10; John 6:37).
4. Christ is the only remedy for man (Acts 4:12; Acts 16:30, 31).

rael's utter insensibility to all the Lord's goodness, faithfulness, and watchcare. Six hundred thousand footmen (Num. 11:21), had just been fed in the wilderness by the hand of God; and now they are "ready to stone" Moses for bringing them out into the wilderness to kill them with thirst. Nothing save the superabounding grace of God can exceed the desperate unbelief and wickedness of the human heart. Man has continually shown that he would rather lean upon a cobweb of human resources than upon the arm of the omnipotent, all-wise and infinitely gracious God.

That the rock which was smitten to supply the Israelites with water was a type of Christ, we are expressly taught by the Holy Spirit in the following words: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" (I Cor. 10:4). "That Rock was Christ," not really, but typically. "That Rock" saved the perishing Is-

BY AARON SCHLESSMAN

ralites. As the Son of God sent forth from the Father, He "stood and cried, If any man thirst, let him come unto me, and drink" (John 7:37); "and the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

This scene brings before us, first, the children of Israel setting forth man's need of salvation; second, the Rock, as a type of Christ setting forth God's remedy and its application, gives a perfect salvation.

#### I. The Children of Israel Setting Forth Man's Need of Salvation.

The children of Israel went into the desert of Zin, having abode in Kadesh; but "there was no water for the congregation." They were dying of thirst for want of the life-sustaining water, and asked: "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?" (Num. 20:4). As the children of Israel were dying for the life-sustaining water, so man is dead "in sin" for the want of the life-giving water. "Jesus answered, . . . If thou knewest the gift of God and Who it is that saith unto thee, Give me to drink; thou wouldst have asked of Him, and he would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:10, 14).

The children of Israel realized their helpless condition there in the wilderness. They saw that death was the inevitable, and "gathered themselves against Moses and Aaron," saying, "Wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs . . . neither is there any water to drink" (Num. 20:25). They were merely relying upon the arm of the flesh, even though God had just fed them on the bread of heaven. Man also must realize his helpless condition. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of



God" (John 3:18). The verdict is **Death**: "For there is not a just man upon the earth, that doeth good, and sinneth not" (Eccl. 7:20). The Philipian jailor, when he realized his lost condition, asked, "What must I do to be saved?" The answer came, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). When man is willing to surrender all and trust God for salvation, God can and will save. Man's extremity is God's opportunity.

The children of Israel called on Moses for help. "The people chode with Moses, and spake, saying . . . Why have ye brought up the congregation of the Lord into this wilderness?" (Num. 20:3, 4). Their situation was becoming desperate. Human aid could not relieve. Likewise, man must rely on Christ for salvation as his only help. "I am the way, the truth, and the life, no man cometh unto the Father but by Me" (John 14:6); "He that heareth my word and believeth on Him that sent me, hath everlasting life" (John 5:24).

The children of Israel were powerless in themselves. They "chode with Moses," wishing that they had died when their "brethren died before the Lord" (Num. 20:3). Only the hand of the omnipotent and merciful God could provide the water. Man, too, is powerless in himself, but Christ is our strength: "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6); "For God so loved the world, that He gave His only begotten Son;" to die for you, for me, for the world (John 3:16). "In Him was life; and the life was the light of men" (John 1:4). Though man is powerless, he is made strong through faith in Christ. "Thanks be unto God for His unspeakable gift." "Our hopes shall not be overthrown because they are built upon a rock."

## II. The Rock — a Type of Christ Setting Forth God's Remedy.

The rock furnished the life-sustaining water for the Israelites freely. God spoke to Moses, saying, "Speak ye unto the rock before their eyes; and it shall give forth his water . . . and thou shalt give the congregation and their beasts drink" (Num. 20:7, 8). "And the water came out abundantly, and the congregation drank, and their beasts also" (Num. 20:11). Christ gives the water of life freely to every one that believes. Jesus said, "If any man thirst let him come unto me and drink" (John 7:37); "And whosoever will, let him take of the water of life freely" (Rev. 22:17).

The rock was the divine appointment. God said to Moses, "Take the

rod, . . . and speak ye unto the rock before their eyes" (Num. 20:8). Christ was also of divine appointment: "Him, (Jesus Christ) being delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). "It pleased the Lord to bruise him, He hath put him to grief" (Isa. 53:10). God appointed both the rock and Christ. He is our hope, our Rock on which we build.

"Rock of Ages, cleft for me.  
Let me hide myself in Thee."

The rock had an abundant supply of water. There was no need of fear lest they should not be satisfied. "The water came abundantly, and the congregation drank, and their beasts also" (Num. 20:11). Christ with his superabounding grace has life for every man who will believe. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10); "and him that cometh unto me I will in no wise cast out" (John 6:37). Christ saves men "from their sins," not "in their sins." Sin is an infinite evil, being committed against an infinite God: to expiate it required an infinite ransom: that ransom was Christ. It is "His will that none should perish," but "by grace are ye saved through faith." If any

man then would be justified from his sins, it must be by way of **justification** that we have in Christ.

The rock was Israel's only source of help. In Num. 20:8, God said, "Speak to the rock . . . and it shall give forth its water." He sent them only to the rock. Christ is the **only** remedy for the sins of man. "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12). When the question came from the jailor, "What must I do to be saved?" the answer came clearly: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30, 31). "The blood of Jesus Christ, His Son, cleanseth us from all sin."

"Redeemed—how I loved to proclaim it!

Redeemed by the blood of the Lamb;

Redeemed by His infinite mercy,  
His child and forever I am.

"Redeemed and so happy in Jesus,  
No language my rapture can tell;  
I know that the light of His presence  
With me doth continually dwell."



## HEATHENISM

Let the heathen march in single file at a brisk walk before you. Hour after hour, from noon till midnight, from midnight till noon, months and years, that procession will move on. Nay, it will never end; for, by the time one generation has passed, another stands ready to take its place. It is the march of death; and every second a soul that has heard little or nothing of Christ enters the world of the departed. For every breath that you draw, four spirits pass from heathenism to eternity.

Ceaseless, silent, swiftly moving  
Downward to the realms of night,  
Day by day a vast procession  
Passeth out of human sight.

Millions yet on millions teeming  
Still the ranks unbroken keep,  
Onward, ever onward sweeping  
To that last, that awful leap!

From the dewy morn till midnight,  
From the midnight till the dawn,  
Over rocks and mountains dreary,  
Roughest roads or velvet lawn.

Still this awful death march moveth,  
Ghostly, silent as the tomb,  
Onward, onward, onward tramping,  
Onward to the day of doom!

—The Other Sheep.



# SUFFERING -- Why? and How?

## Suffering as a Father's Chastening\*

Chapter V

**"Whom the Lord loveth He chasteneth . . . If ye endure chastening God dealeth with you as with sons" —Heb. 12:6, 7.**

Suffering takes on a very different meaning when we see it in our Father's hand, His loving tenderness toward us, purposing only "our profit" (vs. 10).

If we would fortify ourselves with the greatest possible encouragement under trial, we should read and ponder Hebrews 12:5-11. Herein is revealed to our hearts that the very fact of our suffering is a matter for genuine gratification. It is evidence that God recognizes our sonship to Him and is dealing with us as sons. He counts us as members of His family and, like any father, He wants us to amount to something. He is bringing out the possibilities He sees in us. What more can we desire?

By the same token, if we lack chastening we have abundant reason for discouragement. We may not be His sons, only "bastards" whom He does not care to own. Or, possibly, He's not planning to make anything much of us — just ordinary run, unsuited to any real usefulness. (Something to think about, isn't it?)

### Chastening Is Child-Training Discipline

The Greek for chastening is a compounded word meaning "child-training." From our yielding to the discipline of earthly fathers we are led up to the "much rather" of subjection to our Heavenly Father. If they saw faults in us, calling for "correction," how much more He. If their love desired our best, even though at the price of suffering to us — woodshed sessions, possibly—how much more He.

Few of us realize how far short

NORMAN B. HARRISON

we come of our Father's standards, and how much our shortcomings remind Him of Eden's marring. Glad for being brought back into His family, we should be grateful indeed for the strokes that mould and shape us into worthiness to be His sons, imparting qualities that reflect the family traits of character.

### Self-Will or His Will

The essence of father-son relationship is obedience. The one barrier to obedience is the setting up of the child's will against the parent's. The securing of obedience is merely a matter of conforming the will of the child to the will of the parent.

It was here, let us recall, that man separated himself from God—he acted in self-will, in self-interest, setting aside God's expressed will for his own will. There and then human life descended to a self-willed level. It is in the thinking of all of us — in the blood. Only by much discipline do we attain the unselfed life, the life of full conformity, of unbroken fellowship.

Of our Lord, to our amazement it is recorded: "Though He were a Son, yet learned He obedience by the things which He suffered" (Heb. 5: 8). The most perfect life, flesh and blood based, required the discipline of suffering to escape self-will and keep in sinless conformity to His Father's will. Every step spelled self-renunciation. At length in Gethse-

mane came the test of supreme suffering, attested by the blood-sweat of His agony. Would He act in self-interest, for self-deliverance? In that hour came the cry that delighted the Father's heart: "Not My will, but Thine." The Son had triumphed; so had the Father — in Him. There was life on earth utterly unselfed.

Dear suffering one, read a Father's love into your sorrows and disappointments. Never resist. Never resent. Just yield. Believe and know that He is working all for your good —He loves you so. Glimpse the higher goal He has in view for you, even through the tears of cherished plans dashed into the dust.

Remember, He wants the fellowship of Eden restored. He wants your child-life Father-centered. It hasn't been. Many a prized possession has come between. Many a plan, many an ambition has been yours, not His for you. He loves you, and whom He loves He chastens into an unselfed way of living. His love is bent on having you for Himself, that He may delight Himself in you.

Before your Father's perfect love and perfect will for you, lay down your self-life without another struggle. Count it settled. Let it not seem hard. Having done so, in the fellowship that follows life will become sweet and satisfying, with a sense of carefreeness. You are His child. You and your Father are in full accord. To your yielded heart He ministers new joy, new peace, new patience. Rejoice! You are on the way to be "to the praise of the glory of His grace."

**"The Word of Truth, then, has right divisions, and it must be evident that, as one cannot be 'a workman that needeth not to be ashamed' without observing them, so any study of that Word which ignores those divisions must be in a large measure profitless and confusing."**

II Timothy 2:15

\*Here we enter upon a comprehensive study of Suffering: God-ward (V); Self-ward (VI); Others-ward.



# Denver Bible College Enlarges

HALE V. DAVIS, \$200,000 Equipment Campaign Director

A survey of the Rocky Mountain area has revealed an appalling spiritual need. In the state of Colorado less than half the people ever go to church and eighty-one per cent of the children receive no Biblical instruction. Here is one of our great needs and one of our great challenges; to reopen closed church buildings and produce a well-trained soul winning ministry.

Denver Bible Institute, during thirty-two years of training men and women, has graduated some over two hundred; eighty-five percent who are now in full-time Christian service. These men and women know, love and effectively teach and preach the Word of God. They occupy places of responsible leadership in churches and mission fields around the world. The sun never sets on their labors of love.

Early in 1945 the Board of Trustees of Denver Bible Institute determined to enlarge its scope of teaching and to train a group sufficiently large to make an increased impact on the Rocky Mountain area and to double the facilities of the school for such training.

Since that time, little more than a year, the following steps have been taken. A charter was taken out in Colorado in the name of Denver Bible College with the following stated purpose, "to establish and maintain a Bible College, to grant degrees in accordance with announced courses of study and to conduct activities necessary to a college program." This charter was to carry out in a larger degree the original purpose of Denver Bible Institute as set out in 1914 "to instruct and train Christian men and women in the knowledge of the Word of God, and in effective service for Christ."

Many of the students are mature in Christian graces. They are devoted to high ideals of fully-surrendered Christian service and are one of the finest student groups in all the land.

The Board of Trustees is united and progressive. They have a vision of soul-winning, and of the College lifting the spiritual level of the whole Rocky Mountain region. Much

time is spent in prayer in all Board meetings.

A small but consecrated faculty has been faithful and laid foundations on which can now be built a great Christian college.

President Bradford, wisely and aggressively, led in the purchase and equipping of a new administration building, which increases the capacity of the school, making adequate facilities for 400 students.

The next step was in the selection of an inside man to direct the expansion and promotion of the enlarged plans. This was done in the election of a former Christian college president, Dr. Hale V. Davis, as Executive Vice President.

The college has been reorganized and strengthened academically in a School of Liberal Arts offering Bible and Sociology majors, leading to the A. B. Degree. The School of Theology offers the Th. B. degree for five years' work. The Bible Institute has been strengthened in its one year certificate and two, three, and four year diploma courses. The department of gospel music has been expanded to adequately train the larger student body.

A survey of physical equipment was made revealing the need for an expenditure this year of approximately \$190,000. This includes repairs and enlargement of dormitory facilities, equipment for the laboratories, enlarging of the library, and general college and office equipment. Ten thousand dollars is needed for student aid and loan funds for this coming year. The Board decided in January to raise these funds during this summer and fall and launched out on the program with deep conviction that it is the will of God. Commencing the fall semester with a student body just less than forty, the spring semester opened with double that number.

The faculty has been enlarged from three full-time and eight part-time professors to eleven full-time and eleven part-time professors. The new, full-time, administrators and professors elected at a recent Board meeting with their position and subjects they will teach are as follows:

Hale V. Davis, M. A., D. D., Execu-

tive Vice-president assisting in administration and in charge of promotion — Evangelism, Missions, Church Administration.

Maurice G. Dametz, Th. D. — Archaeology, Bible, Church History. Elmer E. Seger, M. A. — Christian Education, Greek.

Leonard Saxon, M. A., Head of Music Department — Voice.

Alwin C. Parker, M. S., Biology, Mathematics.

Glen H. Bradford, M. A., Student Counsellor — Speech, Psychology.

Delbert Witham, A. B., Athletic Coach — History, Government.

Robert G. Conard, A. B., — Physics, Mathematics

Vivian Barnett, A. B., Assistant Registrar.

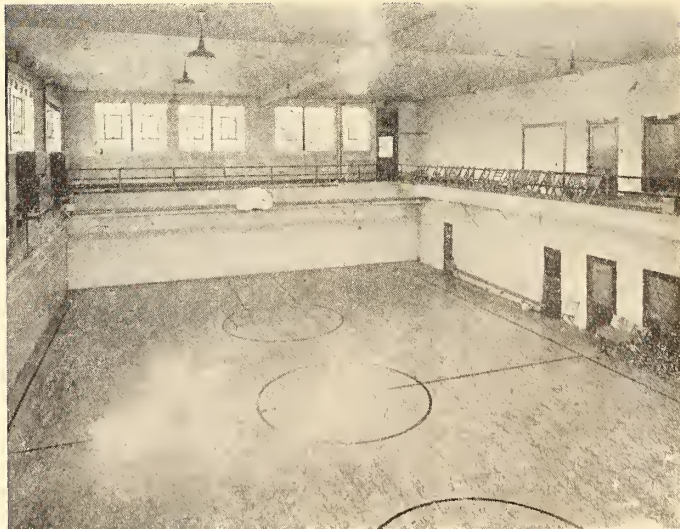
The \$200,000 campaign goal for the College has been divided into \$150,000 to be raised in Denver and \$50,000 from the surrounding fifteen states. George W. Olinger of Olinger Mortuaries and John Reeves of John Reeves and Company, both of Denver, are general chairman and co-chairman of the entire campaign. Dr. Sam Bradford is chairman and the Rev. Gerald P. Norton co-chairman of the outside Denver campaign. The state of Colorado, outside Denver, has been asked to contribute \$25,000, the eastern slope \$17,000 and the western slope \$8,000. The total quota for the surrounding states of Minnesota, Michigan, Nebraska, Iowa, Wyoming, Utah, New Mexico, North Dakota, South Dakota, Montana, Idaho, Arizona, Nevada and Kansas is \$25,000. It is hoped that we will be able to announce complete victory by Thanksgiving.

Grateful acknowledgement is made for \$10,000 cash just received from the estate of the late Miss Emma Jane Troutman of York, Nebraska. Several hundred dollars more will come from this legacy. This is the first substantial amount received on the enlargement program. \$17,000 more has been promised from four individuals and one institution. No soliciting has been done, yet God has given before we asked others. This is accepted by the College Administration as a mark of Divine approval of the enlarged program of service by the College.





A CLASSROOM SCENE



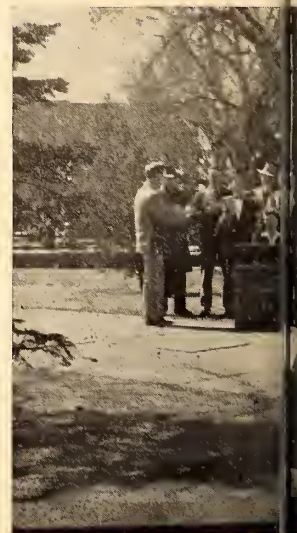
GYMNASIUM — ONE OF THE FINEST IN DENVER



THE MUSEUM

# DENVER BE

A BIBLE—CEN  
TOW  
THE GRO



A STREET





TORY

# E COLLEGE

ED COLLEGE  
VE  
G WEST



G SCENE



RECEPTION ROOM — WOMEN'S DORMITORY

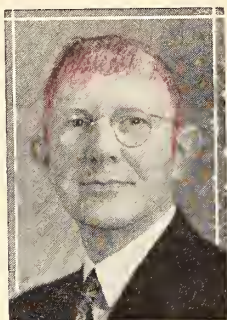


OUR BUSINESS MANAGER — MR. A. H. YETTER



## GERALD P. NORTON COMES TO D. B. C.

By HALE V. DAVIS, Ex. V. P.



GERALD P. NORTON  
Public Relations

This is to introduce the Reverend Gerald N. Norton, until recently associated with the California Baptist Theological Seminary in a public relations capacity. He will represent Denver Bible College in a public relations position. He will be available for Bible conferences, an occasional evangelistic meeting, Sunday pulpit engagements, and to render spiritual service to evangelical churches throughout the northwest.

Mr. Norton attended Bethel Institute, St. Paul, Minnesota; Hunt's Business College, Eau Claire, Wisconsin; Valparaiso University, Valparaiso, Indiana; graduated from Northwestern Bible School, Minneapolis, Minnesota; and received his Master of Theology and Master of Religious Education degrees from Western Baptist Theological Seminary, Portland, Oregon.

He held the pastorates of the First Baptist Church, Renwick, Iowa; First Baptist Church, Pipestone, Minnesota; Leentrop Baptist Church, Maynard, Minnesota; First Baptist Church, Lebanon, Oregon; North Baptist Church, Portland, Oregon; and Eleventh Street Baptist Church, Los Angeles, California.

### ALUMNI BANQUET

At seven o'clock Thursday evening, June 20, the Denver Bible College Alumni found their places at the beautifully-arranged tables in the College dining hall. The Reverend Archie Yetter of the "Class of '28," as toastmaster, rang the bell with his humor and everybody started out in the best of spirits. The Reverend Russell Taft, who can really make them sing, did make the just less than one hundred alumni sing as they did in the "good old days" of class room and chapel. The College Male Quartet, the Girl's Trio, the

Misses Romona Taft and Pauline Thompson, and Mrs. Charles Holgate, violinist, sang and played to the delight of all.

The College had a chance to be heard in the persons of Pres. Sam Bradford and Executive Vice President Hale V. Davis. What a team they make, one speaks and the other amens it. Dr. Davis spoke in appreciation of the two hundred alumni, eighty-five per cent of whom are now in full-time Christian service. He spoke on the plans and purposes of the College, having first chance he stole some of the President's thunder by announcing the receipt of a gift of \$10,000 from the estate of Miss Emma Jane Troutman of York, Nebraska. But leave it to Dr. Sam Bradford, he came along and surely made lightning. He referred to the magnificent teaching record of Denver Bible Institute and his appreciation of the alumni which constitute the most valuable spiritual assets of the Denver Bible Institute and the Denver Bible College.

The Alumni Association set in motion plans for a revitalized leader-

ship in carrying out the matchless purpose of the College—"To instruct and train Christian men and women in the knowledge of the Word of God, and in effective service for Christ."

The banquet was closed, not with stress on the \$200,000 needed for equipping the College, although that campaign is now in progress, but in a gift of about \$200.00 from those present for Mrs. Clarence Clark of Walsenburg, whose husband, "Class of '42," had drowned the previous day. The Reverend Ivan E. Olsen, pastor of Berean Fundamental Church, North Platte, Nebraska, brought the banquet address on "The Mission of the Church." He stressed the need of a going, praying, unselfish people — a people with a great love for the Master — a people who loved each other, reaching out to those in their own community, in Samaria and unto the uttermost parts of the earth. Mr. Olsen called attention to the demonstration of love shown at the banquet by the remembrance of others rather than of the institution itself. Those present will long remember this great evening.



## Denver Bible College . . .

GERALD P. NORTON  
Public Relations

## Makes History

The Twenty-eighth Commencement of the Denver Bible Institute and the First Commencement of Denver Bible College was a memorable and historic occasion.

The Baccalaureate Service was held in the Galilee Baptist Church, Sunday evening, June 16, with the Reverend Joshua Gravett preaching the sermon. This grand old warrior of the cross, eighty-two years of age and for fifty-five years pastor of Galilee Church, thrilled the congregation as he unfolded the Scriptures. "Praise Ye the Lord" and "Give of Your Best to the Master" were sung by the College Chorus under the direction of Mr. Raymond T. Horst of the College music faculty. The Reverend Leo C. Lapp, Dean of the College, gave the invocation. The reading of the Scriptures was by the Reverend Casey Smith and the Reverend Gerald P. Norton led in the congregational prayer. The Reverend M. G. Dametz pronounced the benediction.

From the measured steps of the

processional led by Vice President Davis through the benediction by the Reverend Casey Smith, the Commencement Program on Friday evening, June 20, was dignified, beautiful, impressive and inspirational. Nearly four hundred friends enjoyed the program. The College Chorus, directed by Mr. Raymond T. Horst, sang "Beautiful Savior" and "Serve the Lord in Youth." The Reverend Thomas Murray gave the invocation, the Reverend M. G. Dametz read the Scriptures and the Reverend Archie H. Yetter led in the prayer. Mr. Leonard Saxon, head of the music department sang "Sweet Peace." President Sam Bradford delivered an exceptionally strong Commencement Address on the subject: "Views from the Mountain Top — Scenes in the Valley."

Four awards were presented by the College in recognition of Scholarship, Christian Spirit, and Loyalty. Mr. Charles Henry Murphy was selected by the faculty and Mr. Charles

(Continued on page 237)

GRACE AND TRUTH



# The Principle of Infinity

BY THE EDITOR

If you have no confidence in the Bible as the authoritative Word of God, the infinity principle will do you no good, for this principle presupposes that the Bible is the Book which God made. Since the Bible is God's Book, the marks of the infinite God are seen all through its pages from cover to cover.

The infinity principle lays down the line between the humanly thinkable and the divinely thinkable. As finite beings we can only think up to a certain point — beyond that the mind staggers. Edward Irving compares the man who, with his finite knowledge, expects to understand the infinite things of God, to a blind mole, running his tiny galleries underground, undertaking to interpret the marching of an army overhead. Ingham has said, 'Because this revelation comes from God, I expect to find deep things that no plummet can sound; because it comes to me through the incarnate Christ, I expect to find shallows where a child can paddle, and I am that child.'

A. T. Pierson, in speaking of what he calls "The high level of the Word of God," states: 'Whatever has to do with God is, of necessity and in the nature of things, supernatural and superhuman, extraordinary and unique. It belongs on a level of its own, standing alone and apart by itself, unapproachable, defying competition and comparison. We should therefore expect both sublimity and originality, elevation and isolation, much that transcends all the limits of human thought, involving more or less the element of the inscrutable: and the presence of such characteristics instead of an obstacle to faith is rather an argument for it.'

## 1. THE PRINCIPLE DEFINED

The infinity principle is that principle of divine revelation wherein God lays down the line of demarcation between the finite and the infinite, giving all necessary explanations in the realm finite, and confining Himself to simple declarations of fact in the realm infinite.

Finite beings are thus taught by God to walk by faith in the midst of the unexplained infinite. Thus, it is well to ascertain the limits and boundaries between what we know and what we do not know. The story is told of a young theological student who one day came to Mr. Spurgeon, telling him that the Bible con-

tained some verses which he could not understand, and about which he was very much worried. To this the great man of God replied: "Young man, allow me to give you this word of advice: You must expect to let God know some things which you do not understand."

## 2. THE BIBLE PROOF

"For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). Here is the shoreline. Man is able to think up to a certain point; but he can go no farther. But the day is coming when we shall see face to face.

This principle is further stated in the following Scripture passages:

"For we walk by faith, not by sight" (II Cor. 5:7).

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Rom. 11:33).

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. 139:6).

"For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9).

Many more Scripture statements along this line of thought, may be produced. The appeal is for the exercise of our faith in the midst of things which we cannot understand. Anselm, the great theologian of the middle ages, remarked, "I believe in order that I may understand."

## 3. THE EXAMPLES

There are many of the cardinal points of our system of theology which call for the exercise of our faith. These are merely stated, but they are never explained.

We do not understand the doctrine of the Trinity. The Scripture states it emphatically, but does not explain

it. In the Hebrew, Deut. 6:4 reads:

"Hear, O Israel, the Lord our Gods (Eluhim, Heb.) is one Lord."

We are taught that there is plurality in unity — "Gods is one." In I John 5:7 we are told that,

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

How can three be one? Our minds stagger in trying to explain it, but we believe it. A gentleman was once passing a church in company with Daniel Webster. On the bulletin board was an announcement of a sermon on the doctrine of the Trinity. 'How can you reconcile the doctrine of the Trinity with reason?' he asked the statesman, whereupon Webster replied, "Man, do you understand the arithmetic of heaven?" We do not understand it, but we believe it heartily.

The eternality of God, the un-created One, also is beyond finite knowledge. The Scripture states that God always was, that He always existed. "From everlasting to everlasting, thou art God" (Psa. 90:2). This means that He always existed. It may literally read, "From always-being to always-being, or 'from always-existing to always-existing.'" Again our minds stagger, but we believe.

Neither do we understand the omnipresence of God (Heb. 4:13), nor the dual-personality of Jesus Christ. Neither can the virgin birth of Christ be explained. The atonement of Christ is full of mystery. We do not understand about the resurrection body of our Lord Jesus, and all that it was capable of. The soul is a mystery. All life belongs in the infinite realm — it is a mystery. These facts are stated for our faith to grasp. We stop at the shore-line and can go no farther.

The results of applying this principle are always the same. They are faith, sanity, satisfaction to wait for the explanations. The use of this principle balances the soul and steers it clear of skepticism.

## 4. THOUGHT THAT TRANSCENDS HUMAN SPEECH

Arthur T. Pierson has a chapter in his book, "Knowing the Scriptures" entitled, "Thought that Transcends"

(Continued on page 240)



# El Salvador Bible Conference

AUGUST 13—25



Santa Fe, New Mexico

## DAILY PROGRAM

- 8:30 BREAKFAST
- 10:00-11:00 BOOSTER BAND (For children)  
Directors: Mrs. Dametz 1st week.  
Mrs. Kathan 2nd week.
- 10:30-11:00 SPANISH BIBLE CLASS  
Mr. Atencio
- 11:00-11:30 STUDIES IN TYPOLOGY  
Mr. Kathan
- 11:30-12:00 CHRISTIAN EVIDENCE  
Mr. Didier
- 12:30 DINNER
- 2:00-5:30 RECREATION
- 6:30 SUPPER
- 7:45-8:15 PRINCIPLES OF BIBLE STUDY  
Mr. Dametz
- 8:15-8:30 SOUND PICTURES, AND STEREOPTICON SLIDES
- 8:30-9:00 ALTERNATE AND GUEST SPEAKERS
- 9:20 BONFIRE SERVICE



The 1945 Conference Ground



Rev. Donald G. Kathan, of Bloomingdale, Michigan, will be the Conference pianist, Director of Recreation, and will bring a series of studies on Typology.



Dr. Maurice Dametz, on the faculty of the Denver Bible College, editor of *Grace and Truth*, and pastor of the Littleton Presbyterian Church, Littleton, Colorado, will also make a definite contribution to this year's Conference in his Bible-teaching ministry.



Rev. Elias Atencio, B. A., Ph. D., pastor of the Spanish Baptist Church of Albuquerque, New Mexico, will conduct daily Bible classes in Spanish, and will make a real contribution to other services of the Conference. You will enjoy his style.

Max R. Kronquest, pastor of the Berean Baptist Church of Santa Fe will be host pastor to the Conference.



Michigan, will bring a series of messages on Apologetics; will have with him his new sound projector, and will again be in charge of his inspiring bonfire services.

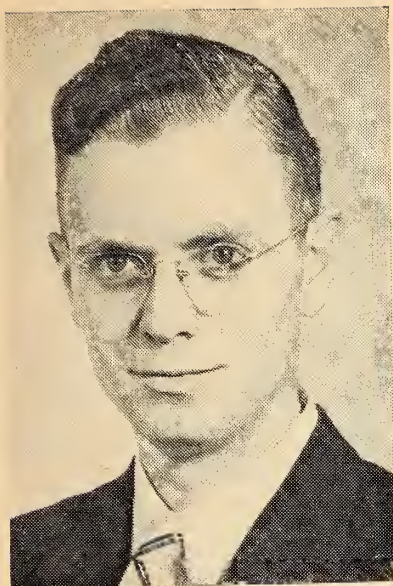
## Special Features

**Recreation:** Shuffleboard, pingpong tables, mountain climbing, horseshoe pitching, volley ball, and other games will be available. Sightseeing trips, and horseback riding will be available at a small cost.

**Meals:** Good meals will be served again this year at the same small cost of \$10.00 per week.

**Housing:** Those desiring lodging should make reservations in advance.

All reservations should be addressed to Max R. Kronquest, Cerrillos Rd. at Manhattan and Hancock Streets, Santa Fe, New Mexico.



Rev. Bernard F. Didier, B. A., Evangelist and Pastor of Flint,

# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## FREE FROM THE LAW

Suppose I am passing a courthouse, and I see a group of menaced men entering under guard of a police platoon. I inquire of some one standing by as to what is going on, and I learn that a number of desperate criminals are coming up for trial. I decide to go in and hear some of the evidence, but as I am about to enter someone says to me, "Are you not afraid to go in there? Do you not realize that these men are likely to be condemned to death? Are you not afraid to be in that company?" I answer, "Not at all; I am not on trial; the law has nothing against me; I simply go in as a spectator." **And so in regard to the last great Assize; perfect love hast cast out all fear.**—H. A. Ironside, in God's Unspeakable Gift.

## OPINION VS. PERFECT CONFIDENCE

I once illustrated the act of faith by the experience of a friend who was in an upper room of a hotel at night when the building took fire. He seized the escape rope that was in his room, swung out of the window, and lowered himself in safety to the

sidewalk. He had a good opinion of that rope during the day when he saw it coiled up by his bedside, but it was **only an opinion; when he believed on the rope, and trusted himself to the rope, it saved his life.**—Theo. L. Cuyler.

Some people put on a **form** of godliness to gain a reputation. But it is only the **power of godliness** which assures character.—Selected.

## NO MISTAKE MORE FREQUENT

than of supposing conviction a synonym for conversion. Conviction is merely a sight of sin; conversion is a view of pardon. Conviction is merely alarm; conversion is confidence. Conviction is dissatisfaction with depravity; conversion is a turning away from it. Conviction is a sword wound; conversion is the healing. Conviction is the pain; conversion is the slaking of that thirst. Conviction is the pan; conversion is the medicine that cures it. Thousands have experienced the former and never experienced the latter. There are multitudes who think that as soon as a man is serious he is fit for profession of religion. What if a man should only think seriously of being

## YOUR CORNER

We will pay \$1.00 each for the three best contributions from our readers of a verse or portion of scripture with a pithy comment thereon, original or otherwise. If the comment is not original please give the author or source of same if known.

"For what shall it profit a man if he gain the whole world and lose his own soul, Or what shall a man give in exchange for his soul?" Mark 8:36 and 37.

All the wealth of the world could not buy a soul from God; but foolish human beings sell their souls for mere fractions of worldly wealth, then lose the fractions as well as their souls. MRS. C. A. CLARK.

Walsenburg, Colo.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth" Mark 9:23.

God is limited only to the extent of the faith of the one praying.

ROLAND DAHLBERG,  
1905 E. 16th Ave.  
Denver, Colo.

"And these shall go away into everlasting punishment: but the righteous into life eternal" Matt. 25:46.

There is a hell for everyone out of Christ, but thank God there is a Christ for everyone out of hell!

ELMER E. BLOOM  
620 So. 7th Street  
Minneapolis 15, Minn.

a merchant; would that make him a merchant? What if a man should only think seriously of being a lawyer; would that make him a lawyer? What if a man should only think seriously of being a Christian; would that make him a Christian?

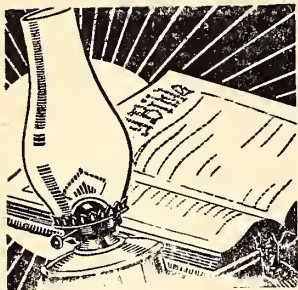
—Selected.

## TRUE FORGIVENESS

A missionary was trying to convince an Indian that he ought to forgive his enemies. The Indian listened, and then after a period of thoughtful silence, replied: "This Indian no do it. God make new Indian: he do it."—Alice Esterling Hurlbutt.

"Our will and God's will are as two separate pieces of wood; so long as both lie side by side there is no cross, but put them across one another, then there IS a cross. We must take up the cross Christ lays upon us if we would be His disciples."—





# Light . . . ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD ILLUSTRATIONS BY CASEY SMITH



SAM BRADFORD

"Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission."

## Jesus and the Sabbath

### SUNDAY SCHOOL LESSON for AUGUST 4

Lesson text: Exodus 20:8-11; Nehemiah 13:15-18; Psalms 92:1-2; 118:24; Matthew 12:9-13; Mark 1:21-34; 2:34-28; 3:1-5.

Printed text: Exodus 20:8-11; Mark 2:23-28; Matthew 12:9-13; Mark 3:1-5; Psalms 92:1, 2; 118:24.

"The Sabbath was made for man, and not man for the Sabbath. So that the son of man is Lord even of the Sabbath" (Mark 2:27).

### THE LESSON OUTLINE

The outline of this lesson today falls naturally into three divisions.

#### I. THE SABBATH OF THE OLD TESTAMENT

(Ex. 20:8-11; Ps. 92:1-2; Ps. 118:24).

These scriptures in no wise cover the subject of the Old Testament sabbath; however, they are ones noted in our printed text for real value in this study. The following outline is worth considering.

##### 1. The sabbath was the seventh day.

(Gen. 2:2-3). From all His works He was looking back at His completed work and rested. He particularly blessed that day and sanctified it as a memorial, that upon that day He rested from all His work of restoring the earth for man's habitation.

##### 2. The sabbath was a sign between Israel and Jehovah commemorating creation (Ex. 31:13-17).

The penalty for sabbath defilement was death.

##### 3. Death is the penalty for work

on the sabbath day (Ex. 31:15, Ex. 25:2).

4. Even building a fire was forbidden on the sabbath (Ex. 25:3).
5. The Bible records an instance of a man being put to death for even gathering sticks on the sabbath day (Num. 16:32-36).
6. The sabbath became a memorial of deliverance from Egypt (Deut. 5:12-15).
7. No commerce was permitted on the sabbath (Neh. 10:31; 13:15-22).
8. A blessing was promised for sabbath-keeping, a curse was promised for sabbath-breaking (Jer. 17:21-27).

Conclusions from this study may be drawn as follows:

1. The beginning of sabbath was a commemoration by Jehovah Himself of the day upon which He rested after His creation and His rebuilding.
2. The sabbath for Israel was first commemorating creation.
3. After the Israelites had spent time and endured slavery in Egypt and had been delivered, the sabbath became memorial of their deliverance from Egypt.
4. God's blessings or curses upon Israel were conditioned by Israel's faithfulness or failure to observe the sabbath.
5. In the law of the sabbath, there must be absolutely no works. Sticks could not be gathered for a fire. Not even a fire could be builded. And the penalty for sabbath-breaking was death.

#### II. THE SABBATH IN THE DAY OF JESUS CHRIST.

(Matt. 12:9-13; Mark 3:1-5; Mark 2:23-28).

The people of Israel were still sub-

ject to the sabbath laws in the days of Christ. These sabbath laws had become so woven about by Rabbinical ruling and laws that the sabbath had become a burden to man rather than a joy and help. Jesus interpreted the sabbath truly — that the sabbath with its laws was to be a blessing to man rather than a burden to him.

A study of the following points concerning Jesus' observance of the sabbath and teachings concerning the sabbath will give us much light about His attitude toward the sabbath.

1. Jesus permitted His disciples to gather grain on the sabbath (Matt. 12:1-7).
2. Jesus healed a withered hand on the sabbath (Matt. 12:10-13; Luke 6:1-10). Jesus insisted that if it were lawful to pull a sheep out of the pit on the sabbath day, it was lawful to do good to an afflicted man on the same day.
3. Sabbath was made for man (Mark 2:27).
4. Jesus taught on the sabbath (Mark 6:2).
5. Jesus made it a custom to be present in the Synagogue on the sabbath (Luke 4:16; Luke 6:6; and 13:10).
6. Jesus healed a woman on the sabbath (Luke 13:10-17). Jesus insisted that if the Jews could lead the oxen to water on the sabbath day surely he had the right to heal this afflicted woman.
7. Jesus healed a man of dropsy on the sabbath (Luke 14:1-6).
8. Jesus healed an impotent man, and commanded him to carry his bed on the sabbath. (John 5:5-14).
9. The Jews refused to leave the body of the crucified one on the cross over the sabbath. (John 19:31).



Conclusions from this outline are plain:

1. Jesus considered the sabbath to be designed for man's benefit and that anything that could be done to benefit humanity on that day was lawful.
2. Jesus was Lord of the sabbath. Declaring Himself to be Lord of the sabbath established His deity. The sabbath was given by Jehovah God, and Christ claimed that authority while on earth.
3. The Jews had forgotten that the memorial which should remind them of their deliverance from Egypt should remind them to deliver their fellow-men from whatever bondage might afflict them.

III. THE SABBATH IN THE CHURCH DISPENSATION

There are instances in the book of Acts telling when Paul gathered with the Jews to preach to them on the sabbath day, but that was always in a meeting related to the worship of the Jews rather than directly relating to the worship of the early church (Acts 13:4; 27:22-24; 16:13, 17:2; 18:4).

With the crucifixion of Christ, the day of Pentecost, and the beginning of the Christian church, the sabbath day was left out and the first day of the week became the recognized day of worship.

The following outline will show this:

1. Jesus was found arisen on the first day of the week (Matt. 28: 1-6).
2. The disciples met on the first day of the week following the resurrection of Christ. (John 20: 19).
3. Again on the first day of the week — "after eight days again" — the disciples were gathered together. (John 20:26). We should note that in each of these instances when the disciples were gathered together on the first day of the week, Jesus met with them.
4. The first day of the week was the regular day for observance of the Communion of the Lord's Supper in the early church. (Acts 20:7).
5. The first day of the week was the day set apart for bringing offerings to the Lord (I Cor. 16: 2).

The first day of the week is in commemoration of the resurrection of Jesus Christ. The individual or

church in this day that looks beyond the resurrection of Christ to observe the sabbath in commemoration of:

1. The creation;
2. Deliverance of Israel from Egypt; have missed the mark of highest worship. Worship of God is not on the basis of deliverance from Egypt by the curse, but the deliverance from sin thru the blood of Jesus Christ in His sacrifice upon the cross. The focal point of the Christian church is not deliverance from Egypt, but the cross of Christ.

THINKING THRU THE LESSON:

Observance of the sabbath is no more a part of Christian worship that the temple sacrifice and ritual for they are all of the law.

(Ex. 20:8). The command to remember the sabbath was given to the people of Israel as God had sanctified it (Gen. 2:23). So Israel was to "keep it holy."

(Ex. 20:10). The seventh day is the sabbath (rest) under Jehovah thy Lord, thy God." The seventh day was God's day of rest. It is also a day when Israel was to rest from personal interests and signify recognition of Jehovah.

(Ps. 92:1, 2). This writer cannot understand why these two particular verses are placed in a lesson about the sabbath for it is very evident that this praise and worship is to be every day and every night. This reference has no particular reference to the sabbath.

(Matt. 12:9-13). It must be remembered that God would never make a law that would forbid straightening a withered hand of a man on a day when it would be permitted to lift a sheep out of a pit.

(Mark 3:1-5). It is interesting to particularly denote that the unbelief and separateness of these people stirred Jesus thru anger, for in verse 5 it would be perfectly proper to say "and when He had looked around about on them with much anger." (Mark 2:23). The restrictions placed upon the sabbath in the day of Christ were placed by men. He refused to submit to that authority, for His was a higher authority — the authority of God.

SOLID FACTS:

Those who would live under the law of the sabbath today must remember that the law of the sabbath forbids even building a fire in the home.

THE LESSON ILLUSTRATED

In the gold rush of 1849, two families started out. When the first Sunday, the Lord's day, came, one of the men said, "We shall go on. There is no time to lose." And so he and his family traveled on. The other said, "This is the Lord's day. We shall not travel today or on other Sundays. We shall rest and worship." In a short time this family overtook the other. Those who had disregarded the Lord's day had had many troubles. Even the animals had given out and were unable to travel on. Those who had rested and worshipped reached their destination weeks ahead and all were in much better condition. The animals were in good condition, and the members of the family were well and happy.

"The Sabbath is nowhere imposed upon the children of God under grace but there are abundant reasons for their observance of the first day of the week. To the people under grace whose works are finished in Christ, a day of worship is appointed, which, being the first day of the week, precedes all days of work. In the blessing of the first day the believer lives and serves the following six days."—L. S. Chafer.

—:o:—

The Cross of Christ makes salvation a possibility for the unsaved and a certainty for the saved.

\*\*\*\*\*  
**FREE** to any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "Spiritual Light Switch" for each family in his congregation providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to **TITHER**, 710-G Title Insurance Building, Los Angeles 13, Calif.  
\*\*\*\*\*

**"CHRISTIAN RANCHER** will send postpaid to any Christian in the United States or Canada, an 8-oz. package of tree-ripened and sun-dried Royal Apricots, free, upon receipt of their testimony for Christ."

**RANCHITO CIELITO**

P. O. Box No. 224      San Fernando, California



# Jesus and Home Relationships

## SUNDAY SCHOOL LESSON for AUGUST 11

Lesson Text: Exodus 20:12; Matthew 7:9-12; Mark 7:6-13; Luke 2:41-52;

Ephesians 6:1-4; Hebrews 12:7b-11.  
Printed Text: Exodus 20:12; Mark 7:9-13; Luke 2:52; Ephesians 6:1-4.

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12).

These scriptures and this lesson are very timely for this present day. The greatest problem of civilization today is the problem of the home. When that problem is solved, many other problems will be easily cared for. Until that problem is solved, no problem of national or international interest will be solved. The home produces the citizens. America with other nations is suffering the results of the breakdown of the home. J. Edgar Hoover, director of the United States Department of Justice, and director of the Federal Bureau of Investigation reported that there were arrested in this country from January to June 1945, 11,792 young people of 22 years of age, 9,651 of 18 years of age, 7,635 of 19 years of age, 7,066 of 20 years of age. These statistics include young women as well as young men. It is the conviction of many that this is not really the fruit of juvenile delinquency, but the fruit of parental delinquency. Therefore, we shall deal with this lesson from the standpoint of the responsibility of parents, for the response of the children will depend upon the work and attitude of the parents.

### THE LESSON OUTLINE

#### I. THE PARENTS' NATURAL RESPONSIBILITY

This writer only knows of one scripture that specifically declares the responsibility of the parents to provide for the physical welfare of the children. (I Timothy 5:8) "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

The responsibility of the parent to provide for the physical welfare of the child is so evident that the Bible does not even bring admonition urging that that responsibility be fulfilled. It is recognized by every law of human relationship that if parents would bring children into the world,

then it is criminal for them to refuse to provide physical necessities for those children.

#### II. CITIZENSHIP RESPONSIBILITY OF THE PARENT

The Bible is specific in declaring this responsibility.

1. The parent is expected to correct the child (Proverbs 3:12).

2. Proper parental love leads to correction and chastening in child training (Proverbs 13:24).

3. Early correction is necessary to make a worthy citizen of a child (Proverbs 19:18).

4. It is the promise of God that when a child is brought up in the way he should go, when he is old he will not depart from it. (Proverbs 22:6).

5. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15).

6. Reproof and correction are necessary in making a good citizen (Proverbs 29:16-17).

7. Benefit rather than harm is the result of correction, and even punishment (Proverbs 23:13).

One of the finest statements on parental responsibility was made by Mr. J. Edgar Hoover in February of 1945.

"There are storm signals ahead for the 35,000,000 parents who are charged with the responsibility of the nation's defenses on the 'home front.' If present trends continue, thousands of American boys and girls will become crime casualties before the war is over. Heading the list of juvenile crime causes are the mounting number of broken homes and the number of homes that are failing to function. Divorce alone has broken up 2,000,000 homes in the past 10 years, and the trend continues at the rate of 250,000 divorces a year.

In thousands of remaining homes, children are being raised as though they were boarders. Sleeping quarters and three meals a day are all 'home' represents to such children. Between meals and after school they are being shuttled into the street, off to the movies, over to the neighbors or down the alley — anywhere to get them out of the way. Parents in these homes are disinheriting their children — attempting to raise them by remote control. Crime among children has proved to be a self-perpetuating cycle of cause and effect — with vicious consequences. Upon

maturity, former juvenile criminals create a doubly-corrupted pattern for the youth of the next generation who follow them.

"Just such a crime cycle began immediately after the first World War and has continued up to the present time. I believe the logical place to break this crime cycle is in the home. And reform should begin with the parents. Obviously 'home' should be a place where youngsters gain a real sense of security; not only food, clothing and shelter, but affection, inspiration and a sense of well-being . . . Today the defeats of our homes is costing the lives of American boys on the battlefields around the world. It is up to parents to make their homes worthy of this sacrifice. I believe that fortifying the home-front is an indispensable part of winning this war. Beyond that, it ultimately means the saving of America for the American way of life. With this in mind, every parent should earnestly inquire: 'Am I fortifying the home-front or sabotaging it?'"

#### III. SPIRITUAL RESPONSIBILITY OF PARENTS

1. God's estimate of parenthood is based upon fulfillment of spiritual responsibility. (Gen. 18:19).

2. God depends upon parents to teach the truths of God. (Ex. 10:2; Ex. 12:26, 27; Ex. 13:8, 14).

3. God depends on parents to teach children the way of God. (Deut. 4:9, 10; Deut. 6:7, 20, 21; Deut. 11:18, 19, 21).

4. God depends on parents to teach children obedience. (Deut. 32:46; Eph. 6:4).

#### THINKING THRU THE TEXT

(Ex. 20:12) The command that children should honor father and mother, assumes that father and mother are honorable. No parent has a right to expect honor from the child when the parent's life does not merit honor.

(Mark 7:9) When tradition displaces or replaces the instruction of the word of God, Christianity is at sea without port, pilot, rudder, or anchor.

(Matt. 7:10) God's order of the Christian family is high. The father and mother are to live above reproach, and the child is forbidden on penalty of death to speak evil of the father and mother..

(Mark 7:11) The Jews had invented a method of avoiding the responsibilities of supporting aged parents. The child, however wealthy, might pronounce the word "corban" over any amount of property or money, then he might use that for his own



benefits or pleasure, but he was not responsible to use it for the support of his parents. Satan is always very helpful in inventing excuses and escapes from Godly service.

(Luke 2:52) Jesus grew in wisdom, that is in mental stature, and in stature, that is physical stature. He was from the beginning God; there was no growth in grace or godliness. There was growth only in those mental and physical faculties which pertain to the physical life. He increased in favor with God — we might wonder how God could love His son more, but throughout eternity God's love for His son will increase. He increased in favor with man. As yet He had not presented Himself as the Saviour to convict men of sin, and demand their repentance and faith. Even today people are willing to declare their love for Jesus, and their regard for Him as a great teacher or martyr. It is when He would be their Saviour from sin that rejection is apparent in their hearts..

SOLID FACTS

When better children are made, better parents will make them.  
Nations are born from mothers' wombs, and are taught at mothers' knees.  
No nation can rise above its homes.

THE LESSON ILLUSTRATED

The mother of a family was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: "Because, to the authority of a father, I do not oppose the authority of a mother, but that of God."



### Train Here for

#### EFFICIENT CHRISTIAN SERVICE

In this ideal location amid inspiring Christian fellowship — you can prepare to "Go somewhere for the Lord", to win souls and live a spirit-filled life. Faculty of spiritual men and women. Complete courses in Missions, General Bible, Music and Teacher training. Learn to use God's word efficiently. Excellent recreational facilities in 4-acre campus and gymnasium. Comfortable home atmosphere. Expenses reasonable. Start training here for God's work. Summer school during June.

★ EX-SERVICE MEN • WOMEN

This School Approved Under G.I. Bill of Rights and Veteran's Rehabilitation Program. Get These Benefits Here.

Write for catalog. Address Dr. Walter L. Wilson, Pres.

### The KANSAS CITY BIBLE COLLEGE

P. O. Box 7035, Dept. G Kansas City 13, Mo.



From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault,

did they perform a good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."—1001 New Illustrations.



Sacredness of Human Life

SUNDAY SCHOOL LESSON  
for  
AUGUST 18

Lesson Text: Exodus 20:13; Proverbs 1:10-19; 3:29-33; Isaiah 59:1-9; Matthew 5:21-24; 10:29-31; 18:1-7; 10:14; Luke 9:51-56; Ephesians 4:32a.  
Printed Text: Exodus 20:13; Matthew 5:21-24; 10:29-31; 18:10-14; Luke 9:51-56.

"But I say unto you, that whosoever is angry with his brother without cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22).  
"Thou shalt not kill" (Ex. 20:13).

This topic is very timely, for it is necessary that Bible students become balanced in their conception of the sacredness of human life in the eyes of God as revealed in the teaching of His word. Also it is necessary that the Bible student should refuse to allow that which is not of God's Word to govern his thinking, even in a matter so terrible and serious as the taking of human life. During the past seven years, the number who have died on fields of battle has run into tens of millions, and other tens of millions of civilians have died thru results of the war. One nation declared that it would forfeit ten million lives if it could gain its territorial objective. Throughout the world we have become so accustomed to wholesale killing, that our hearts are not deeply stirred even in the face of instantaneous killing or maiming more than one hundred thousand persons with an atomic bomb.

In any lesson where the commandment "Thou shalt not kill," is discussed, there are two questions which must be answered.

punishment?" The answer is absolutely not. God's first decree for man's government (Gen. 9:6) was a specific commandment that for murder the penalty is death. In Exodus 21, the chapter following that containing the ten commandments, certain laws are laid down about capital punishment. Criminals were being put to death during the time of our Lord's life upon earth. He never raised His voice in protest.

2. "Does the Bible forbid war?"

- 1. Wars were commanded in the Old Testament in numerous instances.
- 2. War is condemned nowhere in the New Testament.
- 3. Soldiers mentioned in the New Testament were never told to get out of the army.
- 4. God Himself is said to be a God of battle (Psalms 24:8).

When Christ comes to set up His kingdom on earth He will come to wage war and destroy His enemies (Rev. 19:11).

The intent of God's word is more perfectly set forth in the Revised Version as it translates the sixth commandment: "Thou shalt do no murder."

The Bible recognized judicial killing. God commanded military killing; He even cursed the world with the flood killing its inhabitants. He sent the angel of death to Egypt to kill the first born in every Egyptian home. It was God who slew the followers of Sennacherib (II Kings 19:35). The law provides for accidental killing (Deut. 4:42), and provides that one accidentally killing another is held guiltless.

THE LESSON OUTLINE

I. JESUS TEACHING ON MURDER

(Matt. 5:21-24) Jesus traced the fact of murder to its very root, for He makes the one who thinks murderous thoughts or possesses murderous wrath as guilty as the one who commits a murderous deed.

"Three grades of guilt short of



murder in the breach of this sixth commandment are listed by our Lord: causeless anger, provocation to hasty speech, and deliberate insult. There are three decrees of penalties to correspond borrowed from Hebrews jurisprudence: the judgment, the council, and Gehenna. But the Lord's degree of judgment meted out to suppress anger has the same as in rabbinical procedure formed the penalty of murder by so much is the heavenly justice in God's new kingdom stricter and more exigent than Hebrew law" (J. Oswald Dykes).

Blind vindictive anger is criminal in the sight of God.

"Reca"—the meaning of this word is not certain, it may have been a slang word uttered by provoked or ill-tempered men as an expletive to express anger that could not be otherwise expressed. Such anger is evidence of a guilty heart and soul.

"Thou fool"—this epithet was the bitterest oppression of ill-will known in the Hebrew language. This too is evidence of a guilty soul, and a guilty heart.

## II. JESUS' TEACHINGS OF GOD'S REGARD FOR HUMAN LIFE.

(Matt. 10:29-31; Matt. 18:10-14).

1. Man and sparrow. God's care for the individual is so great that He notes every sparrow's fall and numbers the hairs of a person's head. So infinite is His regard, that nothing escapes attention.

If God so values our lives, how we should value the time of our life. For life is made up of time. To be killing time is to be killing life.

2. Man and sheep. As the shepherd is more concerned over the lost sheep, and rejoices more over the found sheep than over those that have never been lost, so the heart of God is portrayed.

Somehow the angels have a specific watchcare over mortal beings and God is so concerned that He will seek for a lost sheep until He finds it. Let us remember that this parable concerns those who are God's sheep. No one belongs to God until that one has accepted God thru Jesus Christ as his own.

3. Luke 9:51-56) It is uncertain why the Sunday School committee placed this reference unless it were to gain advantage of the portion in verse 61 where Jesus said "For the son of Man is not come to destroy men's lives, but to save them." If this be the purpose then the scripture is taken out of context. For Jesus did not come to earth to save

men's mortal life, nor to prevent death, but seeing the common end of all men, He came to save their spiritual lives. He came to save their souls.

If He had come to defeat physical death, He could have done that by His spoken word, for He proved His power over physical death in the instance of the son of the widow of Nain, and of Lazarus. However, that which He came to save cost far more than the price necessary to conquer physical death. His was to save men from spiritual death, and the price He must pay was the price of His own person in the sacrifice on the cross — His own blood shed..

### THINKING THROUGH THE LESSON:

(Ex. 20:13) "Thou shalt not kill": this as has been noted is better translated, "Thou shalt do no murder." God commanded magistrates to put evil men to death (Rom. 13:4). That is not murder.

To "kill" and to "commit murder" are two different verbs in the Hebrew text.

(Matt. 5:22) The feeling of anger is in essence murder; unless it be righteous anger (Mark 3:5).

From Jesus' discussion in this portion of Matthew there arises the question as to what constitutes a murder. Civil law says it is murder if one person takes another's life by shooting, or by violence. However, in studying this portion of the scripture, the question rises whether it is not murder in the sight of God if a man brings his wife to an untimely death thru his ill-temper, brutality, or misbehavior..

If one shoots another thru the brain, he brings instant death. However, is it not murder if one wears the life of another away by irritation, abuse, or want and starving, even though the act of killing requires months or even years?

(Matt. 18:10-14) This chapter is commonly called the Children's chapter, for they are mentioned seven times (vs. 2, 3, 4, 5, 6, 10 and 14).

(Verses 10 and 11) A believer is not to be despised because:

1. His angelic servant (Heb. 1:14) has always access to heaven's highest court, and if the servant has this privilege, how much more the master..

2. The Son of Man Himself saved the believer, though he was before salvation morally worthless.

### SOLID FACTS

While the world is worrying a lot

about the loss of human life, we need to remember that in all periods of the world's history when nations have forsaken God, suffering and death have been their portion.

In the days of the flood, God found human life less than worthless. He destroyed it. He destroyed the inhabitants of Sodom and Gomorah because they were worthless. He ordered complete destruction of the inhabitants of Canaan because they were worthless.

Who are we today to give an exalted value to unregenerate, depraved, godless, and God-denying humanity when the sins of man rise in stench before the nostrils of God?

### THE LESSON ILLUSTRATED

A man was severely attacked by another, who thought to kill him. The face of the injured man was badly scarred for the rest of his life. He cherished no enmity, however, against the person who made the attack, and later sought to have him pardoned. Then he asked the privilege of taking the pardon down to Joliet himself. But the criminal, as he took the pardon in his hands, said, "I want something more than pardon, sir; I want friendship." "What kind of friendship do you want?" asked the other. The prisoner replied, "I can do without anybody else's friendship but that of the man I injured." The man with the scars on his face, which he bore for life, made the pardoned prisoner happy by assuring him both of forgiveness and friendship. And that is exactly what our wounded Christ offers to us.—1001 New Illustrations.

## GOSPEL WALL MOTTOES

*Beautiful—Modern—Decorative*  
for Churches, Missions, Sunday School Rooms, Etc

Choice of 12 well-known texts  
Made in three different color schemes.

2 Sizes  
14x28 and 14x44 inches  
Cut to a lovely modernistic shape.

*Write for illustrated folder in color*

**ROY NELSON —**  
**The Scripture Motto Man**  
2009 Raskob St., Flint 4, Mich.  
*Dealers Wanted—Write for Discount*



# Jesus and Pure Living

## SUNDAY SCHOOL LESSON

for  
AUGUST 25, 1946

Lesson Text: Genesis 1:27; Exodus 20:14; Proverbs 4:14-23; 6:20-23; 20:11; Matthew 5:8, 27-30; Luke 2:52; I Corinthians 3:16; Ephesians 5:1-6; Philippians 4:8; I Timothy 5:22c.

Printed Text: Genesis 1:27; Exodus 20:14; Proverbs 4:14-22; I Corinthians 3:16; Philippians 4:8; I Timothy 5:22c; Matthew 5:8.

In this lesson we are studying the seventh commandment. It is significant that the seventh commandment, being the number seven (completion or perfection) should concern the relation of man and woman, for upon this relation — the home — rests all the issues of the world. The world would be righteous if all homes were righteous, the world would be Christian if all homes were Christian, the world would walk with God if those of all homes walked with God.

The law concerning marriage in the Old Testament is the first. God ordained that man should "cleave unto his wife, and they shall be one flesh" (Gen. 2:24). Wrong relationship between man and woman is "adultery." This seventh commandment (Ex. 20:14) utterly forbids adultery. Deut. 22:22 declares God's penalty for adultery, and that penalty is death. Evidently this same penalty was considered proper in the days of Jesus (John 8:4-5). There is physical adultery, and spiritual adultery, for in many instances God accused Israel of "going whoring after strange gods." Jesus dealt also with the spiritual root of the sin of adultery when He taught that if a man allowed the spirit of lust to master his mind, he had already committed adultery for he had committed adultery in intention in his heart (Matt. 5:27-28). Out of the heart comes the thoughts and imaginations (Mark 7:21-23).

### THE LESSON OUTLINE

#### I. PURITY IN HEART AND LIFE FOR THE BENEFIT OF THE PERSON

(Proverbs 4:14-23, Matt. 5:8; Philippians 4:8, 9) This portion of the book of Proverbs is typical of many parts of Proverbs that set before men the terrible, personal results of sin and particularly, adultery. The affect on the individual is threefold:

1. As a Citizen. The respect of his fellow citizens and confidence of those about him is a possession more precious than gold, and cannot be purchased with gold. Each person is responsible for maintaining that respect and confidence. Loose morals is one of the quickest ways of destroying that respect and confidence. When that respect and confidence is gone, man becomes a burden to his community, for the people consider him a threat to their well-being and safety rather than a help.

2. Physical. It is a recognized medical fact that loose morals are destructive to the body. Our prisons and hospitals for the feeble-minded and mentally-incompetent are filled to overflowing by those who have forsaken the common laws of decent and respectable living.

3. Spiritual. No man can be in proper relationship with God who is in improper relationship and practice with his fellow man. Romans 1:28, 29, 32, set forth specifically God's opinion of the person who practices adultery. Remember that Jesus did not consider the act alone, but considered that when a man had looked upon a woman to lust after her, he had committed adultery in his heart already. The sacredness of the human body as the temple of the Holy Ghost with those who are saved, is a fact which we should not ever overlook (I Cor. 6:15-18).

#### II. PURITY OF HEART AND LIFE FOR THE BENEFIT OF THE HOME

When satan uses this sin to strike, he has struck at the very root of the welfare of all humanity. God has specifically commanded: "And thou shalt not lie carnally with thy neighbor's wife to defile thyself with her" (Lev. 18:20). The penalty under the law is death for both guilty parties — "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20:10).

Adultery was called a "heinous crime" (Job 31:11). The marriage-state must be kept in purity or else there is no purity in the world. Adultery strikes at the integrity and defiles the dignity of the human family. Even in America we are facing carelessness concerning faithfulness in the home, which will wreck our civilization as surely as fire turned loose will burn a home. When respect of the marriage bond is broken, the family is broken. The family

is one of the most sacred things on earth. Even the law winks today in many instances when this essential foundation of our national welfare is challenged and destroyed.

#### III. PURITY OF HEART AND LIFE FOR THE BENEFIT OF THE NATION

The law of marriage is the earliest law in the Old Testament after the creation of Adam and Eve. God ordained that a man should "cleave unto his wife: and they shall be one flesh" (Gen. 2:24). If a man forsakes his wife and lives in a wrong relationship with another, he is guilty of adultery. The seventh commandment (Ex. 20:14), utterly prohibits such an illicit union and confirms and strengthens the will of God concerning marriage, as revealed at the beginning. Those proved guilty of adultery forfeited their lives (Deut. 22:22); and this penalty was evidently still carried out in later days (John 8:4, 5).

"The purpose of this seventh commandment is to maintain the purity of home and marriage; to save the nation from dissolution and decay. We see the law flagrantly violated today and magistrates now have to work extra hours to cope with the thousands seeking divorces, because of unfaithfulness on the part of husband or wife, or perhaps the unfaithfulness of both. New legislation makes it much easier for the marriage bond to be broken, and thousands of homes are being broken up with disastrous results to the children. The law in some lands makes it possible for a husband or wife to break their vows for the most trivial reasons, and to form another union. Such moral laxity is the result of a selfish individualism which has no regard for the general welfare of the state. It was largely due to the fact that French statesmen were under the influence of mistresses who extracted from them state secrets and passed them on to the enemy, that France collapsed. No civil law can legitimize that which God has made unlawful without a nation suffering severe penalties. When a nation plays fast and loose with God's laws, it is on the way to its destruction and eclipse. As Israel suffered terribly for her unfaithfulness to God, who was an Husband to her (Jer. 3:1, 14, 31:32), so nations must suffer which despise the Divine ideal and command concerning marriage" (A. Hedley).

#### THINKING THRU THE LESSON

After setting forth the facts which we have met in this lesson, there is not much left to discuss apart from



the fact that the problem of temperance and of personal purity is not a problem that can be dealt with by natural means. Only the born-again people can live pleasing in the sight of God. Only those who have the purity of Christ in their hearts can live out the purity of Christ in their lives. The great need for the world today is not for mere temperance teaching or mere teaching about personal purity. The great need is for **evangelism** to win men and women to Jesus Christ as personal Saviour and to God as Lord and Master. When souls are won to Christ, adultery becomes abhorrent, sin becomes a shame, and a pure life is the natural bent. The gospel of Jesus Christ and His saving power is the only hope for the world in its impurity. The Church with its message of the saving grace of Jesus Christ has the only message that can save in these dark hours.

#### SOLID FACTS

Christians contribute little to the crime total in America. They pay their part for its control and correction. They alone hold the secret of its eradication — **THE SAVING POWER OF JESUS CHRIST!**

#### THE LESSON ILLUSTRATED

Henry Drummond said that the white ants of Africa are the most secretive creatures in the world; even when they are attacking whole forests, they come up under cover, building dirt tunnels up and down tree trunks, to shelter them while they work. One may rise from his chair at night, or go to bed; get up in the morning and see it standing apparently unchanged, but let him take his seat on it, and lo! he and the chair are in a heap on the floor. What is the matter? Why, the white ants have come in the night and eaten all the inside out of the wooden legs, rounds and frame. Not a nick appears on the outside, but the chair is a mere shell by daylight. So it is with the inroads of sin upon personal and national life.—1001 Illustrations.

#### THE TRAGIC OMISSION

Jesus Christ, the Son of God and the sinner's Friend, should be the theme of every sermon. No other theme will so meet and minister to human needs.

It is said that on one occasion three people went into church to get help. The first was a business man who had failed and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The

choir arose and sang an anthem about building the walls of Zion. The minister addressed an eloquent prayer to the Lord, and then preached a sermon on the theme, "Is Mars Inhabited?" and thus the hungry souls that needed bread received stones.

The man committed suicide, the boy stole and landed in the penitentiary, and the woman went home to a life of shame.

—Westminster Teacher's Quarterly.

The world praises the dead saints and persecutes the living ones.

He who abandons himself to God will never be abandoned by God.

#### "HAS REPEAL DECREASED CRIME?"

J. Edgar Hoover, Head of Federal Bureau of Investigation, says, "The last three years have been the most terrible period of criminal history in the life of America." Those were the first three years of Repeal."

# Free

## HOW TO REACH THIS AGE IN YOUR SUNDAY SCHOOL



It's all yours for the asking! A 16-page **FREE BOOKLET** will be sent to you on "How to Have a Successful Nursery Class." This booklet tells you how to reach your 2-3-year-olds in a pleasant and effective way.

**HERE'S** the answer to that question you have often asked—how to effectively reach the 2-3-year-olds with the gospel of Christ. The **ALL BIBLE NURSERY COURSE** is the latest addition to the nationally recognized **ALL BIBLE GRADED SERIES** of Sunday School lessons. It's planned especially for those below the Beginner's age. Course comes complete with large colorful art-right pictures, 300-page cloth-bound manual, take-home pictures, supplemental aids and new nursery songs. Send for **FREE BOOKLET** and you can discover for yourself what this new Nursery Course can do for you.

**Yes!**

I would like to have the booklet "How to Start a Nursery Course." I understand this will be sent me **Free of Charge.**

Name \_\_\_\_\_

Street Address \_\_\_\_\_

City, Zone \_\_\_\_\_

State \_\_\_\_\_

Church \_\_\_\_\_

Position in S.S. \_\_\_\_\_

For information on other depts. check here:

☐ Beg. ☐ Pri. ☐ Jr. ☐ Inter. ☐ Sr.

**SCRIPTURE PRESS**

Dept. GAT-76  
CHICAGO 10, ILL.

Give your Sunday School the Bible—the **whole Bible**—by using the **ALL BIBLE GRADED SERIES**, Nursery through Senior Departments. It's a series of departmentally graded lessons, tested and approved by thousands of schools. Write for samples.





# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## CONTRAST CHRIST WITH THE CROWD

|                                 |               |
|---------------------------------|---------------|
| Christ's                        | Matt. 27, vs. |
| Body; weak with agony.....      | 46            |
| Heart; Breaking in sorrow.....  | 46            |
| Head; Crowned with thornes..... | 29            |
| Eyes; Closing in death.....     | 50            |
| Voice; Raised for them.....     | Luke 23:34    |
| Tongue; Tasting bitterness..... | 34            |
| Blood; Shed so freely.....      | 35            |
| Hands; Stretched in love.....   | 35            |

|                             |              |
|-----------------------------|--------------|
| The Crowd's                 | Luke 23, vs. |
| Comfortable with ease ..... | 36           |
| Sunken in hatred.....       | 22           |
| Shaken with scorn .....     | 39           |
| Gazing at death .....       | 36           |
| Raised against Him.....     | 25           |
| Spitting shame .....        | 30           |
| Angered so bitterly .....   | 25           |
| Fighting for lots.....      | 35           |
| Turned from Him .....       | 39           |
|                             | A. C. B.     |

## "STAND FAST"—"HOLD FAST"

- Stand fast in the Lord,  
Phil. 4:1
- Stand fast in the Faith,  
I Cor. 16:13
- Stand fast in the Liberty,  
Gal. 5:1
- Stand fast in one Spirit,  
Phil. 1:27
- Hold fast the confidence of hope,  
Heb. 3:6
- Hold fast our profession,  
Heb. 4:14
- Hold fast the form of sound words,  
II Tim. 1:13
- Hold fast that which is good,  
I Thess. 5:21.

T. B.

## PRIVILEGE AND PRACTICE (Hebrews 10:19-24)

### As To Privilege:

- Having boldness to enter into  
the holiest by the blood.....vs. 19
- And having a Great High  
Priest over the house of God.....vs. 21
- Having our hearts sprinkled  
from an evil conscience.....vs. 22

### As To Practice:

- Let us draw near with a true  
heart .....
- Let us hold fast the confes-  
sion of our hope .....

- Let us consider one another to  
provoke unto love and good  
works .....vs. 24  
—H. M.

## SEVEN THINGS THE BELIEVER SHOULD "TAKE"

- TAKE the yoke of Christ and learn  
of Him—Service.....Matt. 11:29
- TAKE up his cross daily—Fel-  
lowship with Christ ....Matt. 26:24
- TAKE the whole armour of God—  
Prayer .....Eph. 6:13-18
- TAKE, eat—Communion.....Mark 14:22
- TAKE courage—Perseverance  
.....Acts 28:15
- TAKE heed **what** you hear—Only  
the Word of God.....Mark 4:24
- TAKE heed **how** you hear—In  
Faith .....Luke 8:18  
—F. E. M.

## PRAYER

### I. Why Pray?

- "The prayer of a righteous  
man availeth much"—James  
5:16.
- Lest we enter into temptation  
—Matt. 26:41.
- We are commanded to do so  
—Luke 18:1.

### II. When to Pray.

- In times of danger—men fill-  
ed with madness.....Luke 6:12
- (The Lord prayed all night)

- Evening, morning and  
noon-day—Ps. 55:17.
- Pray continually—Rom. 12:13.
  - Pray without ceasing—I Thes.  
5:16.
  - In affliction—James 5:13.
  - In sickness—James 5:14.
  - When we have transgressed  
one against another—James  
5:16.

### III. How to Pray.

- In the Spirit—Eph. 6:18.
- In the Holy Ghost—Jude 20.
- Labouring fervently in pray-  
er—Col. 4:12.
- With understanding — I Cor.  
14:14, 15.
- With holy hands — without  
wrath or doubting—I. Tim.  
2:8.
- Ask in faith without waver-  
ing—James 1:6. .

### IV. What to Pray For.

- For labourers to be sent forth  
into the harvest—Matt 9:37,  
38.
- All men, kings, all in author-  
ity—I Tim. 2:1, 2.
- Filled with the knowledge of  
the Lord's will—Col. 1:9-11.
- For those who despitefully  
use you—Matt. 5:44.
- In everything—Phil. 4:6.

### Conclusion:

"Lord teach us to pray"—Luke  
11:1.

—J.W.W.

TRAINING  
TRUE to  
the BIBLE

PLAN TO ATTEND the  
**AMERICAN  
SEMINARY**  
of THE BIBLE

STUDENTS  
from COAST  
to COAST

Thorough three-year course (including summer semester) in  
Bible, theology, and prayer for pastors, evangelists, Bible teachers,  
missionaries, and other Christian workers. Tuition is free; room and  
board are provided for practical assignments in the various depart-  
ments of the Seminary. Write for catalogue to Registrar, 1101 East  
35th Street, Brooklyn 10, New York.

Read **The PROPHETIC WORD**, recommended highly by Chris-  
tian leaders and laymen in America, Canada, and the British Isles.  
Editor: Rev. G. P. Raud, President of the American Seminary of the  
Bible. **Sample copy sent on request.**

**1101 E. 35th St. ♦ Brooklyn 10, New York**



# YOUTH PAGE

## I. THE CRIME WAVE

The 1945 annual bulletin of the Federal Bureau of Investigation projects before us in sharp relief the condition among youth today. Here are some of the figures:

543,852 persons arrested;  
21% of these were minors;  
3 offenses committed every minute;  
149 persons robbed daily;  
662 cars stolen daily;  
831 places burglarized daily;  
2371 other thefts daily;

1 person slain, assaulted or raped every 6.4 minutes;

17-year-olds comprised largest age group arrested;

18-year-olds comprised next largest age group.

But these are only figures. When six-year-old Susanne Degnan's parents woke up one morning they couldn't find their daughter. She had been kidnapped from her bed during the night. Two days later dismembered parts of her body were found in the city sewers. One of the greatest manhunts in the history of Chicago began. No trace of the criminal has ever been found.

## II. THE CAUSE OF IT

The cause of this wave of crime is not to be found in a lack of churches. America has 15 times as many churches as picture shows (253,000 to 17,000). While the impotence of many churches, because of their watered-down message, makes the church responsible in part, by far the greatest direct responsibility lies elsewhere. Nor can the wave of crime be laid to a lack of school facilities. The schools have tried to do the work of church, school, and home in recent years. Young people hardly have time for any gospel meetings after the strenuous program of a modern-day school. In Avoca, Iowa, children went to school at 7:30 in the morning for band practice, and it was impossible to find an evening free from school activities. Educators should realize that many people have the same sentiments as the little boy who wrote a book review saying, "This book tells me more about penguins that I am interested in knowing." If church and school cannot be held primarily responsible, who can?

There must be no indifference to this tragic condition of crime. Nor is it of any use to point out the con-

## ELMER E. SEGER

dition unless we find the cause and provide a cure. There is a story from Missouri about a hound sitting in a country store howling. A stranger came in and asked what the trouble was. Said the owner, "He's sitting on a cocklebur." To which the stranger replied, "Why doesn't he get off?" And the answer was, "He'd rather holler." Some people are like this hound. Howard Vincent O'Brien tells of the fact that many letters of protest are sent to newspaper offices because of dirty streets and alleys. He remarks that these protestants usually don't consider how much they could do themselves to brighten their own corner. In a very clean park, which was nevertheless visited by thousands of people, he saw this sign:

Let no one say  
And say it to your shame:  
That all was beauty here —  
Until you came.

In other words, we must not be content until we know the cause of delinquency and do our part to remedy it. The cause is found in the curse which rests on youth today.

## III. THE CURSE ON YOUTH

The curse on youth today is the horrible lack of qualifications for parenthood among those who are yoked together in wedlock. The school and church must bear some responsibility directly, and a far greater share of the responsibility indirectly, but primarily the blame must rest on parents. Listen to this indictment by an eminent judge: "Yesterday's 'orphans of living parents,' who are today's criminal adults, comprise the majority of inmates in our jails and penal institutions." A friend of mine has just become superintendent of a children's home, in which four percent of the children are real orphans and 96 percent are children from broken homes. When a man or a woman dares to become a parent, that individual thereby becomes responsible for training the child into an adulthood that will cause him to make a worthwhile contribution to society. Here are some figures from a series of articles by Norine Foley (Chicago Daily News, May 21-23, 1946):

The ratio of divorces to marriages in Chicago—

1915, 1 divorce to 7.5 marriages;  
1925, 1 divorce to 5 marriages;  
1935, 1 divorce to 4.7 marriages;  
1940, 1 divorce to 4.4 marriages;  
1944, 1 divorce to 3.3 marriages;  
1946, 1 divorce to 3 marriages.

The ratio for the whole country is 1 divorce to 5 marriages. In the last 70 years, the population of the U. S. has doubled, marriages have trebled, but **divorces** have increased 20 times. Judge Rank H. Bicek of the Juvenile Court in Chicago says, "70 percent of all juvenile delinquency is the result of broken homes." This writer will venture to suggest that a large part of the remaining 30 percent comes from homes where there is bitterness and quarreling and little concern for the proper training of children. Judge Jacob M. Braude, after visiting 180 cities in the interests of youth, declared: "I found the broken home responsible for 80 to 90 percent of all juvenile delinquency." There are 300,000 "orphans of living parents" in this land today.

But why are there so many broken homes? Of the various reasons assigned, we mention an outstanding one, liquor. Here are the names of three judges and the percentage of broken homes or marital difficulties they attribute to liquor:

E. M. Robson, 72 percent;

J. A. Sbarbaro, 78 percent;

E. J. Schnackenberg, over 50 percent.

Other causes of broken homes are listed as selfishness, irresponsibility, and lowering of moral standards. Parents are not qualified to train children when these things exist in their own lives. The curse of youth today is the broken home.

## IV. THE CURIOUS SOLUTIONS FOR THE PROBLEM

The methods of dealing with this problem generally show ignorance of the basic cause of it. Alderman C. P. Wagner of Chicago has a ten-point program for dealing with sex offenders. While it is basically constructive from a secular standpoint in dealing with the offender, it hasn't even a faint suggestion of prevention in it by offering to go back to the

## Baker Book House

NEW  
AND  
USED  
RELIGIOUS  
BOOKS

Catalogs free

Libraries purchased

1019 WEALTHY ST., S. E.  
GRAND RAPIDS 6, MICHIGAN



source, the home, to seek the original cause for the delinquency. The idea of erecting "bigger and better" penal institutions is another curious type of solution. It is strange indeed to keep mopping up water from the floor, but never to think of turning off the faucet. Dr. V. E. Lowder comes a little closer to a basic solution when he says that we are reaping the fruit of a good many years of neglect of religious training, and that we should adopt a proposed plan for a ten-lecture course in premarital education. But let us look at the real solution.

## V. THE CURE PROVIDED

Nothing elevates, nothing controls, nothing purifies, like the gospel. The basic difficulty in this whole matter of delinquency is SIN. There is the SIN of the juvenile delinquent. There is the SIN of his or her parents. And there is the SIN of the grandparents. And only the SON can solve the SIN question. Here is a simple statement of the need of man and God's provision:

"All have sinned."

"Without" the "shedding of blood" there "is no remission" of sin.

"The blood of Jesus Christ His Son cleanseth us from all sin."

"Christ died for our sins."

"He that hath the Son hath life."

How does this relate to the problem before us? Well, have you noticed what fine recommendations Paul makes of Timothy? Timothy is a young man of sterling character. But no wonder; look at his background. Paul says to him, "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you" (II Tim. 1:5). Here is the secret. One generation trained the next one. It did not turn the job over to the church, the school, or the house of correction. The best causative description of today's tragedy would be, "DOTAGE DELINQUENCY." We'll use "Dotage" for the grandparents of today. They did not bring up their children in the nurture and admonition of the Lord, which is the only real solution to the sin problem. Those children not only do not behave themselves, but they do not even know how to bring up their children, who are today's juvenile delinquents. What can we do about it?

We will praise the Lord for every grandparent we can win to a saving knowledge of the Lord Jesus Christ, but we do not expect them to accomplish anything in training young people. It is too late. We will thank God for every parent who may be

saved, and we will do all we can to influence them to seek wisdom and instruction in the Scriptures for the opportunities that still lie before them to guide their children. But they are very hard to reach and there is little even they can do now. It is too late. Then what about the youth of today?

There are two things we can do with the youth of today in combating delinquency. The first is to win them to Jesus. At the very least, this is a deterrent to crime. The second thing we can do is to instruct them in the way of the Lord and how to relate their Christian experience to every phase of life.

The first task, that of seeking the conversion of lost youth, is a crusade. This means that it is a sort of last-ditch stand. It must be done quickly. "Now is the day of salvation." Youth Gospel Crusade is busy at this task. Thousands are being reached. Many other youth organizations are working with the same goal in mind. But the task is so big that we are just touching the fringe. The crusade is on. There is no time to waste. Join in it! **Evangelize youth!**

The second task, that of training Christian youth, has more of a long-range aspect to it. It will prepare youth for parenthood. This is the proper way to do it. We should not be content with a "ten lecture premarital education course." It will also prepare these parents-to-be to influence other parents and to train the youth of tomorrow. The time allotted for fighting juvenile delinquency should not be under fifty years. This task, too, is a part of the program of Youth Gospel Crusade, for in its follow-up program, the Crusade seeks to nurture the new-born babes in Christ. Schools, churches, and various other organizations join in this task. It is big enough for all to have a share.

Who is delinquent? Grandfather and grandmother are if they are not active and earnest Christians. Dad and Mother are if they are not seeking the instruction of the Holy Spirit in the pages of God's Word. Sonny and Sister are if they are not making the Jesus Christ Lord of their lives. We must go "all out" to win them to Jesus. But we must also labor fervently in this most responsive field of youth, to train this generation to bring up their children in the nurture and admonition of the Lord. Are you delinquent?

Try kneeling at the foot of the cross if you want exaltation, because you can't climb as high as God can lift you.

# COMMENCEMENT

(Continued from Page 224)

L. Holgate and Miss Lenore Ruth Smith were selected by the student body to receive the awards. The "Walter Koch \$200.00 Scholarship" was awarded to Miss Viva Snyder in recognition of her scholarship during the last quarter. Dr. Leo C. Lapp, Dean, presented the graduating class to Dr. H. V. Davis Bachelor of Arts; Maurice Gordon Dametz, Charles Murphy, Lenore Ruth Smith, Archie H. Yetter and the Two-Year Bible Institute Diploma; Beulah Bee Hase-nauer, Howard John Johnson. The first historic degree was awarded to the Reverend Joshua Gravett, who Dwight L. Moody brought from England to Chicago nearly sixty years ago. Dr. Davis awarded the degree of Doctor of Divinity with the following citation:

Denver Bible College cannot add honor to a man who has served God so faithfully and wonderfully through more than a half century in Denver. We can only express our appreciation for his character, labors and power with God and man. Brother Joshua Gravett, in receiving this degree of Doctor of Divinity at our hand, you are conferring on this College its highest Honor. In awarding to you this degree, we join with the multiplied thousands around the world whose hearts reach out in gratitude to God for you and honor you for the mighty service rendered in His name.

Following the awarding of the degree to Brother Gravett, the Two-Year Bible Institute Diploma graduates received their diplomas. The graduates of Denver Bible College were then awarded the Bachelor of Arts degree. Dr. Davis then awarded the degree of Doctor of Divinity to the Reverend Sam Bradford with the following citation:

President Bradford, the Board of Trustees of Denver Bible College in awarding you the degree, Doctor of Divinity, recognize in you a fearless Bible preacher of righteousness, a Christian statesman with world vision, a man of prayer and humility, a tender and unusually successful teacher of youth, and recognize in you unusual spiritual services rendered the Rocky Mountain region.

The "Class of '46" presented the College with a class gift of three large and beautiful motto to be hung in the College chapel.



# D. B. C. AT HOME AND ABROAD

Rev. Chas. R. Johnson ('35) and family are again in Denver after having spent eight months on the Western Slope at Paonia, Colo. They are working at Camp Eden this summer. You may reach them by addressing them, 3301 Meade St., c/o Rev. Sam Bradford.

Rev. James Hanson ('42) and Mrs. Hanson, former student, are making their home in Lombard, Illinois. Mr. Hanson is the director of the "The National Soul Winners Foundation," which is devoted entirely to promoting and encouraging personal soul winning. Dr. Vincent Bennett, assistant to the President of Wheaton College, has recently become a member of the Board of Directors. Mr. Hanson is also editor of "The Soul Winners Guide," author of the booklet "Watchman tell us of the Night," and pastor of Lombard Bible Church.

Our hearts were saddened when we heard of the home-going of Mr. Guy Laird, yet we know that "He doeth all things well." He and Mrs. Laird were faithfully serving the Lord in French Equatorial Africa. We quote from a letter from the mission: "Mrs. Laird has graciously given a little insight into the cause of our dear brother's home-going: 'Guy had been running a temperature for three months, and while weak and tired, did not suffer any. Laboratory tests at Brazzaville confirmed that his illness was sleeping sickness of the worst type, and the doctor dared not delay his injections because of the advanced stage of the disease. However, the first injection developed an unfavorable reaction and in twelve hours he was gone. I know God will give grace sufficient and even joy to return to our field to carry on till my task too be completed, and may it be to His glory.' Remember Mrs. Laird and the work at the "throne of grace."

Rev. and Mrs. Clyde Shaffstall, former students, and family who have been making their home in Fontana, California, the past year, have been busy serving the Lord. Mr. Shaffstall has been attending the Redlands College and is also the Minister of Education at the Fontana Community Church.

Neil Tallman ('44) was ordained to the Gospel Ministry at the Grace Fundamental Church on May 31. Rev. Jesse Jones ('23) and Mrs. Jones ('27), Rev. Albert Ostrander ('42)

## MISS FAYE ARBUTHNOT

and Merle Beauchamp ('39) night school, had part in the service. Mr. Tallman is pastor of Lindberg Baptist Church at Lindberg, Wyoming, and a candidate for the foreign missionary field.

Mrs. Lois E. Heald and Rev. Stanley Skivington ('25) were united in marriage by Rev. Sam Bradford at a quiet service May 3. After being away for a few days they are making their home at 4047 Lowell Blvd., Denver, Colorado.

Bennie Watanabe, '45) is spending the summer in Ordway. She is doing visitation work among her own people, and as the Lord opens the way will have child evangelism classes.

Rev. Joseph Edwards ('35) who has been attending the Northern Baptist Theological Seminary for the past year is also student pastor of the Mount Zion Church, in Chicago.

Mr. and Mrs. Forrest Morningstar, former students, were visitors at the College. Mr. Morningstar is a field worker for Moody Bible Institute. Mrs. Morningstar and three children will remain here for a time while he is on the field.

Mr. and Mrs. Otto Demming, former students, who have been busy serving the Lord here and in Mexico have now returned to Africa.

Miss Dorothy Hagerman, former student, graduated from Omaha Bible Institute in May. She plans further training, and as the Lord leads will go to South America.

Grace Fundamental Church of which Rev. Rex Steward Lindquist is pastor, has recently purchased the property on 260 Broadway. The building has been redecorated, and June 2 the church was dedicated. Fourteen Missionaries of the Sudan Interior Mission were present to help in the dedication.

Faculty, staff and students have had the privilege of hearing from Mr. Street of the Sudan Interior Mission for the past week. He gave a vivid description of the need of the African field and it was a challenge to all to go, to give and to pray.

## The Derby Revival Campaign

Rev. and Mrs. Carl Folk of Denver, Colo., who have been doing evangelistic work in this area for the past year and a half have just concluded a very successful revival campaign in Derby, Colo., at the Community Church.

The meetings were very well attended with many young people, children and older folks at every service. The pastor, Theoren C. Smith, baptized thirty-one of the converts at the close of the ten-day meeting. There were seventeen additions to the Church.

Mr. Folk declares that it is one of the best campaigns that he has had the privilege of holding in a small community.

Rev. and Mrs. Folk are planning to do evangelistic work in the Baptist Churches of Colorado and are open for calls and may be reached at 4436 Raleigh, Denver 12, Colo., or by writing the office of the Beth Eden Baptist Church of which they are members.

Born — A son Paul Harvey to Mr. Donald Virts ('40) and Mrs. Virts on April 29. Mr. Virts is the State Director of North Dakota Rural Bible Crusade.

—:o:—

How can he that hath an ear hear what the Spirit saith unto the churches, if he that hath a mouth does not speak what the Spirit has to say unto the churches.

What a man is depends largely on what he does when he has nothing to do.

## PROPHECY

MONTHLY handbook of World Events in the light of God's Word, with summary of the most dependable prophetic thought. Prepared by Research Staff of American Prophetic League, Inc. Keith L. Brooks and Howard W. Kellogg, editors. For many years appreciated by Bible teachers the world around because of its dynamic information, its sane presentation and conviction-laden articles.

\$1 is the subscription price, and you'll wonder why you didn't have it before.

Free sample copy to prospective subscribers

Address: Prophecy,  
Box BB, Eagle Rock Sta.,  
Los Angeles 41, Calif.



# ECHOES

## THE CHURCH MILITANT

Suppose all men had nodded assent. Suppose no man had risen to object. Suppose men in the past had smothered conviction for the sake of harmony and silently submitted, rather than be marked as dissenters. **Where would the world be now?—**  
The Methodist Challenge.

\* \* \*

## BREAK THE SILENCE ABOUT MODERNISM

In every large demonination of our land the cancer of theological Liberalism has been eating away in recent decades. The supernaturalism of Scripture is either attacked or silently undermined.

Usually the educational institutions form the spearhead of this undermining of the faith. Many denominational colleges not only are controlled by the forces of theological Liberalism, but are even honeycombed with the teaching propaganda of men who are essentially naturalists and humanists. The seminaries in most cases have either surrendered to this theological Liberalism or have compromised with the enemy by resorting to culpable silence or to mystifying ambiguity.

The entire situation in these large bodies is complicated by the tremendous power which the permanent boards and their officers have on the denomination. These men, for the sake of their program and the budgets, are interested in peace at any price and do not wish to rock the boat. Hence, when Liberalism creeps into the church and gradually gets its stranglehold on the leadership and the influential institutions and agencies, they resort to silence. Don't disturb the peace. It will hurt the exchequer. And so the leaders, both of the educational institutions and of the permanent boards of the church become, if not vocal, at least silent partners of the liberal forces that are gradually gaining the ascendancy..

In this way the pernicious situation obtains that the rank and file of the membership of a given denomination may not at all be liberal nor even desire, in many cases, to be indifferentist, yet the body as a whole, through clever manipulation of the higher-ups, is slipping from the only foundation that has been laid for the Church of Jesus Christ.

The only salvation lies in breaking the silence which is so congenial to the liberal forces. Those who see the danger must speak out. The gradual



DENVER BIBLE COLLEGE TRIO (See inside front cover for summer itinerary)

undermining of the faith as revealed in the Word of God must be exposed. The policy of peace at any price must make way for the solemn calling to champion the truth at any cost.—The Calvin Forum.

\* \* \*

## WATCH YOUR STEP

A little boy was going past a liquor saloon, the door of which was open, with his dog, Sport. The dog, not knowing any better, went in, but his little master was soon after him, with the following good advice: "Come out of there, Sport! Don't be disgracing the family."

—The Dry Legion.

## ATTENTION CHRISTIAN PRINTERS!

We have an attractive offer for an experienced printer who desires to attend Bible College.

Write: A. H. YETTER, Bus. Mgr.  
2011 Glenarm Place  
Denver 5, Colorado

## JUST USE ME

I am the Bible,  
I am God's wonderful library,  
I am always—and above all—the truth.

To the weary pilgrim, I am a good, strong staff.

To the one who sits in black gloom, I am a glorious light.

To those who stoop beneath heavy burdens, I am sweet rest.

To him who has lost his way, I am a safe guide.

To those who have been hurt by sin, I am a healing balm.

To the discouraged, I whisper a glad message of hope.

To those who are distressed by the storms of life, I am an anchor sure and steadfast.

To those who suffer in lonely solitude, I am as a cool, soft hand resting on a fevered brow.

O child of man, to best defend me, just use me.

—C. E. Baird.

## The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
In Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS

Training Native Evangelists;

Over 6000 church members won from idolatry.

Write for Fuller Information.





## BACK PAGE COMMENT

### GOERING AND LUTHER

It is reported that Reichmarshal Hermann Goering takes the full responsibility of the Nazi aggression in Spain and Austria, as well as boldly admitting his share in Hitler's program of expansion. It would be quite impossible to reckon the total number of souls that were sent into eternity because of Goering. Thousands of these were Jews who either died in concentration camps, or were burned to a crisp in the incinerators, or were gassed to death in the gas chambers. Only the judgment day will reveal what will be meted out as the punishment for such dastardly crime.

The thought comes to us, "If Goering had only been a Luther." What a different result there would have been! Goering is the result of the repudiation of the Word, and of rebellion against God. The past cannot be altered, but we had better set about to publishing the Word of the Gospel that more men like Luther may be produced in the world.

### LAWLESSNESS

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13).

The Word of God prophesies the prevalence of crime and iniquity as a sign of the end of this age, and, further, it describes the days before the coming of the Son of Man (the great tribulation) to be days similar to those of the time of Noah and the flood (Matt. 24:37). Iniquity shall abound in those days (Matt. 24:12). The rising tide of crime is a foreshadowing of the dreadful tribulation days, as well as a sign of the end of this age.

Recently, it was announced that the greatest increase of crime in fifteen years took place in 1945. According to J. Edgar Hoover, head of the Federal Bureau of Investigation, the record of crime showed a 12.4 percent jump over the previous year. To quote Mr. Hoover: "The increases were more pronounced and widespread throughout the nation than have been recorded in many years."

Most significant is the fact that a substantial portion of major crimes

was attributed to persons under voting age. The age of 17 stood out as predominant, and the age of 18 came next among those arrested. It is alarming that an ever-increasing number of youth are hardened criminals when they reach the age of 21. In all seriousness we ask the question: "What of the next generation?" It is not a very bright outlook so far as the conditions in this world are concerned. We who have the uplook know that these conditions will prevail at the time of the end, for they are a sign of His sure coming.

### CLOTHED IN WHITE

An eyewitness of the atomic bombing of Nagasaki tells of some of the strange phenomena associated with the bombing. A bright light shot across the room, and this was accompanied by a terrific blast. The large building trembled, plaster was torn from the walls, furniture was displaced. Some internes were lifted up from the floor. Others had eyeglass frames twisted up, whilst others lost the lens from the frames still on. One had the lens smashed but not shattered; the broken glass remaining in the frames. Articles were thrown from one side of the room to the other. This occurred at a distance of two and a half miles from the place where the bomb burst. At that distance, the trees and vegetation were scorched. Most significant is the fact that people who were clothed in white were practically unhurt. The black printing of advertisements was obliterated while the surrounding white paper was untouched. Those who come out of the great tribulation will be clothed in white (Rev. 7:13). It would make an interesting study to trace "white" through the book of Revelation. White is a symbol of victory. It also stands connected with the righteousness of God. Those who have the righteousness of God in Christ Jesus, which is unto all and upon all them that believe, shall not come into judgment (Rom. 3:22, 8:1). The tribulation saints will be dressed in white, as a symbol of victory in the midst of tribulation conditions. They shall not be hurt by the terrible judgments of God that will fall upon

## INFINITY PRINCIPLE

(Continued from Page 225)

all Speech." He says, "God could speak to men without finite speech proving at times too poor and narrow for infinite thought. At times the words, drawn from human experience, will be found too circumscribed for divine uses, and resort will be had to figures of speech, seeming exaggeration, superlatives and double superlatives, and words piled on words, in a vain attempt to convey what is too vast for its vehicle. We must therefore learn to think of terrestrial tongues as inadequate to express celestial conceptions."

Some instances may be given. It will be noticed that there are several attempts to define or describe the infinite God (Ps. 36:9; Jas. 1:17; I John 4:8-16; John 4:24, Heb. 12:9). God is so complex that no single one of these definitions will suffice. Let all these passages be taken together, and He is life, light, love—all in one—somewhat as the sun sends forth life in the blue ray, light in the yellow, heat in the red, but all united in one sunbeam of glory.

Sometimes words are used in Scripture that are untranslatable, so the word is transferred into another tongue, letter for letter. Examples are found in the words, "Abba," "Jehovah," "Hallelujah," and "Selah."

The superlatives and hyperboles suggest thought that transcends all speech. Man's superlatives are often signs of weakness, carelessness and excitement, but God's superlatives, instead of going beyond, fall short of truth. They show the poverty of earthly speech and the riches of heavenly thought. Some examples are found in II Cor. 3:10; 4:7; 4:17; 9:14, 12:7; Eph. 1:19; 2:7; 3:19.

Sometimes we have sublime climaxes that suggest the unspeakable, defying description, leading from level to level of thought and revelation of truth, as ascending a mountain, the successive points of prospect command wider horizons and larger landscapes, one view preparing for the next, until all the possibilities of present prospect are exhausted. This may be noticed in the steady advance of the "much mores" of Rom. 5:9, 10, 15, 17, and 20.

In Ephesians 3:14-21, Paul labors under a weight of conception that no powers of expression can sustain, praying that the Ephesian Christians may be able to comprehend dimensions which are infinite, and take in measureless immensity and an endless eternity.

The great apostle especially deals with these transcendent topics, probably because his rapture into the third heaven unveiled to him unutterable wonders (II Cor. 12).

men, nor by the wrath of the Beast.





AT STUDY IN THE LIBRARY



# Denver Bible College

*has 107 students already enrolled for Sept. 30, 1946 entrance. Write early if you expect to be one of the 250 to enter then.*

**D. B. C.** graduates are:  
soul winners, ...  
missionary spirited, ...  
church, home, and com-  
munity builders, ...  
leaders with poise and vis-  
ion.



A STUDENT GROUP IN FRONT OF WOMEN'S DORMITORY

*For Catalog write Pres. Sam Bradfrd, 2011 GLENARM PL., DENVER 5, COLO.*



# A Seminary Librarian's . . .

## *Evaluation of "Grace and Truth"*



"For some time I have been wanting to drop you a line expressing my appreciation and commendation for the magazine, **GRACE AND TRUTH**. As librarian for the ——— Theological Seminary, I scan about 140 periodicals of a religious nature, including most of the theological and Biblical magazines of value in this and other countries.

"My opinion has become confirmed that your magazine is won carrying more really worthwhile material of a permanently valuable nature than most of the other popular religious magazines. There are many of them that would not warrant filing, but not so yours. The issue on the Spiritual Resources is particularly commendable.

particularly commendable."



Why not introduce your friends . . .

to "*Grace and Truth*"

*Send us their names and we will mail them a free Introductory Copy.*



## GRACE and Truth

*"The Topical Bible Study Magazine of America"*

2011 Glenarm Place

:-

Denver 5, Colorado





# GRACE AND TRUTH

... grace and truth came by Jesus Christ---John 1:17.

## DISPENSATIONAL NUMBER

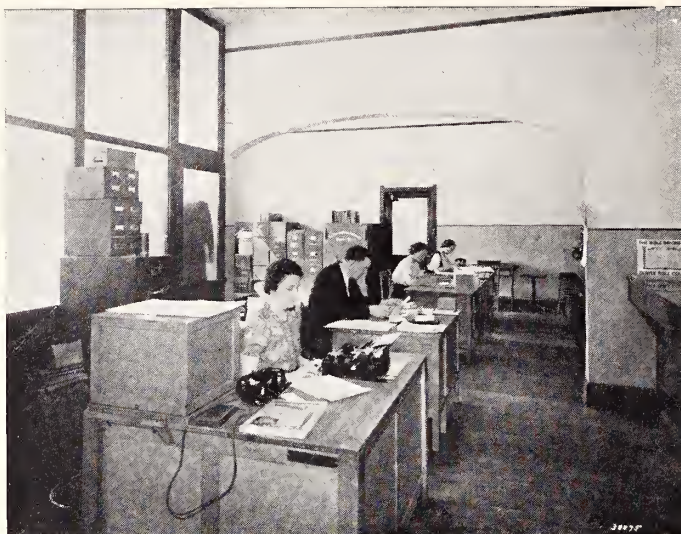
AUGUST, 1946



CRATER LAKE,

Courtesy of The Colorado Mountain Club





The Business Office



# Denver Bible College

... first summer school session is off to a good start. The second session begins August 5 and closes August 30.

The College is a beehive of activity, enlarging dormitories, installing plumbing for athletics and laboratories, creating additional office space for business office, and student counsellor. When in Denver come by the College and watch us grow.

**D. B. C.** graduates are:  
soul winners,  
missionary spirited,  
church, home, and com-  
munity builders,  
leaders with poise and vi-  
sion.



A Room in the Women's Dormitory

*For Catalog write Pres. Sam Bradford, 2011 GLENARM PL., DENVER 5, COLO.*



# GRACE and TRUTH

OFFICIAL ORGAN OF DENVER BIBLE COLLEGE

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00

In clubs of five, \$1.00 per year; 15 cents per copy  
Foreign (except Canada) \$1.75 per year; \$1.25 in clubs

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

## DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

★ ★

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

## DENVER BIBLE COLLEGE

SAM BRADFORD, President

Pastor, Beth Eden Baptist Church

HALE V. DAVIS, Executive Vice-Pres.

JOHN E. KLEIN, Vice-President

Pastor, South Broadway Presbyterian Church

ARCHIE H. YETTER, Secretary and Treasurer

MAURICE G. DAMETZ, Chairman, Board of Directors

Pastor, Littleton Presbyterian Church

LEO C. LAPP, B.S., Th.D., Dean

Issued monthly by

DENVER BIBLE COLLEGE PRESS

NOTICE: In case of change of address please notify  
GRACE and TRUTH 2011 Glenarm Pl., Denver 5, Colo.

VOLUME XXIV.

August, 1946

No. 8

### THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

### HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## IN THE DISPENSATIONAL NUMBER

|                                                           |     |
|-----------------------------------------------------------|-----|
| Editorially Speaking—The Editor.....                      | 241 |
| Denver Bible College Has:—Hale V. Davis.....              | 243 |
| Who Owns Palestine, Jew or Arab?—Richard S. Beal.....     | 244 |
| Maranatha!—Merle L. Edwards.....                          | 246 |
| Straight Thinking on the Rapture Question—The Editor..... | 248 |
| Truth in Type—Aaron Schlessman.....                       | 251 |
| The Principle of Infinity—The Editor.....                 | 253 |
| Suffering, Why? and How?—Norman B. Harrison.....          | 254 |
| Galatians—Harold A. Wilson.....                           | 255 |
| D. B. C. at Home and Abroad—Faye Arbuthnot .....          | 257 |
| Bible Seed Thoughts—Charles Johnson.....                  | 258 |
| Helps for God's Workmen—Clarence Swihart.....             | 259 |
| Sunday School Lessons—Sam Bradford.....                   | 260 |
| Your Corner .....                                         | 268 |
| With the New Books .....                                  | 268 |
| Youth Page .....                                          | 269 |
| Echoes .....                                              | 270 |
| Summer School Notes .....                                 | 271 |
| Itinerary of College Evangelistic Team.....               | 271 |
| Back Page Comment—The Editor.....                         | 272 |

# EDITORIALLY SPEAKING

## WHITHER, AMERICA?

America is at the crossroads. Never was there a time when Christians should pray for their nation and its officials as much as now. The very same "isms" which drew men away from God and brought on the debacle in Europe are becoming more and more in evidence in our own land every day. Greed, godlessness and crime go on. Churches are more and more given over to the other gospels of pacifism, racial propaganda, and world brotherhood. The great apos-

tasy is on. Losing the living Lord can mean but one thing—utter collapse. Only heaven-sent revival can save our nation. Christians must get to their knees and agonize and prevail in prayer. .

★ ★

## MEN'S HEARTS FAILING

While the Scripture which speaks of "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth" (Luke 21:26), belongs especially to the great tribulation by in-

terpretation, yet we see foreshadowings of these tribulational conditions even now.

Fear is gripping the hearts of men everywhere. Even the captains, the mighty men, the rich and the learned are giving expression to it. National and international leaders are speaking in gloomy terms.

Dr. Charles Clayton Morrison, editor of the "Christian Century," says: "The world now faces unimaginable danger."



H. G. Wells has recently written: "This world is at the end of its tether. The end of everything we call life is close at hand."

General Dwight D. Eisenhower has declared: "Without a moral regeneration through the world there is no hope for us as we are going to disappear one day in the dust of an atomic explosion."

Dr. Raymond B. Fosdick, president of the Rockefeller Foundation, declared: "To many ears comes the sound of the tramp of doom — time is short."

Dr. Nicholas Murray Butler, ex-president of Columbia University, has said: "The end cannot be far distant."

General Douglas MacArthur has declared: "We have our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door."

President Harry S. Truman told 300 Washington clergymen: "The world is at the cross-roads. Either we are facing, as I have said time and time again, the greatest age in history or we are facing absolute destruction of things as we know them now."

Dr. Cyril Forster Garbett, Archbishop of York, declared: "The writing on the wall of threatened doom and destruction can now be read by all thoughtful men."

These are but a few out of many like declarations of men who are expressing fear and concern over the world situation. As yet, we have had no declaration of formal peace. Meanwhile, a-bombs are being manufactured that are capable of wiping out large areas of the earth's surface. Men are holding their breath, and the world is petrified with fear. At a time similar to this the world's Christ — the antichrist — will appear. He will be an intellectual, political, military, financial, industrial, oratorical and religious genius. He will make full use of the opportunity to allay men's fears. He will bring in a counterfeit of the kingdom of Christ. He will dazzle men by his power. By strong delusion he will captivate the hearts of men.

★ ★

### "AND THE CITIES OF THE NATIONS FELL"

So speaks the Revelation of Jesus Christ concerning the awful judgments of tribulation days, when God is giving unto the nation to drink of the cup of the wine of the fierceness of His wrath (Rev. 16:19). We have often read this prophecy, and wondered if we should expect a literal fulfillment. Several years ago it



Courtesy of the Colorado Mountain Club

hardly seemed possible that the cities of the nations should ever fall. We did not doubt God's Word, but it did seem almost out of reason that all the cities of the nations should fall, and that, quite simultaneously. Hitherto, cities had been destroyed by earthquakes. We wondered if there would be an earthquake of world-wide proportions, which would cause the cities to fall. This seems to be the meaning of Revelation 16:18-19.

The war just past has made this prophecy more vivid. We have seen the foreshadowing of what will take place in the great tribulation. Entire cities have fallen. Cities of great populations have been completely razed. London had at least one hundred city blocks wiped out. With the advent of the atom bomb two of Japan's great cities were practically annihilated. Now, we are told that an a-bomb has been manufactured that is large enough to wipe out the State of Colorado. The means for the fall of the cities of the nations is in the hands of humans.

Our great cities today are rapidly becoming counterparts of Sodom and Gomorrah. These cities were destroyed because of their wickedness. They were never rebuilt, and though they are supposed to have been located in the region near the foot of the Dead Sea, their absolute location is not known. Today, crime, strikes, godlessness, and greed are all about us, and men seem to have pleasure in these things. Men have cast all thought of God out of their minds and hearts, and have become God-rejectors and despisers. Conditions are fast ripening for the awful judgments of the great tribulation when the cities of the nations will fall.

### YOUR CORNER

Perhaps our readers have noticed the new feature in our magazine, entitled, "Your Corner," and the offer connected therewith. A Christian brother makes it possible to offer \$1.00 each for the three best contributions of a verse or portion of Scripture with a pithy comment attached thereto. This comment may be original or otherwise, and it should be fairly brief. If the author is known, credit should be given. This offer is made to our readers in the endeavor to stimulate and increase their interest in Bible reading. We are encouraged that there is a growing response. Remember that this is your corner.

★ ★

### THE MISSING CHRISTIANS

The above constitutes the title for a new "Evangel" film which was recently given a trial showing in one of our Denver churches. The film deals with the rapture of the church before the tribulation. It sets forth vividly the conditions that will obtain after the rapture has taken place. This gripping film is a sure antidote to worldliness and modernism.

Any pastor desiring to have a showing of "The Missing Christians," should get in touch with the Rev. Merle L. Edwards, 37th at Federal Blvd., Denver 11, Colo.

—:o:—

Statistics show that ten thousand people are killed by whiskey, where only one is killed by a mad dog. What of it? Shoot the mad dog, and license the sale of whiskey.



# Denver Bible College Has:

## PURPOSES—

To instruct and train Christian men and women in the knowledge of the Word of God.

To provide high quality instruction in the Liberal Arts with a world outlook.

To train undergraduates from all walks of life who possess the desire and will to accept the call of God as ambassadors to the Rocky Mountain states and to mission fields around the world.

To give instruction in the practical theological field, which, coupled with a broad general education from a conservative Christian point of view, will enable students to give forth the Word of God in power.

## SPIRITUAL AIMS—

Denver Bible College is firmly and wholeheartedly dedicated to the high ideal of producing well-trained Christian leaders, men and women of strong faith, of crusading spirit,

with poise and vision, who will return to their various communities and lift the spiritual level of the entire Rocky Mountain and Great Plains region.

Our message on the Christian life is positive. We build on faith — a **mighty faith** — and where we cannot build we will not destroy.

## ACADEMIC STANDARDS—

Denver Bible College School of Theology offers an advanced course leading to a Bachelor of Theology degree.

The School of Liberal Arts offers a four-year co-educational course leading to a Bachelor of Arts degree, with a Bible or Sociology major.

In addition to an exhaustive study of the Bible as the Word of God, students receive a broad general education in science, history, government, philosophy, psychology, mathematics, English, languages, speech and music.

by Executive Vice President  
Hale V. Davis



**LEONARD SAXON, M.A.**  
Head, Music Dept.—Voice

Mr. Saxon, lyric tenor, was brought to Denver Bible College to develop a higher appreciation of music and the fine arts. He has developed nationally-known quartettes ("The Buddies" and the "Gospel Singers") and made Vitaphone gospel recordings. He is equally at home directing a large chorus or conducting a street meeting.

## MY LORD AND I

By L. Shorey

I have a friend so precious,  
So very dear to me,  
He loves me with such tender love,  
He loves so faithfully.  
I could not live apart from Him,  
I love to feel Him nigh,  
And so we dwell together,  
My Lord and I.

Sometimes I'm faint and weary;  
He knows that I am weak;  
And as He bids me lean on Him,  
His help I gladly seek;  
He leads me in the paths of light  
Beneath a sunny sky,  
And so we walk together,  
My Lord and I.

He knows how much I love Him;  
He knows I love Him well;  
But with what love He loveth me,  
My tongue can never tell;  
It is an everlasting love;  
In ever rich supply,  
And so we love each other,  
My Lord and I.



# Who Owns Palestine, Jew or Arab?

BY R. S. BEAL

A few days ago there appeared in one of our local papers an announcement that the kings of Egypt and Saudi Arabia declared jointly that "we join all Arabs and Moslems in the world in their belief that Palestine is an Arab country and that it must stay an Arab country." The statement of the monarchs, King Ibn Saud of Saudi Arabia and King Farouk of Egypt, was read at a luncheon given in their honor by the Pan-Arab League. In this statement we have the bone of contention which is disturbing statesmen the world over. I think we all realize that dynamite-packed Palestine holds explosive potentialities that will involve all the great powers unless a speedy solution to the Arabian-Jewish conflict is found. Who is capable of solving the problem? It is regarded as an international headache by the diplomats. And so long as statesmen refuse to face the issues involved from the standpoint of the Word of God, the problem will continue to vex the best of minds.

It wasn't so long ago that the Grand Mufti of Jerusalem came out with a six-point program, which revealed the demands of the Arabs. Among these points was one that called for the "immediate cessation of all Jewish immigration to Palestine." Another called for the "granting of complete independence and a national government to the Arabs in Palestine." The third was the "abandonment by England of the idea of a Jewish national home in Palestine." Still another proposition was the "absolute prohibition of any further sale of land to the Jews in Palestine." It can readily be seen from these propositions that the problem is indeed a tangled one.

There is in the hearts of the Jews a strong urge to go back to the land of their fathers. I am persuaded to think that this desire to return is of God. He is getting them ready to fulfill the prophecies in His Word concerning this country. On the other hand the Arabs feel that since they have occupied the land for two thousand years they have the prior claim and no one has any business seeking to dislodge them.

In the days of Moses, Egypt had its Jewish problem, though it bungled the matter as it sought to deal with the Israelites. Plague after plague swept across their land until that awful night struck when the first-born of men and cattle were taken and God delivered His people

from their hands. The present king of Egypt is no wiser than his predecessor was. He has no idea how to deal with the troublesome question.

It seems strange that a country so small as Palestine should present such a major issue in world affairs. There is not a country in the whole world that is not affected in one way or the other by it. Only about the size of Vermont or New Hampshire, its place in the history of the world has been so great that its smallness hasn't been thought of. Some one has pointed out that Palestine is a member of an exceedingly interesting trinity — a peculiar people, a peculiar book, and a peculiar land. All three of these are of universal interest. So far as the land itself is concerned it is in a sense sacred to the Christian, the Jew and the Moslem.

For about two thousand years the Jew has been scattered to the four corners of the earth, but he has never lost his hope of returning to the Land of Promise and to the homeland of his forefathers. The Balfour Declaration, issued in 1917, built up his hopes, but every attempt he has made to return has been challenged, and he has found that the very nations whom he believed would help him have utterly failed him for one reason or another. The Jew is going back, but it will not be by the help of the nations. It will be by the miracle-working power of God who will not allow the folly of man to thwart His divine purposes.

There is a great deal of prejudice against the Jew. On all sides men are expressing strong feelings against him, yet in the face of it he persists and is not to be denied. Sometime ago the Sunday School Times carried an interesting cartoon, the title of which was "The Jew." Alongside the



Courtesy of The Colorado Mountain Club

GRACE AND TRUTH



artist's conception of a Jewish face was a quotation from the pen of Mark Twain. It is so significant that I embody it in my message. Referring to the Jew, Mark Twain wrote, "He could be vain of himself and not be ashamed of it. Yes, he could be excused for it. The Egyptian, the Babylonian, and the Persian arose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up, and held the torch high for a time but it burned out, and they sit in twilight or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert, aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" The answer to this question is found in the fifth and in the last book of the Old Testament. "The Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. 32:9), and "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). It still remains true that the Jew has stood by the graveside of all his persecutors.

In searching the Scriptures in connection with this subject, I have found some very interesting truths, all of which center about the Holy Land, the possession of which is the problem of the hour. The Arabs are in, and the Jews are out. The Jews want to go back, but the Arabs will not yield. They do not want them even so much as to come and live alongside of them. When the Antichrist rises to power one of his first official acts will be to make a covenant with the Jews which will involve the land and which will open the door for religious freedom and permission to rebuild their temple. The first thing I want you to note about Palestine is that it is

#### **The Land of Promise.**

God promised Palestine to the Jews. The original covenant was made with Abraham and continually renewed through the centuries. When God dispersed the nations it was with Israel in mind, and a certain portion of land was reserved for them. This was 250 years before the birth of Abraham, 326 years before the first promise to Abraham, and 796 years before Israel as a nation entered Canaan. When the nations went into Palestine originally, they were squatters on the land; they were aliens and illegitimate occupants with no land rights. God simply permitted them to remain

until He was ready for Israel to enter. As supreme Proprietor, He was fully justified in ousting those squatters that had grabbed territory far from their ancestral allotments. There is not a statement in all the Word of God that God gave Canaan to the Canaanites.

A quick review of the Scriptures will reveal that God gave this land to Israel forever, and even though they sinned against Him, and also rejected His Son as their Messiah, these failures did not cause God to cancel the title nor disannul the promise. Although Ishmael was a son of Abraham and the ancestor of the Arabs, he was not the legal heir, and these people now called Arabs have no more right to Palestine than did the Canaanites of ancient times. Giving this land back to the Jew is but returning to him what is his right to possess. The Arabs bitterly resent the suggestion that Palestine is the land of Israel. Some day they will have to yield it and return to their rightful place. A million Arabs live there now, but so surely as there is a God in the heavens who has sworn to keep His Word, every last one of them will leave — if not willingly, then by divine pressure. The hand of God will evict them. Not even the might of the Allied Nations will be able to hold them.

Another interesting thing to note about Palestine is that it is

#### **The Land of Preeminence.**

The prophets painted glowing word-pictures to this effect. I quote a few of their statements: "The glory of all lands," (Ezek. 20:5-7); "A pleasant land," or "A land of desire," (Jer. 3:19); "The glorious land," or "The land of ornament," (Dan. 11:16); "A delightful land" (Mal. 3:12). Whether we like to think it or not, this little strip of country along the shores of the Mediterranean Sea is, geographically speaking, the very center of all nations. God has made it so. The fact is that the people who possess it will control the commerce of the world. Diplomats have long understood this. Hence, great political and economic issues enter into the present controversy. Napoleon over a century ago said, "Whoever

gets Palestine will finally rule the world." Napoleon was right though he said more than he imagined. Christ will finally get Palestine. It is "the Lord's Land," and within its boundaries He will sit upon the throne of David in Jerusalem, "and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The Bible student will soon discover as he searches out the interesting facts about Palestine that it is

#### **The Land of Prospect.**

Isaiah 49:19 is beautiful in this respect, "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away." What can the Arab do in the face of this? The hour is coming when he will be "far away." Some have suggested recently that we bring him to the waste lands of California and let him inhabit them. But wherever he may go, he will be "far away" from Palestine.

Many other wonderful things are indicated for this land. It will be a land of safety, according to Isaiah 60:21-22, and provisions will be made for the visitation of strangers, as Ezekiel 47:22-23 states. Such prosperity and such multitudes are in store for this country as to stagger the imagination. The spell of prosperity which Palestine has enjoyed in days gone by, even within the last twenty-five years, will be as nothing compared with the abundance of future days. The sun is yet to rise upon this land, and the day is coming when the Son of Righteousness shall arise with healing in His wings. Palestine will be the homeland of the Jewish people not only in name but in glorious reality. This is its prospect.

Closely allied to the preceding point is the truth that Palestine is

#### **The Land of Prophecy.**

The story of this land is prewritten. Not only has God faithfully recorded the historical past, the story of which never grows old, but He

(Continued on page 266)

I, and as many as are orthodox Christians, do acknowledge that there shall be a resurrection of the body, and a residence of a thousand years in Jerusalem, adorned and enlarged, as the prophets Ezekiel, Isaiah, and others do unanimously attest.

—Justin Martyr, early church father, 89 A. D.



# Maranatha!

"Christ was once offered to bear the sins of many; and UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME without sin unto salvation" (Hebrews 9:28).

"And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:4).

"If any man love not the Lord Jesus Christ, let him be Anathema. Maranatha" (I Corinthians 16:22).

## "MARANATHA"

So far as I have been able to ascertain this word, breathed out of the soul of St. Paul and written in his own handwriting at the end of this epistle to the Corinthians, is the only word left of untranslated Greek in the English text. Some would say that the word next to it has never been translated, but in the strictest sense the word "anathema" has been translated. We would know what it meant if we knew merely good English. But this word "Maranatha" stands alone, like a lighthouse jutting out into the traffic lanes of Christian communication, and by its very aloneness challenges our attention.

Now it has not only stood alone in the text, but it has also been very definitely left alone by preachers. If we have never read it, then we are to be catechized as to our thoroughness of reading the New Testament. I, personally, have never heard a sermon upon this word, though, as with many of you, I have read with much delight A. T. Robertson's exegesis of many single words in the New Testament. Frankly, I think the reason for its being left alone is that we don't want to acknowledge that it contains the whole doctrine of the IMMINENT second coming of our Lord and Saviour Jesus Christ. It is so clear in its meaning that no argument can arise upon its meaning, as has arisen upon the word "Parousia." It says without equivocation, "The Lord cometh."

It is a word which many say was breathed at the opening door of the catacombs. Whatever its use, it found its way into the very life of the early Christian. "If a man hath this hope in him, he purifies himself," became the very preaching of the early

By MERLE L. EDWARDS

preachers, who watched with amazement the corruption of the early doctrines of the Church. Preachers stopped then, as they do now, to watch with tear-bedimmed eyes, as the pulpits of that day, as in this, took the blessed doctrines of the Lord Jesus Christ and of His Holy Word and literally twisted them from their Holy Place. But St. Paul knew by the Holy Spirit that nothing can wrest this single lighthouse word from its place. You cannot misinterpret its meaning, you cannot shade it down from the Aramaic to the Greek to the English. It has stood here: "Maranatha"—The Lord is coming! One looks with wonder at that single preservation by the Holy Spirit. Of course in later years there are men and translators who have both eradicated it from the text, or deliberately wrought a false meaning, so that there is no mistaking their meaning by what they do. Yet here it breathes its blessed hope upon all who will come to drink at its deep and glorious attachment to the very springs of the Lord's life. He's coming again! Hear it as it is wafted on the testimonies of countless hundreds of martyrs; hear it as it is breathed in the preaching of all the early preachers; hear it as it broke the hard-cast formalism of the days of John Wesley; hear as it is cast to music from earliest times of our era of church music. Of course the Roman Catholic Church stamped out its preaching or its expectation, for they believed that there was no need for Christ to return, since its priests were Christ's vicars upon the earth. From the first of the popes to the last, there is a denial of the integrity of the doctrine, and its fact in Scripture, or in tradition. But nevertheless, it stands there today, lifting its light to those who look for Him a second time.

We today gather to eat and drink of the sacrament of the body and blood of our Lord and Saviour Jesus Christ; what if those words last spoken by St. Paul were centered in our acceptance of this holy sacrament of the Lord? What if you believed that you were partaking of these elements only until He came, when you would go to be with Him to sup with Him for a thousand years? Would there be any difference in your participa-



Courtesy of the Colorado Mountain Club

tion in these days? Methinks there would be a vast difference. It would be a difference of which way you were looking. If done in remembrance of His death, one is looking back. "O Blessed death, that because of its nature, gives that vicarious freedom from sin and death." O glorious fountain of washing from the stain of sin. True, O how true it means, "He died for me, that I might have life eternal." But the Scriptures tell us that we ought to press on from the first principles of the doctrines of Christ, from His death and the laying on of hands, on unto perfection. Therefore, I suggest the other emphasis in our sacrament, "Till He come." What a difference that would make! Now my face turns up, my heart is filled, filled with a new knowledge; I am saved, it is true; but saved for something. I preach, but I preach to an end! I teach, but I teach with a new vitality because it's "until He come." You will pardon a personal reference. My father traveled a great deal. One time he was in Florida to be gone for several weeks. My mother took sick, very sick. One day standing in the doorway as she attempted to get about, she collapsed and I dragged her to the bed. I called the doctor. The doctor said, "She has had a stroke from which she may not recover; wire for your father." I wired for him and he replied that he would come at once, but that he was depending upon me to "watch, till I come." For a whole five days I never shut my eyes nor stirred from my mother's bedside. I watched as best I could, I did everything I was told to do; I maintained my responsibility. My father came into the house and I



felt a load as great as a mountain move from my shoulders as he said, "Son, I came, and you can let me take over." I went to bed and slept two days through; I rested. My Lord has said that I must watch, not forever, nor for an interminable time, but "Till He come." I tell you I cannot help but look for Him, I pray that He shall not delay His coming. Have you heard His Word, "Woe unto that servant who saith 'My Lord delayeth His coming'?" Can you understand why the holy sacrament word "Till He come" finds its answer for me in that love-woven word, "Maranatha"?

But the mysterious alchemy of this glorious word, not only creates glorious expectancy that will not down, even though centuries pile upon it; but it also creates the purification motivation. "Every man that hath this hope in him purifies himself." There is no doubt of St. John's meaning, in the First Epistle when he says, "When He shall appear, we shall be like Him, and every man that hath this hope in him purifieth himself." The clear position taken by the Greek words means that His appearing creates this purifying demand upon the part of the believer. I am wondering what would be the change if for once the pulpits of our churches took to preaching this purity-breathing message, "Maranatha! Maranatha!" Men and Brethren, there is no doubt but that we are living in a time in which the battle against all the evil which we have abhorred must be taken up anew. Parents, whose godly lives none can challenge, have now to face the ungodliness of their children. A young man brought up in the manse is opening a saloon in this very city, and his mother broken-hearted calls upon the very image of his father to rebuke him; but the young man goes on. So it is in numberless cases, because of iniquity the love of many is broken. Upon what available power may we call to stem the inroads into our very ranks? I frankly believe that, were this God-Breathed Word laid bare in all its glory and its expectation, many would be moved to purify themselves. That is the promise that we have and I believe in pushing it straight to the Throne of God! Let's preach it, teach it, "Maranatha — The Lord is Coming," and let God bring about the results which He has promised.

But another factor rises up when I consider this wonder-working word, "MARANATHA;" it brings into view those who LOVE His appearing. He has said that He shall come, and every eye shall see Him; He has said **He will come a second time**; He has said that He will appear and

*Our conversation is in Heaven, from whence we also look for the Saviour, the Lord Jesus Christ.*

— Phil. 3:20.

even those who slew Him shall see Him and be cast down; but only a few, those who LOVE His appearing will be able to withstand that day or expect it in glory. How can a man hate his brother and LOVE HIS appearing? How much more vital would become the imperative Word of God, by which we shall all be judged, if we LOVED HIS APPEARING. Men and women who love His appearing "Work for the night is coming when man works no more." They "Give every flying minute something to keep in store." They "work, for the night is coming when man works no more." Oh, if at communion time there was born a new love, a rebirth of the first love, the love of His appearing. So many have said to me, as no doubt they have said to you, that "the Corinthian Church took too literally St. Paul's preaching about the coming of the Lord Jesus Christ, and we must be careful!" Listen, before you swallow that preaching and teaching, study those epistles again. Before you turn from this love of His appearing, study again the blessed Word of His appearing. St. Paul never forgot it; no writer of the New Testament ever forgets it; and every prophecy in the Old Testament that brings His first coming into view, also reaches to the second. They loved His appearing!

There is reason for that biting, blighting condemnation of St. Paul, "If any man love not the Lord Jesus

Christ, let him be anathema. Maranatha." Where is the sincerity in love that says, "My Lord will not return; that is folly?" Where is the depth of repentance to deliver us from the curse of anathema, if we love not His appearing? To love the Lord Jesus Christ is to want Him; to look for His coming; to teach the expectation of His coming. Two families lived side by side. Both wives had children, by men who were now overseas. The children were now three and four years, respectively. The mailman stopped at each home and said, "Here is a letter from your Daddy, take it to your Mother, it looks like he'll be home soon." One chappie said, "Aw, take it yourself, my old man is never coming home." The other reached over the gate, crying, "I'll take it to Mommie," and then went crying at the top of her voice, "Mommie, Mommie, Papa's coming home!" And inside of one home was a bitter woman whose eyelids were lowered at her son as she shouted, "Bring that mail in here"; while in the other home there was a swift cry upstairs, "Oh daughter, bring me the mail up here!" What was the difference? One home loved his appearing. Oh for churches revitalized by that hope, that love — who love His appearing. But why is it not so? Because we have forgotten the word, "Maranatha, Maranatha." From Hebrew to Aramaic, to Greek, and now to English, it stands the lighthouse to light the way to weary, rich, Holy Spirit-deserted churches. "MARANATHA, MARANATHA."

Gibbon, the great historian, writes concerning the doctrine of the second coming:

"It was productive of the most salutary effect upon the faith and practice of Christians."

*The second coming is the great event that towers above every other in the New Testament.*

—James H. Brookes.



# STRAIGHT THINKING ON THE RAPTURE QUESTION

*or Is the Doctrine of the Rapture Based on Inference?*

BY THE EDITOR

★ ★

There has appeared a brochure entitled, "Plain Speaking on the Rapture Question," by Orson P. Jones, a Baptist minister of San Diego, Calif. After careful reading and re-reading we are of the certain conviction that this pamphlet should receive an answer, and it probably will from more pens than this one.

It is claimed to be written in the spirit of "honest criticism," and about everything that premillennialists hold dear come in for criticism. The author states that he cannot find a Scripture which teaches that the Church will be caught up prior to the great tribulation, and that he has spent 35 years in searching for it, but has not found it. He states that the pre-tribulation rapture doctrine is a modern doctrine that is found in the books of the premillennialists, and that the early Church fathers knew nothing of it. He challenges anyone to produce a Scripture that teaches that the Church will be caught up before the great tribulation. He states that no Bible teacher in all the world believes in the pre-tribulation rapture of the Church because he has read a clear statement of Scripture. He says that he once believed the doctrine, but that he turned from it. He states that the doctrine is based upon inference only.

While he thus criticizes the doctrine of the pre-tribulation rapture of the Church, he nowhere produces a Scripture passage that indicates that the Church will go through the great tribulation. Nor does he indicate where I Thess. 4:13-18 and I Cor. 15:51-52 belong dispensationally. His argument is evasive. The author does not touch upon such passages as deal with the seventieth week of Daniel, and the revelation of the mystery to Paul.

We feel that the teaching of this brochure must be condemned because:

1. It is utterly confusing.
2. It disregards the Bible study principle of right division.

3. It does violence to some of the well-known laws of Bible interpretation.

4. It evades plain Scripture authority.

5. It is calculated to unsettle the faith of many.

The doctrine of the rapture of the Church is not a new doctrine. It was taught by the apostles, especially Paul; and the early Church fathers. This doctrine, along with the whole doctrine of the premillennial coming of Christ, was lost to the Church during Rome's millenium (500-1517 A. D.), only to be re-discovered and revived by the Reformers.

## INFERENCE, OR PLAIN STATEMENT, WHICH?

Our author states that the doctrine of the pre-tribulation rapture is based upon inference only. He says that such an elaborate doctrine should be backed up by elaborate Scriptures. We cannot agree with this, for how many times does God have to say a thing in order for it to be true?

All the doctrines in the system of theology are based upon accumulative teaching, and the combination and unification of passages. Divine truth is often times given in fragments, and when these fragments are unified and systematized, they interpret each other, and they are fitly joined together. The study of any theme is not complete until the minutest fragments are found and set in their proper relation. These fragments of truth, fitly joined together, give a united witness — a totality of testimony, and error is prevented. Usually there is a summarizing statement for each truth, or each phase of doctrine that is presented.

With this in mind, we shall search diligently and see if the doctrine of the pre-tribulation rapture of the

Church is based upon inference only.

## THE REVELATION OF THE MYSTERY

To the apostle Paul was given the revelation concerning the church, the body of Christ. There are at least four Scripture passages which plainly state that a dispensation or age was committed unto Paul.

1. I Cor. 9:17:  
"A dispensation of the Gospel is committed unto me."
2. Col. 1:24, 25:  
"My sufferings — for His body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given unto me."
3. Eph. 3:2:  
"The dispensation of the grace of God which is given me."
4. Eph. 3:8, 9:  
"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship (Gr. dispensation) of the mystery."

The first one of these passages makes a definite claim that a dispensation was committed unto Paul. The second passage states that this dispensation was given him of God. The third passage calls it the dispensation of grace — thus its character is stated. The fourth passage states that this dispensation is a "mystery," and that it was hid in God in all other past ages. Paul uses the term "the mystery" twelve times in his writings to designate the particular spiritual entity which is the outstanding feature of this age. Now, we do not go to the Gospels for the revelation of the mystery nor do we go to the book of Hebrews, or the general epistles, or Revelation. This doctrine is distinctly Pauline, and we have the definite Scripture proof for it.

We speak of the revelation of the mystery because dispensational truth





Courtesy of the Colorado Mountain Club

is involved in this consideration. The doctrine of the rapture cannot and must not be considered apart from dispensational truth. Since Paul was given the revelation of the mystery, we therefore expect that his writings will deal with the things that pertain to the Church — the rapture included. We cannot rightly divide the Scriptures and expect it to be any other way. To fail in this means utter confusion in Bible study. To observe the law of right division means glorious certainty.

#### THE CLOSE OF THE CHURCH DISPENSATION

Since it was given to Paul to reveal the truth concerning the body of Christ, and since this present age was particularly revealed to him, we may therefore expect that some of the events of this age will be outlined in Paul's writings. This we find to be definitely the case. Paul, by the Holy Spirit, speaks of the last days of the body dispensation, saying that perilous times would come. He says that men would be lovers of their own selves and lovers of pleasures more than lovers of God. He also speaks of a departure from the faith. The very conditions outlined in II Tim. 3:1-5 and I Tim. 4:1-2 as marks of the closing days of this age, seem to be upon us now.

Paul also leads us in his Thessalonian letters to that event which is the pole star of the Church — **the rapture**. This event is treated as the focal point of Church history. Paul speaks of the rapture as "The coming of the Lord and our **gathering** together unto Him" (II Thess. 2:1). How significantly does Paul use the word "together" in all his writings. "Together" relates to the corporate truth of the body of Christ, and the identification of that body, the

Church, with Christ. Thus we are crucified, raised and quickened together with Him. In our standing, we are seated together with Him in the heavenlies. We are heirs with Christ of all that He is and has. We shall be glorified together (Rom. 8:17). The church's glory has not yet commenced, nor will it begin until our Lord comes to be glorified in His saints, and to be admired in all them that believe (II Thess. 1:10). When He comes we shall be **gathered** together unto Him (II Thess. 2:1). We cannot fail to notice that His coming will be a time of **gathering**.

Paul makes this teaching particularly plain in I Thess. 4:15-17. He refers to the rapture of the church as:

1. "The coming of the Lord" (V. 15).
2. He makes it clear that at the Lord's coming some believers will be "alive" (V. 15):
3. And at this glorious instant of time both "dead and living believers shall be caught up to meet the Lord in the air" (Vs. 16-17).

It will be seen from this statement which summarizes the doctrine of the rapture that the rapture consists of the **coming** of the Lord, and the **gathering** of both the living and dead believers of this age unto Him. If we read Paul's writings carefully we cannot help but notice that he often uses the pronoun "we" in referring to the whole body of believers, and this is the way that it is used in the above passage. O marvelous moment that awaits us! Millions of His own will arise from the dead, and all the millions of His own living saints will be snatched up together to be with the Lord.

Of this same event Paul speaks in I Cor. 15:51-52, saying: "I have a secret to tell you; we shall not all

sleep, but **we** shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Instantly, when the Saviour appears, glory shall flash forth in the dark chambers of earth's mines and caves; in the watery depths and from the rent clods of the tombs. It shall flood the village church yard. It shall light up the mountain tops. In spite of the doubts of skepticism; in spite of the jeers of materialism; in spite of the powers of hell — this shall be.

#### DOES THE RAPTURE OCCUR BEFORE THE TRIBULATION?

This is the main question under discussion in this brief. Our author says that it cannot be proven from the Scripture that the rapture of the Church will occur before the great tribulation. We believe that it can be definitely proven — both by inference and by direct statement.

It is quite universally recognized by Bible students that the great tribulation is the seventieth week of Daniel's prophecy found in Dan. 9:24-27. This will be a time when God will again be dealing with Israel nationally. This is called the "Time of Jacob's Trouble" (Jer. 30:7). The great tribulation will be a dispensation of judgment primarily. Where does the body of Christ come in? Is the Church, the body of Christ, to be judged in this day of the wrath of the Lamb, or are we to appeal before the judgment seat of Christ, to be judged for our rewards? The judgment seat of Christ is clearly spoken of by Paul as the judgment which we shall face (Rom. 14:10; II Cor. 5:10). We must not fail to make distinction here. Israel and the Church are two different spiritual entities. Likewise, the Gentile nations will be judged in the tribulation. The judgments of the Church, Israel, the Gentile nations, and worshippers of the Beast, are entirely different in nature and outcome.

Notice that there will be a **gathering** at the end of the great tribulation. "Two shall be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. 24:40-41). This passage in no wise refers to the rapture of the Church. By the law of the context we shall see that it refers to the judgment at the close of the tribulation. Those "taken" are compared to those who were taken away by the flood (Vs. 38-39). They will be taken away to judgment. The argument hinges on the words "**as**" and "**so**." If those who are taken will be taken to judgment, then those who are left will be left to enter the king-



dom. It will be noticed that the ones taken and the ones left make this event the very reverse of what happens at the rapture of the Church. Are these exactly opposite events both to take place during the great tribulation? We certainly believe not!

But we have a direct statement relative to the rapture of the Church before the great tribulation. Paul gives some marvelously clear teaching in I Thess. 5:1-9. Here he draws the distinction between two **days** and the **night** which lies between them. He also carefully distinguishes between "**we**" who are saved and "**they**" who will perish. We may follow the very order that Paul uses:

1. "The day:" This is the day of the present age. Those who live in this "day" are called "brethren." Paul associates himself with this group by saying "we" and "us" (vs. 4-6).
  2. "The night:" This is a direct reference to the coming tribulation. People will be crying "Peace and safety." Sudden destruction will come upon them (vs. 3). It will be a time of spiritual "sleep" and "drunkenness" (vs. 6-7). It will be followed by the "Day of the Lord" (vs. 2).
- Notice that those who live in the **night** are never called "**us**" and "**we**," but rather, "**they**" and "**them**." It must also be noted that those who live in the **day** are assured that they need to have no fear either from the coming **night**, or from the great "**Day of the Lord**."
3. "The day:" This is the "Day of the Lord" upon which all prophecy is focused. It is the time of Christ's return to establish His glorious kingdom.

The language of this passage is unmistakable. We are of the **day**. Paul states that "**we**" (Christian believers of this dispensation), are not of the **night**, and that the "Day of the Lord" shall not overtake us as a thief. In the first chapter he states that the Thessalonian believers were waiting for His Son from heaven (vs. 10). We, living 1900 years later, are among those who wait for His Son from heaven. We also belong to the **day** of the church. We do not belong to the **night** of tribulation. We shall be caught up because we do not belong to the **night**. The **night** is a time of judgment; it is a time of wrath. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (vs. 9). Can language be any plainer than this? Is it not clear and plain that the

Church shall not go through any part of the great tribulation? Let no one fail to see the import of this direct statement, or fail to see the distinctions which the Holy Spirit makes. We are of the **day**, and not of the **night**.

#### IS THE PRE-TRIBULATION DOCTRINE MODERN?

Our author states that the pre-tribulation rapture doctrine is a modern doctrine. He says that our fathers knew it not, for the books that tell of it were never written. This statement is so puerile that it scarcely needs any attention or space given to it. The writer would do well to consult the annals of both church and secular history to see if the fathers did not know this doctrine and teach it. Permit us to give two quotations out of many that could be produced.

The first quotation comes from the ante-Nicene father, Irenaeus. He was called by Theodoret "The Light of the Western Church?" He was Bishop of Lyons (in what is now France) during the middle years of the first century. It reads:

"But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then shall the Lord come from heaven in clouds, in the glory of the Father, sending this man, and those who follow him, into the lake of fire . . ."

"And therefore, when in the end the Church shall suddenly be caught up from this, it is said, 'There shall be tribulation such as has not been since the beginning,

neither shall be'" (cf. Fathers, Vol. I, p. 560).

This is quite evident. Irenaeus believed that the church would be raptured before the great tribulation, and he evidently believed in what the author calls "the three comings."

The second quotation comes from the Christian historian, Commodianus, who wrote about 250 A. D. Writing upon the doctrine of Christ's return, he observes:

"We shall rise again, who have been devoted to Him . . . They shall come also who overcame martyrdom under Antichrist, and they themselves live for the whole time" (cf. Fathers, Vol. IV, p. 201).

This author clearly distinguishes between "**we**" of the Church and "**they**" of the elect remnant of Israel. He also gives the order — our resurrection comes before the Antichrist.

Certainly this doctrine is not modern. The doctrine of the rapture of the Church was not unknown to the primitive Church for the primitive Church received her theology directly and immediately from the hands of the Apostles. The Church continued long to receive it from the disciples of the Apostles. Is it any wonder then, that we find sections of the Church believing this doctrine in the fifth century, or in the tenth century, or later in the sixteenth century? Is it any wonder that John Wesley believed this doctrine? Is it any wonder that this doctrine is generally received by fundamentalists today? It should be no cause of wonderment, or amazement, or questioning, because this precious doctrine was a part of the Apostles doctrine and teaching.

The Church era is a parenthesis in the purpose of God which will last from the time when Israel was set aside until the time of its restoration. The Church's calling is a heavenly calling, Israel's is an earthly kingdom; and before the earthly people are restored to its privileges the heavenly people must inherit its glory.

F. W. Pitt.



*We must distinguish the dispensations and study Scripture in the light of God's gradual unfolding of his purpose through the ages.*

—W. H. Griffith Thomas.



# SERIAL BIBLE COURSES



## Truth in Type



### Jonah, a Type of Christ

Christ frequently appealed to His miracles which He wrought, as His credentials, saying: "If I do not the works of my Father, believe me not; but if I do, though ye believe me not, believe the works" (John 10:37, 38). Still there were some that were not satisfied with those miracles, but asked to see one of a different nature, "A sign from heaven." But Christ did not gratify their curiosity, or rather their malicious designs, for they asked merely "to tempt Him" (Luke 11:16); but He told them, "there shall no sign be given, but the sign of Jonah the prophet" (Luke 11:29); the sign of His resurrection from the dead, typified by the miraculous preservation of Jonah in the belly of the fish. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the

BY AARON SCHLESSMAN

earth" (Matt. 12:40); and that, should they still reject Him, the conduct of the inhabitants of Ninevah would aggravate and justify their condemnation, "for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here" (Matt. 12:41).

Dr. John R. Sampey says: "Our Lord referred on two different occasions to the sign of Jonah the prophet (Matt. 12:38-41; Luke 11:29-32; Matt. 16:4). He speaks of Jonah's experience in the belly of the fish as parallel with His own approaching entombment for three days, and cites the repentance of the Ninevites as a rebuke to the unbelieving men of His own generation.

Our Lord thus speaks both of the physical miracle of the preservation of Jonah in the body of the fish and of the moral miracle of the repentance of the Ninevites, and without the slightest hint that He regarded the story as an allegory." And J. Kennedy well says that if the narrative were an allegory, "the man who wrote it was guilty of a gratuitous insult to the memory of a prophet, and could not have been inspired by the prophet's Master thus to dishonor a faithful servant."

We rejoice in the positiveness of our Saviour's teaching concerning Jonah, and we can say in the words of Napoleon: "All the scholastic scaffolding falls as a ruined edifice before the single word—Faith."

We shall study Jonah as a type of Christ in five particulars.

#### JONAH

1. Jonah was sent upon a great mission (Jonah 1:2).
2. Jonah voluntarily gave himself up to save a few (Jonah 1:9, 10, 12, 2:2-3).
3. Jonah had a miraculous preservation (Jonah 2:17).
4. Jonah had a glorious resurrection (Jonah 2:10).
5. Jonah was a Jew bringing the message of salvation to Gentiles (Jonah 1:9; 3:4, 10).

Jonah was sent forth upon a great mission. God came to him, saying, "Arise, go to Ninevah, that great city,

and cry against it; for their wickedness is come up before me" (Jonah 1:2). Christ was sent forth upon a

#### CHRIST

1. Christ was sent upon a great mission (Matt. 2:21; Luke 19:10).
2. Christ voluntarily gave Himself up to save a lost world (Matt. 26:50; I Tim. 2:6; Ps. 89:6, 7; II Cor. 5:21).
3. Christ had a miraculous preservation (Matt. 12:40; Luke 24:6, 7).
4. Christ had a glorious resurrection (John 20:9; Luke 24:1-6).
5. Christ was a Jew bringing the message of salvation to the Gentiles, yea and to Israel (Luke 2:32, Acts 9:15).

great mission. God spoke to Joseph in a dream, saying: "She (Mary) shall bring forth a son, and thou shalt call



His name Jesus: for He shall save His people from their sins" (Matt. 1: 21). "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). Sin is an octopus sucking the life blood from the race, and it takes the power of Jesus Christ to free each one of us from the fearful clutches of its tentacles. His mission is to save the LOST.

Jonah voluntarily gave himself up to save a few. While the storm was raging on the sea, the mariners came to Jonah, and "he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them" (Jonah 1:9, 10). He went down into the depths for others. "He said unto them (the mariners), "Take me up and cast me forth into the sea: so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you" (Jonah 1:12). And they cast him forth, and Jonah said, "I cried by reason of mine afflictions unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardest my voice. For Thou hadst cast me into the deep in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me" (Jonah 2:2, 3). Christ voluntarily gave Himself up to save a lost world. When the mob that night came to take Christ, and after Judas said, "Hail, master; and kissed him, Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took Him" (Matt. 26:50). He was not a martyr but "Gave Himself freely a ransom for ALL" (I Tim. 2:6). Nor was the cross an after-thought; "but for this hour came I into the world" says Jesus. He went down into the depths for others. "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves (Ps. 89:6, 7). "Him who knew no sin, He made to be sin in our behalf, that we might become the righteousness of God in Him" (II Cor. 5:21 R. V.). The wrath of God was upon Him who is our substitute.

Jonah was cast into the sea because of his own sins; but "Christ was delivered for our offenses;" "He knew no sin;" "He had done no violence, neither was any deceit in His mouth" (Isa. 53:9); but "it pleased the Lord to bruise Him, He hath put Him to grief" (Isa. 53:10). "Surely he hath borne our griefs, and carried our sorrows . . . He was wounded for our transgressions. He was bruised

for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53: 4, 5).

Jonah had a miraculous preservation for three days and three nights. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). Christ had a miraculous preservation for three days and three nights. He said before His death: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12: 40). And when His followers came to the tomb on the first day of the week, the two men in shining garments said, "He is not here, but is risen; remember how He spake unto you when He was yet in Galilee, saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:6, 7). God's Word is wonderfully accurate, and cannot be broken.

Jonah's resurrection was through the glorious power of God. "The Lord spake unto the fish, and it vomited out Jonah upon dry land" (Jonah 2: 10). Salvation is of the Lord." Christ's resurrection was through the glorious power of God. He had spoken through the Scriptures, "That He must rise again from the dead" (Jno. 20:9). And when the women came on the first day of the week, bringing the spices which they had prepared, "And found the stone rolled away from the sepulchre, and entered in, and found not the body of the Lord Jesus," it was then the men

in shining garments spoke saying, "He is not here, but is risen" (Luke 24:1-6). God raised Christ as miraculously as He did Jonah, for a most glorious service.

Jonah was a Jew bringing the message of salvation to the Gentiles. "He said unto them I am an Hebrew" (Jonah 1:9), and "he arose and went unto Ninevah according to the word of the Lord." "And Jonah began to enter into the city a day's journey, and he cried, and said yet forty days, and Ninevah shall be overthrown" (Jonah 3:4). And God saw "that they turned from evil" (vs. 10). Christ was a Jew bringing the message of salvation to the Gentiles and Israel. He is a "Light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32). The Lord said Paul is "to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). God's promise to Abraham in those early days was that "through thy seed shall **all the families of the earth** be blessed." Jonah beautifully typifies Christ in these five particulars. He was an intense patriot, and wished for the destruction of the people that threatened to swallow up Israel. He thought that Jehovah was too merciful to these heathen oppressors. By the lesson of the gourd he was taught the value of the heathen in the sight of Jehovah. "Great is thy Faithfulness, Lord," unto men.

"Praise God, from whom all blessings flow;

Praise Him, all creatures here below;

Praise Him above, ye heavenly host;

Praise Father, Son, and Holy Ghost."

## WHO'S WHO AMONG OUR CONTRIBUTORS

MERLE L. EDWARDS is the pastor of the North Presbyterian Church, Denver, Colo., and chairman of Evangelical Release Time Education for this area.

RICHARD S. BEAL is pastor of the First Baptist Church of Tucson, Ariz., and a member of the Board of Trustees of Denver Bible College.

ELMER E. SEGER is the pastor of the Bible Church of Glen Ellyn, Ill. He has recently been chosen to the faculty of Denver Bible College.

AARON SCHLESSMAN is the Pastor of the First Baptist Church of Lamar, Colo.

HAROLD L. WILSON is the pastor of the First Baptist Church of Tempe, Ariz.

NORMAN B. HARRISON is a Presbyterian minister and Bible Conference speaker of note.



# The Principle of Infinity

The infinity principle of Bible study presupposes that we have confidence in the Bible as the authoritative Word of God. This principle takes for granted that the Bible is the Book which God made. Since the Bible is the Book which God made, the marks of the infinite God will be seen all through it.

The infinity principle lays down the line between the finite and the infinite; between the humanly thinkable and divinely thinkable. As finite beings we can only think up to a certain point—then the mind staggers. Beyond that is infinity.

There are deep things in the Word of God which no plummet can sound; there are things which are beyond all human comprehension. A. T. Pier-son spoke of what he calls, "The high level of the Word of God." Said he, "Whatever has to do with God is, of necessity and in the nature of things, supernatural and superhuman, extraordinary and unique. It belongs on a level of its own, standing alone and apart, by itself, unapproachable, defying competition and comparison. We should therefore expect both sublimity and originality, elevation and isolation, much that transcends all the limits of human thought, involving more or less the element of the inscrutable; and the presence of such characteristics instead of being an obstacle to faith is rather an argument for it." While there are depths that no man can fathom, and heights that none can scale, yet there are shallows in which even a child can paddle.

## I. THE PRINCIPLE DEFINED

The infinity principle is that principle of divine revelation wherein God lays down the line of demarcation between the finite and the infinite, giving all necessary explanations in the realm finite and confining Himself to simple declarations of fact in the realm infinite.

God thus teaches finite beings to walk by faith in the midst of the unexplained infinite.

An infinite explanation would be an absurdity to us because we are finite.

## II. THE SCRIPTURE PROOF

The proof of the infinity principle is stated in very clear and unmis- takable terms.

## BY THE EDITOR

"Now we see through a glass, dark- ly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

Here is the shore line. Man can think up to a certain point and can go no farther. But the day is coming when we shall see face to face. Then we shall know, even as also we are known. This verse states that we can go so far in our thinking, but no farther. This is a direct statement of the infinity principle.

Other passages of Scripture give statement of the presence of this principle:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judg- ments, and His ways past finding out" (Rom. 11:33).

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. 136:6).

Edward Irving compares the man who, with his finite knowledge, expects to understand the infinite things of God, to a blind mole, run- ning his tiny galleries underground, undertaking to interpret the march- ings of an army overhead. There are many things which we accept by faith, which we cannot explain now. There shall come a day when the in- comprehensible things will be per- fectly plain to us.

## III. THE EXAMPLES

One of the doctrines of our holy faith is that of the Trinity. The Scriptures teach that the Godhead is a trinity; that God is three persons, and that these three persons are one.

"Hear, O Israel, the Lord our God is one Lord" (Deut. 6:4).

It is significant that in the Hebrew a plural word for "God" is used, so

that literally it may read:  
"Gods is one."

Thus the trinity and the unity of the Godhead are taught in the same verse. We do not attempt to explain it. We cannot fathom it.

Daniel Webster was once passing a church in company with another gentleman. On the bulletin board was an announcement that the coming Sunday a sermon on the subject of the Trinity would be preached. The gentleman in company with Webster began to ridicule the idea of the Tri- nity. "How can you reconcile the doctrine of the Trinity with reason?" he asked. The statesman replied, "Man, do you understand the arith- metic of heaven?"

The Bible teaches that God is a Trinity in unity. Each person of the Godhead possesses all the attributes of God. Do we understand it? No! Do we believe it? Yes, we do; we believe it with all our hearts.

Again, we are taught in the Scrip- tures that God is the uncreated one. Many of us have puzzled over the question; "Where did God come from? or, How did He happen to be?" The Bible tells us that He is from everlasting:

"Even from everlasting to ever- lasting, thou art God" (Psalm 90:2). This means that God always was and He always will be. He is from everlasting to everlasting, from eter- nity to eternity, from always existing to always existing. Again, our minds stagger. We cannot comprehend it, but we believe.

We do not understand the dual- personality of Jesus Christ. The Bi- ble teaches us that He was the God- man; that He was both God and man at the same time. How can it be ex- plained? Christ claimed that He and His Father were one (John 10:30), and that He possessed all power (Matt. 28:18). Divine worship was given unto Christ and He accepted it (Matt. 28:8; Luke 24:52). He claimed to have existed in eternity past (John 17:5), and to be absolutely God (John 14:8-9). He exercised the divine of- fices (John 1:3; 6:39-40; 5:22; 10:28, Mark 2:5-10). Divine attributes such as omnipotence, omniscience, omni- presence, eternality and immutability are ascribed unto Him (Heb. 1:3; Mark 2:8; John 16:30; John 1:1;

(Continued on Page 256)



# SUFFERING -- Why? and How?

Chapter VI

## "SUFFERING AS A PURIFIER"

"He shall sit as a refiner and purifier of silver" (Mal. 3:3).

The process of conformity involves more by far than mere willingness; it's a question of fitness. The work must go deeper. It must go back of the will to the desires that move upon and motivate the will.

Sin made us a something "by nature" that we should not have been. Sin corrupted our nature; it must be purged. Sin warped and twisted our nature; it must be straightened. Sin marred the divine image; it must be restored. Can this be done without suffering?

It is common observation that the mere acceptance of Christ as Saviour, in itself involving a miracle in the soul that works a marvelous change, too often leaves this needful transformation far from complete. Nay, with many the process seems to become halted, stopped short, stalemated. Its purpose is thwarted. Life flows on in the normal channel of creature comforts and material conveniences, of possessions that make these possible, of the enjoyments that accompany them. The aim of Christian living, the ultimate of Christian character — these are lost and forgotten.

### "Chosen in the Furnace of Affliction"

But God steps in, and the picture is changed. Suffering stalks the pathway. And God speaks: "I have chosen you in the furnace of affliction" (Isa. 48:10).

In the light of Eden's comforts, issuing in such miserable failure; in the light of Calvary's sufferings, issuing in such glorious triumph, is He harsh? or King?

What is the furnace for? for suffering? Oh, no! for the separation brought about by suffering. In Eden's fall man became a mixture of "good and evil" (Gen. 3:22). But God recovered us to Himself to be a peculiar treasure, that is, a treasure peculiar to Himself and precious. To

NORMAN B. HARRISON

enjoy the preciousness He must refine away what He sees as worthless dross. "I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin" (Isa. 1:25).

"And He shall sit as a refiner and purifier of silver: and He shall purify . . . and purge them as gold and silver" (Mal. 3:3). How intense shall the heat be? and how long shall it last? The refiner sits at his task, bending over, watching intently till He sees His likeness mirrored back to Him; so with our Refiner. The furnace is not for suffering; it is for the Christ-likeness through suffering. Would you have the likeness? Gladly go through the furnace under His loving eye.

"Is there no other way, O God,  
Except through sorrow, pain and loss,  
To stamp Christ's likeness on my soul —  
No other way except the cross?"

And then a voice stills all my soul,  
As stilled the waves of Galilee:  
'Canst thou not bear the furnace heat,  
If 'mid the flames I walk with thee?

'I bore the cross, I know its weight,  
I drank the cup I hold for thee;  
Canst thou not follow where I lead?  
I'll give thee strength — lean hard on me'."

Separated by suffering! Human nature being such as it is, there is seemingly no other way. This is further illustrated by the threshing-floor. While growing in the field the chaff is joined to the wheat. The two must be threshed into separation. Anciently oxen walked over the grain-covered floor or a flail was used to smite it, to bruise it, to crush it apart. The process spelled suffering. Then came the sifting; the "fan" lifted it to the wind which carried the light chaff away. It is thus that

our Christ purposes to thoroughly purge, or cleanse, His threshing-floor (Matt. 3:12).

Dear one, are you being bruised? and sifted too? Do not shrink from it. See the hand of love holding the fan. Be assured He has a worthwhile purpose in it all. He counts you precious. He wants to have you to cherish and treasure, apart from what He counts but chaff. Let Him have His perfect way.

### "The Vessel Re-Made"

It has pleased our God, in recovering humanity from the wreckage of Eden to a life of fellowship with Him and usefulness to Him, to put "this treasure" of His presence "in earthen vessels, that the exceeding greatness of the power might be" of Himself and not from us (II Cor. 4:7). That we may know something of the re-making required, we are taken to the potter's house. We see him occupied with a vessel that has been marred. Does he throw it into the discard? No, indeed. He puts it on his wheel and reshapes it, his skill imparting to it the perfection and beauty he has in his mind for it. And as we stand there, watching the process to which the clay is subjected, the Lord our Potter whispers to us; "Can I not do with you as this potter?" (Jer. 18:1-6).

But more. To this suffering with beauty and correction in view, there must be added a suffering for permanence and endurance. Now comes the firing, and the re-firing — the more times, the more value imparted. The Master's design must be burnt in: then no evil-bent world touch can leave its marring imprint.

Does the process seem long to you? Too severe? Too uncomfortable? Wholly trust your Refiner — He is intent upon the pure gold. (Read and mark in your Bible, Job 23:10). Wholly trust the One presiding at His threshing-floor — He seeks the separated wheat. Wholly trust your skilled Potter — He wants a vessel of beauty such as He can delight to use.

Saturate your mind and heart with  
(Continued on page 256)



# Studies in Galatians

## Study No. Eight

BY HAROLD A. WILSON

In the fourth and fifth chapters of the Epistle to the Galatians, the corrective character of this letter becomes most prominent. Up to this point the emphasis has been on teaching. In this teaching a foundation has been laid for the exhortations and admonitions which here come before us. And even here, the exhortation is coupled with exposition, inasmuch as the admonitions of chapter four are preceded and followed by doctrinal illustrations.

**To begin with, our attention is called to the illustration of the heir.** In this illustration two facts are pointed out.

The first fact is the bondage which is characteristic of the infancy of the heir. Of this we read in Verses 1-2:

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all:

But is under tutors and governors until the time appointed of the father."

By implication this suggests also the contrasting liberty into which the heir emerges at maturity.

The second fact, here pointed out, is the analogy between the experience of the heir and the spiritual experience of believing Jews. The condition of the heir in infancy becomes an illustration of their bondage under the law. And the liberty of the heir at maturity becomes an illustration of their liberty when Christ comes into their experience.

This analogy has both a dispensational and a personal application.

In chapter three we saw that the tenure of the law was temporary. It was "added because of transgressions **until** the Seed should come, to whom the promise was made" (Gal. 3:19). Now note the statement in the Scripture before us:

"Even so we, when we were children, were in bondage under the elements of the world:

But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.

To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:3-5).

When Christ came, He came as the fulfillment of the law: He said,

"Think not I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill" (Matt. 5:17).

And now the prevailing principle in God's dealing with men is not law, but grace. This is the dispensational aspect of this illustration.

Thus it is also in our personal experience. Before men know the Lord Jesus Christ as their Saviour, invariably they are occupied with their own good works. Either they are striving, whether consciously or unconsciously, to live according to the commandments of the law, or they are rebelling against those commandments and disobeying them. This is true of the Gentiles as well as the Jews, for the Scripture says,

"When the Gentiles, which have not **the** law, do by nature the things contained in the law, these, having not **the** law are a law unto themselves" (Rom. 2:14).

Thus unsaved men are under bondage to the law.

But when we clearly see the Lord Jesus Christ as our Saviour, He sets us free from that bondage, and so it is written:

"Ye are not under the law, but under grace" (Rom. 6:14).

For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

There is a delightful suggestion in verse five, which says that Christ was sent,

"to redeem them that, were under the law, **that we might receive the adoption of sons.**"

Under ancient Roman custom, when a boy reached the age of his majority, his father would take him with him into the Roman senate. There he would invest him with the Toga Virilis, the robe of manhood; and there, in the presence of the assembled Roman Senators, he would proclaim that this was his son and heir, now a free-man in his own right, and entitled to all the privileges of a free-born Roman citizen.

Such will be our experience when our Lord comes again, and when, in the Rapture, and in the resurrection, He will proclaim before men, angels, and demons, that we are His sons and heirs. This "adoption" (the Greek word literally means son-placing) is ours by virtue of Christ's redemptive work, but it is yet future, wherefore God's Word says, we are "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). In the meantime our sonship is attested by the Spirit of God's Son, in our hearts, crying, "Abba, Father" (See verse 6).

But now let us glance at **the exhortation to which this illustration leads.**

These Galatian Christians have backslidden. This backsliding has two manifestations, and these now become the subject for discussion.

From the joyous liberty of newborn sons, in love with God, and with His Son, these Galatians have fallen into the observance of the ceremonials of the law. But let us listen while Paul tells about it:

"Now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, to which ye desire again to be in bondage" (Gal. 4:9)?

Specifically this sad spiritual declension has taken the form of observing special days. They have gone back to keeping the Sabbath day, and sabbatical and Jubilee years, and such, as provided by the law. Now the sad thing about all this is that these things were given as types, or pictures of Christ, looking forward to His coming. As another Scripture puts it, they were "A shadow of things to come, but the body (or substance) is of Christ" (Col. 2:17). In becoming occupied with these pictures, once more, the Galatians had forgotten the One Whom they pictured. And so Paul concludes this exhortation with the words:

"I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:11).

In so saying, Paul was not expressing the fear that they had lost their salvation, but he was wondering if they really were saved in the first place.



The other manifestation of their backsliding was that they had become cold toward the one who had led them to Christ. This was in sharp contrast to their attitude toward him when Paul first preached the Gospel to them:

"Ye know how through infirmity of the flesh I preached the Gospel unto you at the first.

And my temptation (i. e., testing) which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus" (Gal. 4:13-14).

Such had been their appreciation for Paul's ministry, and such their love for him, that at that time they had been willing to pluck out their own eyes and give them to him, had such a thing been possible, in order to relieve the distress which this "infirmity in the flesh" was causing him, for apparently Paul was suffering from weak or diseased eyes. But now false teachers have troubled them. They have listened to these teachers, and in listening to them they have become critical of Paul. Had this been a purely personal matter, no doubt Paul would have ignored it. But the real issue was a clash between two lines of teaching. As we have seen in former studies, Paul has taught that salvation comes entirely by the grace of God, and not by the works of the law. In contradiction to this, these teachers, who have undermined the confidence of the Galatians in Paul, have taught that they must keep the law to be saved. And so, Paul yearns over these young converts, with a yearning which he expresses in these words:

"My little children, of whom I travail in birth again until Christ be formed in you,

I desire to be present with you now, and to change my voice (or to speak in a different tone of voice); for I stand in doubt of you" (Gal. 4:19-20).

**This chapter concludes with the illustration of Abraham's two sons, Isaac and Ishmael.** Ishmael was born after the flesh. His birth was the result of a sinful expedient, to which Abraham resorted, in a moment when his faith was weak, in the hope that by this means he might bring about the birth of the promised seed. His mother was Hagar, an Egyptian bondmaiden. But Isaac was born by the miraculous working of God's Spirit in causing Sarah, Abraham's wife, to bear a son in her old age. He was the child of promise!

In this concluding illustration, Paul, led of God's Spirit, compares

## SUFFERING

(Continued from page 254)

His Word. In its pages much is made plain. Not only will it comfort and sustain you; it will serve to hasten and facilitate the purifying work. Through it you will catch a vision of His high purposes for you — all that He is aiming at — nothing short of His own likeness, wrought out of the rough.

You may have visited Rushmore Mountain in western South Dakota and stood, as I have, gazing across the chasm at the noble faces of our great men carved from the natural rock. You may have seen the sculptor even then busy at his work, bringing out the features of a man. You may have thought of him as saying: "Each blow of the hammer, each sharp cutting of the chisel, each rough chip that falls — all bring the likeness nearer to realization."

Dear reader, instead of shrinking from the suffering involved, share, will you not, the Master Workman's eager enthusiasm for the ideal He has in mind for you. Work with Him. Lend yourself fully, unflinchingly, to whatever it takes.

A bar of iron, worth only \$1 in the rough, by submitting to the suffering required for real usefulness, takes on unbelievable value. Worked into horseshoes, it is worth \$2; into needles, \$70; into pen-knife blades, \$650; into watch springs, \$50,000! Its worth is proportionate to the grilling. How it must be hammered, and fired, and pounded, heated again to a white heat, re-shaped and polished, to become at length 50,000 times as valuable as in its natural pre-suffering state.

Hagar to the law; and the Jews of the earthly Jerusalem, who were still under bondage to the law, to Ishmael, the child of the flesh. But Sarah he compares to the grace of God, and the believers, who shall have a part in the Heavenly Jerusalem, he compares to Isaac, the child of promise. And so he concludes this discussion with this intensely practical conclusion:

"What saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:30-31).

And in so saying, as in previous verses, with delightfully subtle suggestion, he shows plainly that the false teachers who have troubled them are children of the bondwoman — children of the flesh, and should be repudiated!

## INFINITY PRINCIPLE

(Continued from page 253)

8:37; Heb. 13:8; Col. 2:9). Lord Byron said, "If ever a man was God or God man, Jesus Christ was both." Yet, we discover that Jesus Christ though God, grew weary as a man (John 4:6). As a man He was asleep in the boat (Matt. 8:24). Also, He who was in the beginning with God, and Who made all things; increased in wisdom and stature, and in favor with God and man (Luke 2:52). This is called the "Mystery of Godliness" (I Tim. 3:16). We will not attempt to enter into an explanation of these deep, unfathomable mysteries, but we believe them with all our hearts, and we know that to deny them is to take the very heart out of Christianity.

Other great facts of our faith such as the virgin birth of Christ, the substitutionary atonement of Christ, the existence of the soul, the rapture, the resurrection and the second coming, are full of mystery. Simple facts are stated for our faith to grasp. Much is in the realm of the infinite and we must stop at the shore line.

The result of applying this principle is always the same. It is faith, sanity, and patience to wait for the explanations. The use of the infinity principle balances the soul and steers it clear of skepticism, unbelief and modernism.

—:o:—

You may not be getting what you want; but be thankful that you are not getting what you deserve—Luke McLuke.

## PROPHECY

**MONTHLY** handbook of World Events in the light of God's Word, with summary of the most dependable prophetic thought. Prepared by Research Staff of American Prophetic League, Inc. Keith L. Brooks and Howard W. Kellogg, editors. For many years appreciated by Bible teachers the world around because of its dynamic information, its sane presentation and conviction-laden articles.

\$1 is the subscription price, and you'll wonder why you didn't have it before.

Free sample copy to prospective subscribers

Address: Prophecy,  
Box BB, Eagle Rock Sta.,  
Los Angeles 41, Calif.



# D. B. C. AT HOME AND ABROAD

The Rev. Clarence A. Clark ('42) pastor of the Walsenburg Baptist Church, went home to be with the Lord June 18. Mr. Clark and a group of friends were swimming. He evidently was taken with a cramp and was drowned. May the Lord strengthen Mrs. Clark and her two children in this sorrow.

Miss Louise Jackson ('41) has a great burden for those in Guatemala, pray for the work there. Also remember the International Child Evangelism Fellowship, and Mrs. J. C. Brunfield that she might be restored to health.

Miss Alice Ostrander ('41) writes "I have been trying to uncover some of the depths of heathenism today. A woman dies in our hospital this morning four days after childbirth, apparently from no good reason in our observation. They said she had been getting up at night, looking down the path and saying funny things to herself. The mother of the woman wanted to take her home yesterday but it was not time and the husband did not want her to go. But the dispenser decided to let her go anyway because it seemed apparent that she had evil spirits. He went to tell her people but when he came back she was in some sort of a spell and while he came to tell me she 'went out.'"

"I asked one of our boys if the people would call the drummers for her funeral. He told me they could not since everyone knew her mother is a witch and had killed her. I do not know how she displeased her mother. Perhaps it was because she came to the mission to have her child."

Mr. James Wood ('38) who has been serving in the Armed forces is now completing his work at Sterling College.

Miss Marguerite Harris, former student, is in Trenton, Missouri, taking a course in commercial art. She also uses every opportunity in giving forth the Word. She is busy in vacation Bible School work.

Rev. Hilland H. Stewart ('37) and Mrs. Stewart ('39) and Connie were visitors at the college. Mr. Stewart just recently completed his work at Sterling College.

Mr. and Mrs. Forrest Morningstar, former students, have moved to How-

## MISS FAYE ARBUTHNOT

ard, Nebraska. Mr. Morningstar is working on the Extension Department of the Moody Bible Institute.

Miss Ollie Johns ('35) is working in the correspondence school of the Moody Bible Institute. She loves her work and thanks the Lord for this privilege. Recently she had a visit with Mrs. Joseph Lowell Irving (Ida Mae Lips, '34) also with Rev. Ambrose Bandow ('35).

Miss Ruth Burgess ('42) who is doing mission work in Tucson, Arizona, with Mrs. D. U. Wright, former student, visited at the College. She is spending her vacation in Greeley. She reports the Lord is blessing their work and that souls are being saved.

Mr. A. D. Weber and Mrs. Weber, (Edith Cook, former student) and son visited at the College. They are making their home in Greenfield, Ind., and are in charge of a mission which keeps them very busy. They also visited with Mr. and Mrs. Quentin Renn, former students, who are in Palisade, Colorado.

We have enjoyed the recent visit and message given to us by the Rev. Henry Harms of the Youth Bible Crusade, Wheaton, Ill. Pray for Mrs. Harms, (Virginia Boone, former student) who has been in ill health for sometime.

Mr. John Neal and Mrs. Neal ('42) are making their home in Chicago, Illinois. Mr. Neal is attending Moody Bible Institute.

Mr. and Mrs. Wayne Robertson, former students, are busy in the Lord's work. For the past two years Mr. Robertson has been the Protestant Minister and Director of Education at the State Industrial School at Fort Grant, Arizona.

Bennie Watanabe ('45) is busy with visitation work. The Lord has opened a way for two child evangelism classes.

The Denver Rescue Mission of which Rev. F. J. Meldau ('20) is General Director, and Rev. Amos W. Murr is Acting Superintendent, reports the Lord is blessing this work. Pray for it as it continues, that many more souls will be reached.

Mr. William Moffett ('43) and Mrs. Moffett are now in Denver. Mr.

Moffett plans to enter Denver Bible College this fall.

Mr. George Palm ('32) who has been superintendent of the Denver Rescue Mission for the past several years, and Mrs. Palm ('32) are now going into their former work of giving forth the Word in the neglected parts of our country.

Mr. and Mrs. L. D. Howells, former students, were welcome visitors at the College recently.

Rev. Alvin Cassens ('40) and Mrs. Cassens ('29) visited former students and alumni on their vacation. Their first stop was at Walsenburg at the home of Rev. Clarence Clark ('42) who so recently went home to be with the Lord, and Mrs. Clark, former student. They next visited Mr. and Mrs. Claude Fondaw ('43) who are doing missionary work among the Navajo Indians at Gallup, New Mexico. On Sunday evening they went to church at Flagstaff, Arizona, and were surprised to meet Mr. Herbert Harper, former student. He took them to his home to see his wife, (formerly June Holgate '35) and their two children. Mr. and Mrs. Harper have a mission at Sunnyside just outside of Flagstaff. From Flagstaff they went to Coachella, California, to the home of Miss Freda Cassens ('39) and mother. Miss Cassens' work is with the Missionary Gospel Fellowship. She was to have her vacation from her work there, so she and her mother accompanied them on the rest of the trip. While in California they visited Rev. and Mrs. Clyde Shaffstall, former students, at Fontana where they are assisting in the church, Rev. Henry Dahl ('35) and Mrs. Dahl, former student, who are working under the Fuller Foundation, and at the present time are in Pomona. They also visited Miss Neita Smith ('30) and Miss Violet Anderson ('39) who are working under the Missionary Gospel Fellowship, and Rev. and Mrs. Harry Sprague ('21), who are working under the Fuller Foundation around Redding. In Seattle, Washington, they visited Rev. and Mrs. Harry Johnson ('29). The Johnsons are busy serving the Lord. Mr. Johnson is active in the Gideon organization.

(Continued on page 258)

## The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
In Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS

Training Native Evangelists;

Over 6000 church members won from  
Idolatry.

Write for Fuller Information.





# BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

## BLOOD ATONEMENT

1. The Blood is innocent (Matt. 27:4).
2. The Blood redeems us (Rev. 5:9).
3. The Blood cleanses us (I John 1:7).
4. The Blood purchases us (Acts 20:28).
5. The Blood atones for us (Lev. 17:11).
6. The Blood justifies us (Rom. 5:9).
7. The Blood brings peace (Col. 1:20).
8. The Blood brings us nigh (Eph. 2:13).
9. The Blood sanctifies us (Heb. 13:12).
10. The Blood protects us (Exodus 12:13).

—J. A.

## CALVARY

1. The Person of Calvary—"The Son of God" (John 1:29)
2. The Purpose of Calvary—"For sins not His own" (Luke 19:10)
3. The Provision of Calvary—"That they might have life" (John 10:10)
4. The Pardon of Calvary—"To the uttermost" (Heb. 7:25)
5. The Prospect of Calvary—"The Coming Judge" (Heb. 9:27)

—A. MacF.

active work in that land. Praise God for answering prayer and removing the hindrances to their meetings.

Mrs. G. Hammond, former student, and Mr. Fowler ('33) are serving the Lord in Colombia.

Mr. Lewis Fickett, former student, and Mrs. Fickett who have been assisting in the print shop at the College, are now making their home in Crowley, Colorado, where he is pastor of a church.

Mr. Paul Seanor ('44) and Mrs. Seanor and Joyce Marie are now living at the college. Mr. Seanor is attending college and is assisting in the print shop.

## THE GODLY SOUL'S DESIRE

Psalms 63

- I. DEDICATION  
vs. 1—"I will seek Thee"
- II. RETROSPECTION  
vs. 2—"I have seen Thee"
- III. SALUTATION  
vs. 4—"I will bless Thee"
- IV. ADORATION  
vs. 4—"I will lift up my hands"
- V. MEDITATION  
vs. 6—"I remember Thee"
- VI. EXULTATION  
vs. 7—"I will rejoice in Thee"
- VII. DETERMINATION  
vs. 8—"I follow hard after Thee"

—A. MacF.

## A PICTURE OF CHRIST

- I. His Unfailing Compassion  
"Saw a great company"  
John 6:5
- II. His Unlimited Knowledge  
"He knew"  
John 6:11
- III. His Unceasing Thankfulness  
"Gave thanks"  
John 6:11
- IV. His Unending Provision  
"As much as"  
John 6:11
- V. His Unselfish Carefulness  
"Let nothing be lost"  
John 6:12

—A. MacF.

## MATCHLESS LOVE

Gal. 2:20

THE SOURCE—Love unbounded  
(John 3:16; I John 4:19)

THE SACRIFICE—Unblemished  
(I Pet. 2:24)

THE SUBJECT—Undone  
(II Cor. 5:21)

THE SUBSTITUTION—Unconditional  
(Rom. 5:8)

THE SATISFACTION—Unsurpassable  
(Ps. 17:15)

—A. MacF.

## D. B. C. at Home-Abroad

(Continued from page 257)

The following was taken from "The Neglected Continents:"

Mr. and Mrs. Kennedy and Mrs. G. Hammond are now on furlough, leaving Mr. Fowler in charge at headquarters. Pray for him in this responsible position and also for the ten missionaries still busy at language study, that they may be kept in health and prepared in every way for

TRAINING  
TRUE to  
the BIBLE

PLAN TO ATTEND THE  
**AMERICAN  
SEMINARY**  
of THE BIBLE

STUDENTS  
from COAST  
to COAST

Thorough three-year course (including summer semester) in Bible, theology, and prayer for pastors, evangelists, Bible teachers, missionaries, and other Christian workers. Tuition is free; room and board are provided for practical assignments in the various departments of the Seminary. Write for catalogue to Registrar, 1101 East 35th Street, Brooklyn 10, New York.

Read **The PROPHETIC WORD**, recommended highly by Christian leaders and laymen in America, Canada, and the British Isles. Editor: Rev. G. P. Raud, President of the American Seminary of the Bible. **Sample copy sent on request.**

**1101 E. 35th St. ♦ Brooklyn 10, New York**



# HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

## AN UNDAUNTED MISSIONARY

Years ago, when Dr. Schauffler was a missionary in Constantinople, he was greatly troubled with the determined efforts of the Russian government to drive Protestant missions out of the Turkish Empire. So he went to see the Russian ambassador, who said to him, "Mr. Schauffler, I say frankly to you that my master, the Czar of all the Russias, will not suffer Christian missions ever to get a foothold on Turkish domains."

The veteran missionary looked him in the face and said: "Your Excellency, my Master, the Lord Jesus Christ, will never ask the Czar of all the Russias where He may plant His feet."

The old soldier of the Cross went on his way undaunted. He knew that the Lord God, before whom he stood, was stronger than the might of Russia.—The Presbyterian.

Long ago an old Greek studied the mental operations of a bee. The bee has a brain about the size of a pinhead, yet it organizes a city, builds ten thousand cells for honey, twelve thousand cells for larvae, a sanctuary for the queen mother; it observes the increasing heat and when the wax is in danger of melting and the honey lost, it organizes the swarm into squads, puts sentinels at the entrances to the hives, glues the feet down and then with flying wings creates a cooling system that would put an electric fan to shame.

If the tiny brain of a bee can think and perform such wonders, why should we doubt God? If He so provided an insect with such thinking and planning powers, has not He bestowed upon those of His image even greater love and care?

—Selected

## A STUDENT PROTEST

The War Cry reports that at the twelfth annual Institute on Family Relationships in Philadelphia it was proposed by a Lutheran minister who was present that churches hold Sunday night dances to provide wholesome recreation for youth. An eighteen-year-old freshman of Swarthmore College at once declared: "The church has its own proper function,

and the young people expect it to live up to that, without offering recreational facilities as a bribe."

## SECRET OF POWER

Some one asked St. Francis of Assisi why he was so influential and had so much power with the people. "Well," replied St. Francis, "I've been thinking about that myself, lately, and this is why: The Lord looked down from Heaven to earth and said: 'Where can I find the weakest, the littlest, the meanest man on the face of the earth?' Then He saw me and said, 'I've found him, and now I'll work through him. He won't be proud of it. He'll see that I am using him because of his littleness and insignificance.' When we are willing to be only the vessel which holds the mercies of God for our fellow-men, God will fill us full of blessings for them.

—1001 Illustrations for Pulpit and Platform

## THE RIM OF THE SUNRISE

We are told that there is a town in the extreme north of Norway where, about January 18, in each year, the people climb a hill in order that they may see the sun rise after months of night. Nothing more than a little rim is seen at first; but the people are satisfied, because they know that tomorrow, and throughout the days to come, the sun will shine in all its strength. We are seeing, as it were, that small rim. **The Sun of Righteousness will soon bring in the dawn of a new and brighter day. We cannot fix a date, but we can say in full assurance, "The coming of the Lord draweth nigh" (James 5:8).**

—Jewish Hope

## WHO IS MOST RESPONSIBLE?

An Indiana judge has ruled that in future truancy cases he will sentence the parents to one day in the county jail for each day their children miss school without good reason. Usually that is where the fault lies, both in public school and Sunday School. A greater Judge than the Indiana one will hold many parents responsible for the manner in which they have neglected the religious instruction of their children.

—The Expositor

A Jewish legend tells us that during the famine in Canaan Joseph ordered his officers to throw wheat and chaff upon the waters of the Nile that the people below might see that there was plenty above. God puts upon the river of life some of the wheat from the Heavenly fields in order that we, having a taste of it, may desire more, and seek things that are above.—"Heaven on Earth" by A. C. Dixon.

## THE VOICE FROM ABOVE

At the corner of two busy thoroughfares, where the traffic was noisiest, the writer watched a man who was working quietly at the foot of a telephone pole; he seemed to know by instinct what was wanted by his mate, who was at work away up at the top of the pole; first one tool, then another, or a bit of wire would be sent up, and the two were working together in such harmony that I looked more carefully, and saw that the man on the sidewalk had clamped on his head what looked like a small telephone apparatus; one ear could hear the sounds around him, but the other was deaf to them, and was listening all the time to the voice from above. Being in constant communication they could work together in wonderful unity; and then I realized anew the need for us as Christians to be ever listening for the Voice from above.

—New Century Leader

## THE TRUE MOTIVE

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said: "Well, Andrew, I'll give you five pounds, seeing it's you." To him replied the preacher: "No, I can't take anything for this cause, seeing it's I," and handed back the money. The man realized the reproof, but quickly said: "Andrew, you're right. Here are ten pounds, seeing it's for the Lord Jesus Christ."

—Biblical Illustrator

A holy life will produce the deepest impression. Lighthouses blow no horns; they only shine!

—D. L. Moody.

## Baker Book House

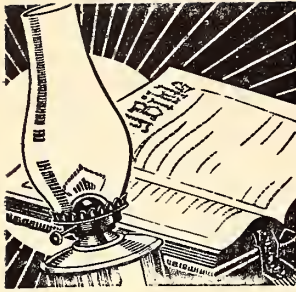
**NEW  
AND  
USED  
RELIGIOUS  
BOOKS**

Catalogs free

Libraries purchased

1019 WEALTHY ST., S. E.  
GRAND RAPIDS 6, MICHIGAN

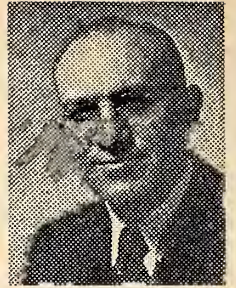




# Light . . . ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD ILLUSTRATIONS BY CASEY SMITH



Sam Bradford, D.D.

"Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission."

## Jesus and the Right Use of Property

### SUNDAY SCHOOL LESSON

for

September 1, 1946

LESSON TEXT: Exod. 20:15; Deut. 25:13; 27:17; Prov. 30:7-9; Mic. 2:2, 3; Matt. 5:40-42; 6:19-34; Luke 6:27-36; 19:1-8, 45-46; II Cor. 13:7.

PRINTED TEXT: Exod. 20:15; Deut. 25:13; Prov. 30:7-9; Matt. 6:25-33; Luke 19:2-8, 45-46; II Cor. 13:7.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

This is a most appropriate lesson for our day, for if there is anything that is completely tangling the thinking of people of this generation, it is the right use of property. Since man has in general renounced God, and has set himself as his own god, he makes himself to be the owner of property, thus neglecting and turning from the true concept which is that God owns all property by right of creation, and man, whether Christian or godless, has the privilege of using that property as a steward of God.

### THE LESSON OUTLINE

#### I. OWNING

There is no true conception of owning except as man recognizes that all belongs to God. Man never created anything. The soil, minerals, timber, stone, light, and air — everything is created by the hand of God. Man cannot make wool to grow, nor cotton. Neither can he produce the basic chemicals from which usable substance is made. For everything that man may need or use, he must come in utter poverty, and whether he recognizes the truth or not, seek substance from the hand of God.

Man's ownership of any property is by the consent of civil government. His only protection to right of any

property is by the power of civil government, and by that government his right must be protected. A study of God's statement in Romans 13:1-7 will be of value in studying this fact, for here it is declared that God gives civil government — righteous or evil — to bless or curse the people of a nation.

#### II. USING

The Scripture does not have so much to say about owning property as it does about using property. It is recognized throughout the entire Bible that it is God's will that man should use property for God. Man is but a steward — a renter — therefore he must render to the owner a due return for the use of property.

God's plan for believers has always been the tithe. He has never laid a ruling upon unbelievers, for in the true sense they are usurpers of God's property even when they use it. The Scripture is careful to insist that the believer shall hold and use property as a means toward service unto God rather than making the possession of property an end in itself. His assurance (Matt. 6:33) is that sufficient property for service unto God will be granted to those who make God's service of primary importance in their own lives.

In the passage, Luke 19:45-46, the principle is definitely laid before us that service to God must never be used as a means toward gaining material wealth. Luke 19:2-8 is an illustration of what real faith in Christ and love for God will do in the heart of one whose life has been wrapped up in gaining material goods. When Zacchaeus really came to know Jesus, he could not keep that which he had wrongfully received.

#### III. STEALING

The eighth commandment, "Thou shalt not steal," carries a greater emphasis than taking by stealth. Any dishonest gain is stealing. Zacchaeus

had gained his wealth by stealing. Those who traded in the temple were gaining their wealth by stealing. Those believers who take money for themselves rather than as a stewardship before God are stealing, (Mal. 3:8-10). Believers who withhold tithes and offerings from God are stealing, just as truly as it is stealing to commit robbery, theft, burglary, or misappropriation of funds.

#### THINKING THROUGH THE LESSON

Matt. 6:25-33. Man cannot give double allegiance. If his eye is set upon treasures in heaven, this single purpose will make his character and life single and straight, and the Christian will be shining for the Lord. If the eye be set upon earthly treasures, the life and character of a believer will be shrouded in moral darkness. A man's aim in life determines his character. If that aim be not single and heavenward, but earthward and double, all the faculties and principles of his nature will become a mass of darkness. It is impossible to divide allegiance (verse 24).

This portion is a part of the Lord's teaching concerning the five precepts relating to (1) Almsgiving; (2) Prayer; (3) Fasting; (4) Riches; (5) Care.

(1). Give alms as before the Lord and not to impress men (Matt. 6:1).

(2). Prayer must be for fellowship and communion with God rather than to impress people (Matt. 6:5-15).

(3). Fasting must be before God and not to impress people with our religion (Matt. 6:16-18).

(4). Riches must be held for the single purpose of glorifying God (Matt. 6:19-24).

(5). Cares are the forbidden burden (Matt. 6:25-33).

#### SOLID FACTS

If we make God's business our

GRACE AND TRUTH



business, He will make our business His business.

No man can fail whose business is in the hands of God.

No man can succeed who keeps his business for himself.

## THE LESSON ILLUSTRATED

Two infidels lived together for several years as neighbors in New England. At last one of them heard the Gospel and became a Christian. Soon after the converted man went to the house of his infidel neighbor, and said, "I have come to talk to you; I have been converted."

"Yes, so I have heard," said the skeptic; "I thought you a more sensible man."

"Well," said the Christian, "I have a duty to you, and I want you to hear me. I have four sheep in my flock that belong to you. They came into my fold six years ago. They had your mark on them, but I changed it and put mine on them. You tried to find them, but failed. They are in my field with their increase, and now I

have come to settle the matter. I have lain awake nights over my sin, and I want to get rid of my burden. I am at your option, I will do what you say. I have a good farm and money at interest, and you can have all you ask, or if it is a few years in state's prison, I will suffer that, only say the word." The infidel was amazed. He began to tremble and said, "If you have the sheep, keep them, if you will only go away; a man that will come to me as you have, must have something I do not understand. Keep the sheep."

"No," said the Christian, "I must settle this matter, and pay for them. What shall it be?" "Well," said the infidel, "if you must pay for them, give me what they were worth when they got into your field, and six per cent interest, and let me alone." The Christian counted out the amount including the interest then doubled it, then laid it down leaving a load on the neighbor's heart, almost as heavy as that which he himself had borne.

—Three Thousand Practical Illustrations



## Truth and Sincerity in Speech

SUNDAY SCHOOL LESSON  
For September 8, 1946

LESSON TEXT: Exod. 20:16; 23-1; Ps. 15:1-5; Prov. 26:18-28; Matthew 5:33-37; 23:16-22; 26:69-75; Acts 4:13-21, 23.

PRINTED TEXT: Exod. 20:16; Prov. 26:23-28; Matt. 26:69-75; Acts 4:13-21, 23.

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

The most complete discussion of the human tongue is found in James, chapter three. Here is set forth the terrible dangers of the human tongue. Here the fruit of the tongue is declared to be the test of the heart. In this lesson, which is woven about the ninth commandment, "Thou shalt not bear false witness against thy neighbor" (Exod. 20:16), we are brought face to face with the teaching that is so vital in all ages that its necessity is inescapable today.

### THE LESSON OUTLINE

We shall outline our study of this lesson under three heads: (1) Lies; (2) Liars; (3) Results of lying.

#### I. LIES

A lie is deceitfulness, whether it

be spoken or acted. This ninth commandment refers directly to bearing false witness against an individual, that is, to make a false statement about him. There is no doubt, however, that the commandment refers to any untruth or any false representation.

1. Satan is a liar and the father of lies (John 8:44).

Since "God . . . cannot lie" (Titus 1:2), then all deceitfulness is of Satan and does not proceed from God. God is all truth. Satan is all deceitfulness. Satan loves lying. God abhors lying (Psalm 119:163).

2. Denial of the truth is lying (John 8:55).

3. Misrepresentation is lying (Prov. 30:6; Exod. 20:16).

4. Presentation of false doctrine is lying (II Thess. 2:9-11).

#### II. LIARS

A liar is one who lies. The world talks about "white lies" and "black lies" as though there were grades, shading from black through grey down to white. Any deceitfulness is a lie, and God has warned (Eph. 4:25) that Christians should put away lying and should not be liars. As we have put off the old man, we are urged to refrain from lying (Col. 3:9). To brand a person as a liar is a terrible indictment. For a person to be a liar is a revelation of the corruptness of his heart and mind.



**BOX ASSORTMENTS**  
**PAY Biggest Profits**

Get top sales and profits from this DeLuxe Sample Line of nationally known, extra quality, popular priced Christmas Cards. Magnificent, colorful, right up to date in quality, art, design.

**SAMPLE FREE** 50 for \$1.00  
**FREE.** Get this assortment before you start. It's tops in profit-making for greeting card salespeople everywhere. Also complete line of *Bibles, Books, Stationery and Everyday Cards.* Rush name today for your starting offer.

**WESTERN ART STUDIOS, Dept. 13-R**  
257 So. Spring St. Los Angeles 12, Cal.

1. Satan is a liar and the father of lies (John 8:44).

Therefore, all who lie are at least related to Satan by practice, if not by the very fact of relationship in the spirit.

2. Liars possess "burning lips and a wicked heart" (Prov. 26:23).

3. Liars have hate and deceit within their hearts (Prov. 26:24).

Liars are filled with abomination in their hearts (Prov. 26:25).

There is no justification for deceitfulness, for all deceitfulness is of Satan and is the working of Satan in the heart. A lie is a lie regardless of the cause for which it is spoken. A liar is a liar regardless of the position he may hold or the impression that he may create with others.

#### III. RESULTS OF LYING

No good can come from lying, for as lies originate with Satan and are expressed through a "wicked heart" and "burning lips," much upheaval can follow the expression. Truth is always easier than lying, for one lie expressed calls for a thousand to keep the deceitfulness of that one lie hidden.

1. The result of lying on the person expressing it:

A. He puts himself in league with Satan.

B. He loses his self-respect, for whether others discover the lie or not, he knows himself to be a liar.

C. He will eventually lose the respect of others, for as Satan is the father of liars and lies, he does not hesitate to crush those who walk in his way. He himself will see to it that the liar is exposed.

D. The one expressing lies lives in fear, for he knows that his deceitfulness will one day be made known.

E. Lies stand as a barrier between the liar and his fellow-men



and between the liar and his God.

2. Results of lying on the liar's neighbor:

- A. He harms his neighbor. Truth seldom hurts anyone. Deceitfulness always harms.
- B. Deceitfulness causes the neighbor unhappiness, for he cannot trust the deceiver.

THINKING THROUGH THE LESSON

Exod. 20:16. This commandment recognizes that men will be dwelling in the presence of men and deals with a vital element for dwelling peaceably and happily together. This commandment expresses a foundation principle which if followed would remove the necessity for other commandments relating to social usage. If there were no deceits, there would be no murders. If there were no deceits, there would be no adulteries. If there were no deceits, there would be no covetousness.

This commandment also recognizes that all deceit is "against" someone. There is no such thing as a harmless lie or deceit. Every deceit affects someone so all false witness is against a neighbor. This is evident for the deceiver expresses his deceit in order to gain advantage, and that advantage for him means disadvantage for someone else.

Prov. 26:23-28.

Vs. 23. Passionate words spoken from a wicked heart are worth no more than a piece of broken pottery decorated with silver.

Vs. 24. Hate in the Scripture is absence of love. When one does not have positive love, his heart is a fountain of deceitfulness.

Vs. 25. When a deceiver speaks the truth, yet he is not to be believed for he has not double purpose but seven abominations in his heart.

Vs. 26. A lack of heart-love may be covered by deceitfulness, but even this deceitfulness cannot be covered for long.

Vs. 27. Deceitfulness is like a pit. The deceiver falls into it. It is like tipping a great stone and the stone falling upon the one who moved it.

Vs. 28. A lying tongue hateth. There is no love in the heart behind that tongue. A flattering mouth is a deceiving mouth, and the purpose of the flattering heart is to work ruin.

Matt. 26:69-75. Peter's denial was based upon unbelief, for had he really believed that Jesus was the Messiah, the Son of God and Saviour, he would gladly have died with Him rather than deny Him. All deceitfulness is founded upon unbelief, for when trust is placed in God, there is

no fear of the truth and no temptation to deceitfulness. Peter's unbelief and sinfulness is manifested as follows:

- 1. He followed afar off.
- 2. He "sat without in the palace."
- 3. He fellowshiped with unbelievers about the unbelievers' fire.
- 4. He was afraid of a girl who asked him if he were not with Jesus.
- 5. He went "out into the porch."
- 6. He was afraid of another girl and again denied. In this denial, he sought to impress his deceitfulness with an oath.
- 7. When two lies would not make the people believe his words, he sought to impress them with his godlessness and he "began to curse and to swear."

SOLID FACTS

There will be no liars in heaven. Lying, murder, adultery, and theft are equally black sins before God.

The devil's lie caused man to fall. That fall brought death on the whole human race. Can we not, therefore, see the awfulness of lying?

False witness against a neighbor may ruin his life and bar the word of testimony that might save him for eternity.

Lies are like thistledown on the wind — they cannot be regathered.

The Scripture reveals several of God's black lists. These lists always include liars and lying.

If lies are in the heart, they will eventually blossom through the lips.

THE LESSON ILLUSTRATED

A woman once repeated a piece of gossip about a neighbor. It flew from mouth to mouth and soon all the town knew the story, which caused the person affected a great deal of unhappiness. One day the woman discovered, that the tale she had told was not true, and in the greatest sorrow she went to the Rabbi to ask in what way she could make atonement, and repair the wrong she had committed.

The Rabbi heard what the woman had to say, and he told her to go to the market, have a fowl killed, pluck it on the way home, and drop the feathers one by one as she went along.

The woman was surprised at this curious means of atonement, but she did as the Rabbi instructed, and on the following day came to him again to report that she had carried out his behest. "Now," said the Rabbi, "go and collect all the feathers and bring them to me."

The woman went along the road she had traversed on the previous day, but she found that the wind had blown the feathers away, and after an all-day's search she was only able to bring back two or three.

"You see," the Rabbi said to her gently, "it was easy to drop the feathers, but it is an almost impossible task to bring them back. So it is with gossip and slander. It is easy to spread false reports about thy neighbor, but it is impossible to make good the wrong thus committed."

—Three Thousand Practical Illustrations

WANTED

5,000 LIVE WIRE ENERGETIC CHRISTIANS TO EVANGELIZE AND VISUALIZE THE GOSPEL.

FOR INFORMATION WRITE:

ROBERT CRICHTON  
ROUTE 5 COLUMBUS, MISS.

NAME .....

STREET ..... CITY ..... STATE .....

DISTINCTIONS IN TRUTH

"Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

The great composer Joseph Haydn was once reprimanded by some of the dignitaries of the church. His music, they charged, was far too lively, too jolly, not in keeping with its sacred purpose. Haydn replied, "When I am writing sacred music I must be thinking of the Lord God and all that He has done for me."

When I do that, my heart leaps with joy, and I do not know how to keep this out of my music."—The Pilot.

—:o:—

BIBLE DISTRIBUTION IN 1945

A distribution of 12,243,355 copies of Bibles, Testaments, and portions during 1945 is reported by the American Bible Society. Circulated in 114 different languages, four million more were given out than the average number for the past decade.

GRACE AND TRUTH



# Jesus and Covetousness

SUNDAY SCHOOL LESSON  
for September 15, 1946

LESSON TEXT: Exod. 20:17; I Kings 21:1-16; Job 31:16-25, 28; Prov. 11:23-28; Luke 12:13-21; 18:18-23; John 6:26-27; I Tim. 6:6-8; Heb. 13:5.

PRINTED TEXT: Exod. 20:17; Prov. 11:23-24; Luke 12:13-21; Heb. 13:5.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Exod. 20:17).

This lesson, centering about the tenth commandment and focusing our attention upon the sin of covetousness, is a timely lesson for these days when the whole philosophy of mankind is a philosophy of personal gain. When we think particularly of our own country, we find a people with more goods and less contentment than the peoples of any nation of the world. The more we have, the more we want.

We are a covetous people. Covetousness may be defined as an inordinate desire for things of the earth or for what belongs to another person. This evil strikes directly at others.

The New Testament scriptures make frequent reference to the sin of covetousness. Jesus classes covetousness with the grossest sins such as murder and blasphemy (Mark 7:20-23). The Holy Spirit places covetousness along with other sins, such as fornication, which are not once to be named among believers (Eph. 5:3-4).

This sin is also mentioned in the first chapter of Romans and is catalogued with other sins too foul and vile even to be mentioned (Vs. 19-32).

Covetousness is declared to be idolatry (Eph. 5:5; Col. 3:5).

A covetous man has no place in his heart for the love of God, for worship, or for the interests of his fellow man.

## THE LESSON OUTLINE

### I. THE SIN OF COVETOUSNESS

The very fact that God has forbidden covetousness makes us know that it is a sin. When Paul quoted the commandment, he used a Greek word which in a different form in the New Testament is usually translated "lust." In other passages it is

translated "desire," "covet" or "concupiscence." The literal meaning is "to pant after." The sin suggested by the word is the sin of desiring that which belongs to another. It is possible for one to behold an object, to delight in it, yet not covet it. To covet is to become possessed of desire to possess. So long as man is master of his desires, he does not covet. When his desires master him, he is covetous. Most crimes spring from the sin of covetousness. Theft, robbery, adultery — all of these crimes are preceded by covetousness.

## II. THE RESULT OF COVETOUSNESS

### 1. COVETOUSNESS SEPARATES FROM GOD

Before covetousness can possess the heart of man, he must fail to recognize that all belongs to God. He must believe that possessions are for man and not for God. He must fail to realize that man is a steward of God, being allowed to use substance which belongs only to God in its last analysis. If man's heart and eye are fixed on God, he will never "pant after" or "lust" after earthly possessions for himself. He may seek and attain great wealth, but such seeking and attainment will be in order to use that wealth for God.

It is the opinion of this writer that God is seeking throughout Christendom to find men and women who can be trusted to handle great sums of money for God. How often He is disappointed when He allows a man to reach the place where he is receiving a good salary or whose busi-

ness prospers until wealth is in his hands, only to find that that man or woman has taken it all for himself or herself for personal pleasure and gratification of a covetous spirit rather than seeking to use all for the glory of God Who gave it. There is no room in the covetous man's heart for God. His eye is evil. His whole body is full of darkness (Matt. 6:19-24). He cannot "serve God and mammon."

### 2. COVETOUSNESS SEPARATES MAN FROM HIS FELLOW MAN

A man greedy for wealth is a poor companion for any person when his soul becomes engrossed with gain. His mind and heart run continually toward that gain, and he loses interest in the welfare of his fellow man. When his heart turns his love to gold, there is no love left for those about him.

### 3. COVETOUSNESS BRINGS ETERNAL POVERTY.

Jesus said, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal" (Matt. 6:19). There is nothing more certain than the loss of earthly gain.

A group of men were discussing the death of a very wealthy man in their community. One said, "I wonder how much he left?"

Another quickly answered, "He left it all."

Andrew Carnegie is quoted to have said before he died, "All that I have given away, I am keeping forever. All that I have kept, I am losing now." The story of the rich fool illustrates this mighty truth (Luke 12:16-21).

## THINKING THROUGH THE LESSON

Exod. 20:17: This commandment against covetousness includes everything that belongs to someone else. It were well for every man to keep his eye on that which he possesses or that which he may gain by honest toil and thrift. He must always keep his eye turned away from that which belongs to another.

Prov. 11:23-24:

Vs. 23. Righteous people desire good for themselves and for others. Since the wicked do not desire this good, their expectation is wrath.

Vs. 24. This verse is illustrated in the sewing of seed. The farmer who casts out much seed received his seed back with increase. The farmer who sews with a stingy hand will find himself in poverty at harvest time. The Holy Spirit uses this illus-



© Schirmacher



tration when teaching about stewardship. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

Luke 12:13-21: The man who implored Jesus to speak to his brother that he should divide his inheritance with him found that Jesus was more interested in his personal spiritual welfare than in correction of any money matters, for Jesus said, "Take heed and beware of covetousness." Then follows the reminder, "A man's life consisteth not in the abundance of the things which he possesseth."

The illustration of the rich fool lays before men of all ages the fact that earthly possessions can be a joy only while life pulses through the body. Riches cannot bring reward or joy in eternity except as those riches are used for the service of God. It is plain that we may use our money to lay up treasures in heaven, for Jesus said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

Money can be added to our talent and our strength in useful service for God.

#### SOLID FACTS

Covetousness is a direct opposite of godliness.

Covetousness is the enemy of contentment.

Covetousness never gets enough—is never satisfied.

The covetous person disregards, first, God, and secondly, his fellow man.

Nothing can be gained by covetousness except sorrow.

#### THE LESSON ILLUSTRATED

Covetousness is not the desire for more; that desire is at the basis of all progress and civilization, and it is right to seek to satisfy it. Covetousness is the desire to possess what another person has. It is a greater sin than envy, which merely wants a duplicate of what another person has. Envy leads to discontent with ourselves; but covetousness, to hatred of others. Envy makes a weakling; covetousness, a fiend. "The practical effect of the tenth commandment, standing where it did, like a solemn appendix to the rest, was to throw back upon them all a more searching light. It was to show that they were to be applied to inward desire, which is sin, as well as to the outward action, which is crime. In effect, it doubled the whole law."

—3000 Practical Illustrations

## The Practice of Neighborliness

SUNDAY SCHOOL LESSON  
for  
September 22, 1946

LESSON TEXT: Exod. 22:21-23; Deut. 24:14-15, 17-22; II Chron. 6:32-33; Matt. 25:31-45; Gal. 3:26-29; Heb. 13:2.

PRINTED TEXT: Exod. 22:21-23; Deut. 24:14-15; Matt. 25:34-41; Heb. 13:2.

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets" (Matt. 22:36-40).

#### THE LESSON OUTLINE

Our International Lesson Committee has attached a title to this lesson which is entirely unrelated to the subject matter of the Scriptures selected. The title of this lesson, as most of the titles, sets forth the social application of the Gospel rather than rightly dividing the Word of truth or bringing definite scriptural teaching.

No system of exposition can make these scriptures apply to neighborliness. The first two passages in Exodus and Deuteronomy are statutes which God gave to Israel, His earthly people, in which consideration and justice are commanded. The emphasis is upon fairness and justice, rather than upon neighborliness.

Neighborliness, according to our Lord's teaching, is giving aid and ministry to one in need, no matter who he may be (Luke 10:30-37). Fairness and justice are different from giving aid and ministering to those in need.

The passage in Matthew does speak of helping those who are hungry, thirsty, strangers, naked, sick, or in prison; but this prophecy of the judgment of the living nations does not present a lesson that is applicable today. We shall enter that discussion further in the lesson.

Since these scriptures are entirely unrelated, we shall not try to out-

line the lesson but shall study the lesson according to the scriptures noted for printing.

#### I. EXODUS 22:21-23: PERSONAL CONDUCT IN VIEW OF PERSONAL DELIVERANCE

This commandment was written to Israel and not to the unbelieving world. God has no instructions for believers except, "Believe on the Lord Jesus Christ, and thou shalt be saved." His commandments for personal conduct always concern those who are His. In this instance, He instructs Israel to be fair and kindly to strangers in view of the fact that they were strangers in the land of Egypt. He also instructs that consideration shall be given for those who are helpless, such as widows, and fatherless, because God has set Himself particularly to protect and be concerned for those who are helpless.

The New Testament sets forth a command for Christians according to the same pattern, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

#### II. DEUT. 24:14-15: CONSIDERATIONS FOR THOSE WHO ARE EMPLOYED

Although this commandment was given to God's people, Israel, the same principle would of course bring much helpfulness if practiced in the godless world in which we live today. However, so long as men disregard God, they will not regard His teaching or His commandment. The counterpart of this instruction for New Testament Christians is given in Colossians 4:1: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

#### III. MATT. 25:34-41

Our lesson committee has really given us this Scripture out of context, for the complete story is told in verses 31 through 46.

##### 1. THE TIME

"When the Son of man shall come in His glory" (Matt. 25:31). This prophecy shall come to pass upon the personal return of Jesus Christ to be King of kings and Lord of lords in the earth—to begin His earthly reign of the millennium.

##### 2. THE PLACE

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established upon the

GRACE AND TRUTH



top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:2-3). As Zion is the city of our God, so shall it be the capital of His kingdom set up under the reign of His Son, our Saviour.

3. THE SETTING

Christ shall be on His throne. About Him shall be gathered the holy angels. The battle of Armageddon, as described in Rev. 19:17-21, shall have been completed. Satan shall have been bound as predicted in Rev. 20:1-3. In this prophecy, Christ sits as judge over the living nations, that is, over peoples who are living on the earth when He shall appear to reign. Before Him shall be gathered the peoples of all nations, and those peoples shall be separated one from another as a sheherd divideth the sheep from the goats.

The basis of that separation shall be the basis of works. Those whom He sets on His right hand and invites to share the joy of the Kingdom (Matt. 25:34) are those who have fed His "brethren" or who have ministered to those "brethren" when they were thirsty or strangers or naked or sick or in prison. These "brethren" of Christ are the godly Jewish remnant of the Great Tribulation. Jesus' invitation for the "sheep" to inherit the Kingdom is not a declaration unto salvation, for salvation is by faith and this blessing is obtained by works.

Those on the left, "the goats," are those who refuse any material aid or comfort to the "brethren" during the terrible days of the tribulation. These "brethren" will be dependent day by day for food, water, shelter, clothing, and comfort, for they will be under the edict of the Anti-Christ as is described in Rev. 13:16-17, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

These "goats" shall go away into everlasting punishment. In other words, their lives and souls are lost because of their unbelief as evidenced by unwillingness to give aid or comfort to the Jewish remnant of the tribulation time.

SOLID FACTS

Christian obligations are for Christians.

A Godless world will never live by God's laws.

The solution of every social problem will be attained when Jesus comes to rule the world in righteousness.

THE LESSON ILLUSTRATED

Two young men traveling on horseback came to the same brook. Whilst their horses were drinking, one of the strangers, a young Christian, spoke to the other a word concerning salvation. The horses finished drinking, and the travelers separated in different directions. They never met again in this world; but the young man spoken to was brought under serious impression, was led to consecrate himself to Christ, gave himself as a minister of the gospel, and wanted to give himself as a missionary to the heathen.



Jesus and the Law of Love

SUNDAY SCHOOL LESSON  
For September 29, 1946

LESSON TEXT: Exod. 20:3-17; Ps. 119:33-40; Jer. 31:31-34; Matt. 5:38-48; 22:37-39; Mark 12:30-31; Luke 10:25-37; Rom. 8:2-4; Gal. 5:13-24.

PRINTED TEXT: Ps. 119:33-38; Matt. 5:38-48; 22:37-39.

"This is My commandment, That ye love one another, as I have loved you" (John 15:12).

THE LESSON OUTLINE  
I. THE LAW OF LOVE

The real law of love is not given in the scripture texts noted for printing here. The real law of love is found in Matthew 22:36-40. First, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Secondly, "Thou shalt love thy neighbor as thyself."

At the end of verse 40 the words of Jesus are recorded, "On these two commandments hang all the law and the prophets." There is no love expressed in the law, for the law condemns. There is only death in the law. Only grace can make alive. Yet Jesus declared that the whole law hangs on these two expressions of the law of love. The fact is that when the heart is filled with love for

He was an only son of a very wealthy father, who wanted to have his wealth, and name, and fame, and position in society perpetuated in his son. Said he to the young man, "My son, I will support twenty missionaries of Christ, if you will not give yourself to the work, or to the work of the ministry." The young man replied to his father that he must preach the gospel, that the Saviour had given more for him than he could give with himself and all his money—he must do it. He did not. He bore the gospel to Africa, planted the standard of the cross on its dark shores, and laid his own bones there as a testimony of his sincerity.

These young horsemen never met again in this world, but they have met on the shores of immortality. They recognize each other there. They have grasped hands in an acquaintanceship there which shall never be terminated. May God give courage to speak to the souls around.

—The Gospel Worker's Treasury

God and love for neighbors, it is natural to keep the law as it is to breathe.

The ten commandments are divided into two tablets; first, concerning man and God; and second, concerning man and man. The reason men break the law is because they do not love God or man.

In Matthew 5:43-48 Jesus expands upon this second point of the law of love to remind the Jews that they should love their neighbor whether he be friend or enemy.

The law of love may be expressed as follows:

- 1. Love God.
- 2. Love your neighbor.
- 3. Love your friend.
- 4. There is no mention of loving self.

Love is never attained in the human heart. It is planted by God for "God is love." When love is in the heart, loving is natural. When love is not in the heart, it is impossible to love.

II. DEFINITION OF LOVE

"God is love" (I John 4:8). The world has confused the true definition of the word love. The world speaks of infatuation, lust, or carnal passion as being love. But the Scripture says (I John 4:7), "Love is of God." Since God is love and love is of God, there is only one source of real love, and that source is God.



God's love was manifest to us in the person of His Son. Jesus is the true manifestation of love.

The great love chapter, I Corinthians 13, describes love as an energy which is the very nature of God Himself, that is, love as a "way" of life. Love is an expression of the nature of God—the expression of what He is. Therefore, when we live by the Spirit, we live according to the energy and nature of God which is love. Therefore the 13th chapter of I Corinthians is a description of God's nature. Verse 4, "God suffereth long and is kind. God envieth not. God vaunteth not Himself, is not puffed up." Thus throughout the chapter.

### III. MANIFESTATION OF LOVE

#### 1. God's manifestation of love.

John 3:16: "For God so loved the world that He gave." The impelling power within the heart of God was His love. Romans 5:8: "God commendeth His love toward us in that while we were yet sinners, Christ died for us." God manifested His love to us by giving His only begotten Son to die for us while we were yet sinners, utterly unworthy of that love and lost in our sins.

#### 2. The Christian's manifestation of love.

It is well to remember that those who do not have God cannot have love, for God is love. The world does not know love. It may know compassion, pity, sympathy, lust, passion, or infatuation, but those who have not God have not love.

We would call attention to three manifestations of Christian love.

##### First, Toward God.

Matt. 22:37: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."

Matt. 4:10: "Thou shalt love the Lord thy God, and Him only shalt thou serve."

I John 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

This is a strong statement, but it is as true as John 3:16.

##### Second, Toward the Brethren.

I John 3:15: "Whosoever hateth his brother is a murderer."

I John 3:14: "He that loveth not his brother abideth in death."

I John 3:10: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

I John 3:23: "And this is His commandment, that we should believe on the name of His Son Jesus

Christ, and love one another, as He gave us commandment."

I John 4:7-8: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

I John 4:21 "And this commandment have we from Him, that he who loveth God love his brother also."

Third, By keeping His commandments.

I John 5:3: "For this is the love of God, that we keep His commandments; and His commandments are not grievous."

John 14:15: "If ye love Me, keep My commandments."

John 14:21: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of my Father, and I will love Him, and will manifest myself to Him."

John 14:32: "If a man love Me, he will keep my words: and my Father will love him, and we will come unto Him and make our abode with him."

### SOLID FACTS

Many religionists have religion of

suspicion, dislike, hate, egotism or self-righteousness rather than of love.

Man may talk of loving but living love proves the heart.

Where there is no obedience to God, there is no love to God.

### THE LESSON ILLUSTRATED

On the Kansas prairie a farmer took a claim and put up a small, rough cabin for his family. But sickness soon came upon him and all winter long he suffered. In the spring he died. What would become of his wife and her three little children? After the doctor's bill was paid she had no money left with which to pay for help and she had no relatives to whom she could appeal for aid. Unless a crop was raised she could not hold her claim. One morning she looked out of her window and saw her fields alive with men and boys and teams. From near and far they had come, and soon they were busily at work with their plows and harrows and corn-planters. When night came eighty acres were planted with corn, and with a promise that they would come again and harvest her crop, the tired workers drove merrily away.

—Three Thousand Practical Illustrations

## Who Owns Palestine?

Continued from page 245)

has just as faithfully portrayed its future. The Scriptures in connection with this are so numerous as to make it difficult of selection. I shall call your attention to but one, which will serve to illustrate how God has drawn back the curtain to allow us to look at this land as He is going to make it in a future day. In Isaiah 61:4-7 we read, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named The priests of the Lord: men shall call you, The ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them." A passage like this speaks for itself and can be taken at face value. It is God telling us what is going to happen in Palestine.

If time permitted I could call your attention to many other remarkable

prophecies along this line. I will give you the references so that you can do your own study. I refer to Joel 2:18-27; Ezek. 36:6-15 and also verses 24-36 of the same chapter. Then there is Deut. 30:1-10 which is a remarkable prophecy from the inspired pen of Moses. All of these indicate what we may expect of the Promised Land in the future when Jesus comes. His return is the key and will solve the Arab-Jewish issue in relation to Palestine.

In passing it is well to note that Palestine is

### The Land of Pageantry.

From Ps. 102:13-15 we learn how God will even take "pleasure in her stones," and how He will "favor the dust thereof." Wonderful things flash before the mind as we reflect upon this land. It is the land which has produced the greatest characters this world has ever known, the greatest of all being the Lord Jesus Christ. The greatest prophets and priests of all time have come from Palestine. The twelve apostles were all men of this country. And Paul, the great apostle to the Gentiles, lived the greater part of his life in Palestine, always holding the Jews and their problems upon his heart.

The greatest events of all time took place within the bounds of this land.



It witnessed the Incarnation of Christ. The crucifixion of our Savior took place upon its soil. Palestine contained the empty tomb of the Lord Jesus, and the footprints of immortality were left upon its highways. From one of its mounts, our Lord arose in body to the glory above, and to this very mount He will return, for His feet will rest in that day upon the Mt. of Olives. These and multitudes of other amazing circumstances took place within its sacred bounds. No land in all the universe can boast of divine events such as this land. It is a land full of interest from its beginning until this present moment. It stands today in the spotlight of international concern.

Another thing that should be noted in the consideration of the history of Palestine is that it is

**The Land of Pains.**

More of the judgments of God have struck this country than any other. God promised His children centuries ago that if they were true and faithful to Him, and if they walked according to His Word and refrained from idolatry, He would abundantly bless them and grant abundance to their land. Then came disobedience and wilful indifference to God's claims upon them, with the result that His curse struck Palestine with terrific fury. Jeremiah reduced the story to a few words as is recorded in Jer. 3:3, "Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refused to be ashamed." For centuries the occupants of Palestine have toiled to overcome the curse, but with all of man's ingenuity he hasn't made a great deal of headway. However, the curse will be lifted, and the land will be cured of its ills and will be the most productive in all the world.

The final characteristic I wish to stress is the fact that Palestine will outshine all other lands because it is God's land, and He has given it to His chosen people. The nations of the earth would do well to recognize God's plan and program and fall in line with it, with favor toward the Jew no matter what the economic and social problems involved. At least the Jews should be permitted to return to the country which belongs to them, fits them, and which God intends they shall have. No matter what the kings of Egypt and Saudi Arabia recommend, no matter how the Allies feel, the only square deal for the Jew is to allow him to return to his land and grant him protection as he returns. Unquestionably the land will be able to take care of him, because the Bible teaches that it is to be

**A Land of Plenty.**

When God sought to deliver the children of Israel from Egyptian bondage and to bring them into Palestine, He made them a fivefold promise concerning the land to which He was going to take them. This is found in Ex. 3:8, which reads, "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, and to a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." It made no difference to God who occupied the land then; it belonged to Israel, and He was going to see that she possessed it. And the same applies to this hour, as He is about to recover His people a second time and restore them in Palestine, which will be a "good land," "a large land," and one "flowing with milk and honey." No diplomatic fence can be built high enough to keep the Jews out of Pal-

estine. Britain and all the other Gentile nations would be wise to stick by the Balfour Declaration and work toward the restoration of the Jews in the land which belongs to them. Meanwhile let us pray for the peace of Jerusalem and remember how Paul wrote, "To the Jew first," thus showing their priority in God's purposes.

\*\*\*\*\*

**The Doctrine of The Holy Spirit**

By W. E. Cook, Pastor Downtown Baptist Church, Oklahoma City.

A condensed Scriptural study of the Holy Spirit. The book is designed to meet the needs for Bible Study Classes, Prayer Meeting talks, Youth Meetings, etc. 10 chapters of Bible

References. Price 35 cents.

Order from

**Downtown Baptist Church**  
629 W. Main Street  
Oklahoma City, Okla.

\*\*\*\*\*

**BIBLE LOVERS' STUDY QUARTERLY**  
*"The Bible Expositor and Illuminator"*

**Comments on the International Uniform Lesson Topics**

By  
**Spirit-filled writers**

- ★ \$1.25 a year, payable in advance
- ★ 35c a quarter, single copy
- ★ 30c each a quarter, two or more copies to one address

Send in your order today

**UNION GOSPEL PRESS**  
**Cleveland 1, Ohio**

**REQUEST—FREE—** { Bible Catalogue  
(Specify which) { Sunday School Literature and Supplies Catalogue  
{ Book Catalogue



## YOUR CORNER

We will pay \$1.00 each for the three best contributions from our readers of a verse or portion of scripture with a pithy comment thereon, original or otherwise. If the comment is not original please give the author or source of same if known.

**Behold, to obey is better than sacrifice" (I Sam. 15:22).**

Obedience to God places one in the stream of blessing flowing from the Word of the Lord.

ADRIAN T. JUNE,  
Sebago Lake, Maine.

**"It is appointed unto man once to die, but after this the judgment" (Hebrews 9:27).**

Unforeseen duties may demand that you cancel your "reservation," and sickness may compel you to cancel the appointment that you made, but God has made an appointment that you cannot cancel.

ORRIE D. YODER,  
Bannock, Ohio.

**"Bear ye one another's burdens, and so fulfill the law of Christ." —Galatians 6:2.**

No one knows the weight of another man's burden; give it a lift if you can.

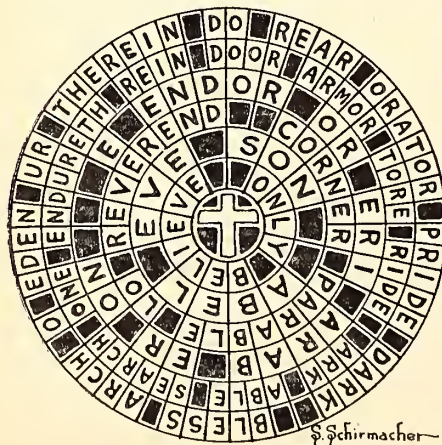
For me to live is Christ, and to die is gain. Phil. 1:21.

No one on his death bed ever regretted being a Christian.

I determined not to know anything among you save Jesus Christ, and Him crucified. I Cor. 2:2.

Poverty of purpose is worse than poverty of purse.

Answer to Round the Cross-Word Puzzle of the June number.



## With the New Books



**BOOZE AND THE WAR**, by Sam Morris. Zondervan Publishing House, Grand Rapids, Mich. 64 pages. Price, 35 cents.

Here is a scathing indictment of the beer and liquor traffic in relation to the war that is just past. Mr. Morris is a prominent radio temperance lecturer and the assistant editor of the National Voice. Every statement in the book is backed up with proof. The book is revealing. The author presents booze as the greatest sabotage against our war effort, and also reveals how wet the various international conferences have been. He takes the lid off the vile war parties of officialdom in our nation's capitol. Every lover of righteousness should possess this book.

**THE FEAST OF REMEMBRANCE**, by R. I. Smithson. Pickering and Inglis, London and Glasgow. Price 90 cents.

Not much has been written on the subject of the Lord's supper. Here is a splendid little devotional book with meditations on the memorial feast which our Lord established. Its pages breathe the spirit of devotion to our Lord.

**HE IS ABLE. Faith Overcomes in a Foxhole**, by Chaplain Alvin O. Carlson. Zondervan Publishing House, Grand Rapids, Mich. 82 pages. Price, \$1.35 in cloth.

The author thrills us with the account of thrilling experiences from the enemy U-boats and perils of mined waters. Then the reader is taken to the fox holes and the bloody experiences of St. Lo. The author was a Presbyterian pastor before entering the chaplaincy. He served with the Third Army, and saw action throughout the European invasion. He was injured in the battle of St. Lo. He wears the Purple Heart and the Bronze Star. His book contains a real vitalizing message.

**THE SIGN THAT SAVES**, by Alvin O. Carlson. Zondervan Publishing House. Price, 35 cents in paper.

This book of forty-one pages is complementary to "He is Able." Its theme is the safety, security, and satisfaction in the blood of Christ. Further experiences of the war are related. It is sound in its testimony. This is the kind of a book that the reader cannot lay down till it is read through.

**POLLYANNA OF PLEASANT VALLEY**, by Bessie Schiff, Wartburg Press, Columbus, Ohio. Price, \$1.00.

This is a good wholesome story for girls. Pollyanna of Pleasant Valley was a girl whose sunny disposition dispelled sorrow and gloom. The book is interesting reading.

**FAIREST FLOWER**, by F. J. Huegel, Zondervan Publishing House, Grand Rapids, Mich. 85 pages. Cloth, \$1.25.

This is a great book on sainthood. It is practical and devotional. It is excellent reading, calculated to give poise and balance to the personal Christian life.

**CHRISTIAN COMFORT, or CHRIST The Healer of Broken Hearts**, by Joseph T. Larson. Order from the author, 2845 Wyandot St., Denver 11, Colo. 71 pages. Paper bound. 25c per copy.

This rich little book has gone into its seventh edition. It carries comfort to the sick and the sorrowing—all who are in adversity. Each of its eighteen chapters is a gem. This is one of the most valuable and indispensable books that we have seen. Pastors will do well to lay in a supply for use among the sick and bereaved.

**GLORY JUBILEE SONGS**, by Joseph T. Larson. Order from the author, 2845 Wyandot St., Denver 11, Colo. Paper. 50c.

Consists of 58 numbers of the compositions by the author. These gospel songs breathe warmth of Christian life and devotion. They are full of inspiration and courage. They are rich in exaltation of the Lord Jesus Christ.

**THESE LIVE ON**, by Clyde H. Dennis, Good News Publishers, 322 W. Washington, Chicago 6, Ill. 204 pages. Cloth, \$2.00.

A miracle book of 78 thrilling, gripping stories of the keeping power of God through the horrors of World War II. It portrays miraculous deliverances through prayer; happenings that are unexplained except through the power and providence of God. This marvelous book should be in every home of the land.

**THE CALL OF THE HILL COUNTRY**, by Rose B. Johnson, Wartburg Press, Columbus, Ohio. Price, \$1.00.

This story finds its setting in the Cumberland hills. It is a good heart-warming story of what two young people, dedicated to Christ, can accomplish in bettering the conditions of the people they live among.



# YOUTH PAGE

Conducted by Elmer E. Seger for Youth Gospel Crusade, Wheaton, Ill.

## "WHERE SHOULD I GO TO SCHOOL?"

"Where should I go to school?" This is the question facing many a young person. To the Christian, whose schooling should be designed to please God, another question should be answered first, i. e., "What is God looking for in Christian workers?"

God is not looking for great ability, nor great intelligence, nor great wealth, nor great physical strength. He can use these, but primarily He seeks for willing souls. No asset you can produce can release you from the challenge, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." This is called the yielded life.

How should the Christian who has yielded his life to the Lord prepare for Christian service? There are three things he needs. The first one is general Bible knowledge. Read, READ, READ the Word of God. Study it and memorize it. Persevere in this task. A colored preacher said, "Perseverance am fustly, to take hold, secondly, to hold on, and lastly, to nebber let go." We wouldn't want to sermonize, but three good words to the wise would be, "Memorize or oxidize." That bright, orange-colored paint on an iron bridge keeps it from oxidizing, i. e., rusting. A liberal application of Bible memorizing will keep you from becoming a rusty Christian. Of course, rusty hinges can still make noise, but they are liable to be discarded. Every church service where the Word is honored, and every Bible class in fundamental schools will aid in meeting this need.

The second need for the yielded Christian is for a reasonable secular education. The amount of education varies with time and place. Where an eighth grade education was sufficient formerly, a high school education is needed now. A Christian worker is considered to be in a profession. The other professions, therefore, fix a level to which it is desirable for a Christian worker to attain if possible. This usually involves two to four years of college education in a liberal arts school before specialized training is begun.

The third need is for specialized training for the particular task you expect to do. The budding evangelist

ought to know something about evangelistic methods. The neo-pastor ought to know the differences between his job and that of a canvasser for community funds or an auctioneer. In this age of specialization, no one will belabor this point.

There are various combinations of these three needs which can be found in different schools. It may be possible for a person to get his general Bible knowledge through the channels of his own church, though this would only in an exceptional case be likely to be adequate. The Bible Institute unquestionably meets this need best today. There a concentrated Bible course is offered. Should college be taken before this Bible study? Emphatically no! When ungodly or atheistically-minded men are in charge of such schools, be they frank or subtle in their approach, you do not dare entrust the training of your mind or the nurture of your soul to them. But another alternative would be to attend a liberal arts college where the Bible is also taught and God is honored. Denver Bible College is such a school. Thus four years of general secular education can be combined with Bible study in a spiritual, challenging Christian atmosphere. Important principle for yielded Christians: IMMEDIATELY GIVE PRIORITY TO PURSUANCE OF A WELL-ROUNDED KNOWLEDGE OF THE BIBLE: IT MUST NOT WAIT FOR THE COMPLETION OF SECULAR STUDIES.

If it is not possible to take a college course, then both the general Bible knowledge and the specialized training can be taken in a Bible Institute. Those Institutes which require high school graduation for entrance are on Junior College level. Other schools, with the same spiritual standards and devotion to the Word of God as the Institutes, but which work only with students on the graduate level, are obviously able to give the best specialized training available. There are a few of these.

God can, AND GOD WILL, use a willing man even though he does not have any of these three assets for Christian service. Spiritual willingness before the Lord is the first requirement. But if you can get a general Bible knowledge to, you will be better equipped for the task. And if you can add a general secular educa-

IT'S IN THE BIBLE!



—DESERT CLOUDS—  
**H**AVE YOU EVER REALIZED WHY CLOUDS ARE SO BEAUTIFUL? IT'S BECAUSE THAT'S WHERE JESUS WAS LAST SEEN ON EARTH! (Acts 1:9) AND, THAT'S WHERE WE ARE GOING TO MEET HIM! (1 Thess. 4:17)

S. Schirmacher

tion, it will more adequately qualify you to meet the world of men and women. But even better, if you can also get the specialized training and if you will use it humbly, you will be God's man for the critical hour. So keep these three needs in mind when you pick your school. Where should you go? Go to the school that will prepare you best for Christian service.

## A REAL BOY

Dear Madam:

I was very glad to get your letter. Yes, I like this work, in fact, I'm in heaven when I read the Bible and learn verses. You said you wanted to know about me. Well, I'm 5 ft. blondish-red hair, dark blue eyes, light complexioned, in the eighth grade in school and get all A's on my report card.

There were 13 in our family.... Do you think it is nice to fight? One day a boy at school lost a boxing match and he said God caused it. He cursed God and it made me mad. I told him not to do it no more; but he said I couldn't stop him. He went on cursing God. He is a senior, four years ahead of me, but Wayne, Johnny and I (these are boys in my grade; they believe in God too). We jumped on him and made him pray to God to forgive him: now he believes in God. He thanks us for it. Well I don't know much more to

Continued on page 271)



# ECHOES

## WHEN FAITH GOES

When faith in God goes:

The thinker loses his greatest thought;

The worker loses his greatest motive;

The sinner loses his greatest help;  
The sufferer loses his securest refuge;

The lover loses his fairest vision;  
The mortal, man, loses his only hope of salvation.

—Fellowship News.

\* \* \*

## LIQUOR DAMAGE

"Since Repeal in the State of California, the first of 1940, fatal accidents caused by drunken drivers cost more than \$52,000,000. This does not include accident and property damage. Drinking pedestrians, according to the Pennsylvania Motor Federation, are becoming as great a menace as drinking drivers. In that State alone 3 drinking pedestrians are killed daily, and the officials are urged to put a stop to this form of alcoholic suicide.

"In whatever occupation you may look, you will discover that the drinker never stands at the head. Non-drinkers are the leaders of industry. They have attained these positions through hard work and skilled endeavor, which have been directed by a sound body housing a clear brain. If you are to climb high, you must do it on water and food — not liquor. Liquor never helped a man to a better job. Rather, it gives all who drink a kick toward the gutter.

Dr. U. E. Harding.

## MOVIE-MITE 16mm SOUND PROJECTOR

THE SMALLEST  
in one case—8x12x15

THE LIGHTEST  
Weighs only 27½ lbs.

THE LOWEST-PRICED

And you'll say . . .  
THE BEST!

\* \* \*

S. SCHIRMACHER  
(Anozira Photos)  
508 E. 8 St.  
Tempe, Arizona

## "EDUCATING FOR INTemperANCE"

"There is one saloon . . . for every 71 families in the United States. For every 3 public schools, 5 saloons are educating for intemperance, and daily plying our youth and unthinking adults with the virus of anarchy and disorder."—Ida B. Wise Smith, National President, W. C. T. U.

\* \* \*

## NO TIME TO THINK

Does the strained silence of an elevator full of strangers embarrass you? Do you hate to pass a graveyard at night? Do silence and solitude give you the jumps? A recent advertisement told of the coming of a pocket radio which will enable you "never to be alone with your thoughts as long as your battery holds out." It was offered as the solution to the jumpy person's fears. We will always be able to be alone with someone else's thoughts, or if we prefer with somebody else's music.

Tom Olson commented by saying, "It strikes us as being a Satanic success to so completely fill a person's time as to leave no period for serious thinking—especially of his eternal welfare."

—Message of the Open Bible.

\* \* \*

## WHEN THE MIGHTY FALL

What loss of authority has done to Nazi leaders is disclosed in an Associated Press dispatch from Mondorf, Luxembourg, where behind a barbed-wire fence the men have been awaiting the war crimes trial. Nervous, hysterical, distrustful of each other, void of moral stamina, they are, as an American sergeant commented, a pretty sorry lot. One cannot help thinking of the prophesied boastful dictatorship of the beast and his associates. When the blessed and only Potentate, the Lord Jesus Christ, appears, the kingdom of Antichrist collapses. Then the mighty will cry out to the mountains and the rocks "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come; and who shall be able to stand?" (Rev. 6: 17).—Prophetic News.

\* \* \*

## V-J DAY CELEBRATION IN CAPITAL CITY

John O'Donnell, the columnist, described what was undoubtedly the most disgusting night of revelry Washington ever witnessed. It included a double strip-tease by a soldier and his girl — the worst of which was the cheering approval of the crowd. He ended: "We are not embarking on any moralizing sermon

on this. Merely tossing it off as a possible entry as a footnote to a five-century-hence volume, entitled "The Decline and Fall of the United States of America."

O'Donnell is right. If our nation falls, it will be because we have deserted Christ.

—The Presbyterian.

\* \* \*

## "HAS REPEAL REDUCED BOOT-LEGGING?"

"Today more than 2,000 men are engaged by the government to fight bootleggers. Henry Morgenthau, Jr., Secretary of the Treasury says: "Repeal has not put a dent in the operation of large-scale moonshiners and bootleggers."

\* \* \*

## MEN WANTED!

"One of the historians of Rome declared that she perished for the want of men. This has been true of practically every nation that has gone to destruction. Ten righteous persons would have saved Sodom from the awful doom that overtook that wicked city. When any organization loses the power to produce men and women who are sound, strong, and forceful there is tragedy ahead. This is as true of a Church as it is of a State."

—Fellowship News.

\* \* \*

## SPEEDING TO RENO

Even our present travel restrictions must not impede the divorce business of Reno, in the opinion of some. The general manager of the Reno Sky Ranch lately announced that plans had been formed for a New York-Reno airplane service. Three planes will soon be in use. When the divorce business, which undermines the foundation of the family, the home, and the welfare of the country, is encouraged by means of the speed and convenience of airplane travel, we have one more indication that America is slipping from its early foundation upon the Bible.

—The Prophetic Word.

**WANTED**—Believers, to help establish a real Christian, non-profit, self-supporting Children's Home and Boys Ranch on a farm. We plan to take any child the Lord sends, give it a real old-fashioned Christian home life, with prayer and Bible reading at meals, sound Bible instruction, and teach trades and home-making by having them share in the work.

Contact F. W. Jager,  
Stamford, New York



## MAKING A BETTER WORLD

There is not one text in Scripture that gives us authority to preach social righteousness. Our job is to win souls from a satanically-inspired world into the Kingdom of God through faith in Jesus Christ. Every such soul won for Christ naturally makes the world a better world. The Church's main job is not social, but spiritual. We can only raise the masses by winning them individually for Christ.

—E. L. Langston.

\* \* \*

## "BOOTLEGGING HAS NOT CEASED"

"Liquor stores have not eliminated bootlegging. We have 4 times as many bootleg stills as under prohibition. At the end of the fiscal year, June 30, 1939, Government agents had seized 12,058 illicit distilleries. In connection with this liquor problem it is shocking to note that the number of alcoholics consigned to State Mental Hospitals has increased 500 per cent since 1930."

—J. Edgar Hoover.

## THE VOLUPTUOUS MOVIES

A recent movie ad shows a reclining woman in a suggestive pose. The name of the film is "Scarlet Street." Here are quotations from the ad: "Hello, Lazylegs!" "She's Poison! Danger . . . on her warm lips! Trouble . . . in her teasing eyes! She can bring out the bad in any man!" "Banned in New York, this is the uncensored version!"

Since the public craves the "sexual" the theaters provide it. Shame on all Christians who stoop to the support, by their attendance, of an institution like the modern movie that corrupts the morals and feeds the flesh. God has commanded His people to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

—Christian Victory.

## WHICH WAY, AMERICA?

Four years ago the steamship Benares was carrying eight-year-old Jack Keely, a British refugee, to America. In mid-Atlantic the ship was sunk by a submarine. For some time he clung to a piece of wreckage. Finally, half dead, he was picked up by others on a raft. His first words were: "Which way is America?"

Those were thrilling words from the poor boy's lips. However, the question uppermost in our minds is, "Which way is America going?"

There is that seven billion dollar liquor bill for 1944. The cigarette output topped 270 billion for 1945. Many of these were smoked by the women — the future mothers. Add to these the corrupt movies, the sala-

cious magazines, the licentious dance halls, and a church that has forsaken its God, sheathed its sword against evil, and is now traveling the broad road to hell arm in arm with the devil, and we wonder—

Which way, America?

—The Dry Legion.

## GOOD CHEER NEWS

### Pegler Says We Failed

Westbrook Pegler says that he can prove that the repeal advocates promised that if prohibition was repealed, America would drink herself free from debt. Pegler says there is proof abundant that we have tried to keep that promise. He says drunkenness has tremendously increased and the drink bill of the nation had doubled up like a Niagara. So he gives America credit for making a desperate "try" of it. But he reminds us that the national debt went skyrocketing toward the blue. In fact, he suggests that the cost of drinking the nation out of debt was greater than all financial benefits that accrued. This is pretty good for Pegler, an avowed foe of prohibition.

—The Methodist Challenge.

## SUMMER SCHOOL NOTES

### Charles Nash of Dallas, Texas, Will Teach at the Summer School

Following the policy of Denver Bible College, to get the best teachers possible, Charles Nash, D.Th., of Dallas Theological Seminary, will teach at the second Summer Session of the College. He will teach Church Administration, Evangelism, and Church History.

The second session of Summer School begins on August 5 and concludes August 30. Other subjects of-

## OUT OF HIDING

Suggestive of Israel's perpetuity was an incident taking place in devastated Cologne. When the city passed into American hands a hundred Jews emerged out of the cellars where they had hidden from the Nazis. Shortly afterwards they assembled in a ruined synagogue and, for the first time since 1939, took part in a Jewish service while Germans looked on from the outside.

—The Prophetic News.

—:o:—

## YOUTH PAGE

(Continued from page 269)

say. Why don't you write and tell me about yourself; I love to read.

Yours truly and sincerely,  
PAUL MUSE.

Paul has learned three sets of 500 Bible verses each in the memory program of the Rural Bible Crusade, of which J. H. Kornelsen is Executive Secretary. What kind of a boxer do you think the world would make out of this red-headed boy if God through His Word were not capturing his attention? Memorizing the Word pays dividends in many ways.

ferred will be Old Testament, New Testament, Greek, Sociology, and Doctrine.

The first Summer Session of the College began July second with a good enrollment of twenty-three students. The enrollment for the second session promises to increase with pastors and Christian workers coming from distant places to take advantage of the cool Denver climate.

Just before the "Gospelaires" and the Holgates left for their summer evangelistic campaign, which will take them far afield from Denver, they gave a chapel program of music and song which was an inspiration to everyone in the Summer School.

## Itinerary of College Evangelistic Team

We are indeed grateful for the increasing opportunities that are being given to us for testimony for our Lord. Herewith is the itinerary of our College evangelistic team and trio. We call upon our readers to pray much for this extension ministry.

Winona Lake Bible Conference—August 1.

Maranatha—August 2-4.

Presque Isle, Maine—August 8-9.

Scandaga Bible Conference—August 11-16.

New England Keswick—August 18-20.

Presque Isle, Maine—August 22.

New York City, New York—August 25.

Wabanna Bible Conference—August 26—September 2.

Detroit, Michigan—September 4.



# BACK PAGE COMMENT

## AMERICA, ADD YOURSELF UP!

A missionary on furlough has given impressions which America makes after a term of several years of service in another land. Here are some of the things that struck the missionary after coming back to the United States:

1. To find ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer.
2. To see miles of glaring advertisements imploring us to drink, smoke or visit roadhouses.
3. To see men, women and girls smoking, drinking, carousing in saloons and at cocktail bars.
4. To hear oaths and vulgar expressions on the lips of high school and college girls of good families.
5. To find so many churches closed on Sunday evenings, but motion picture places open wide, and busy.
6. Inability to find a midweek prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors.
7. To find church benevolent budgets cut, but at the same time, people having enough money for sports, luxuries and indulgences.
8. To find the nastiness of the modern literature that was sampled.
9. To find America running more and more to nudity, license and pagan painting, while heathen people, when converted, stop such practices and move towards modesty, chastity and restraint.
10. To find crooning, which seemed at first like a sudden sickness, was really a recognized form of public entertainment.

Sometimes we hear those who speak of our country as being a "Christian" country. We have no right to call ourselves a Christian nation when unquestionably there are more non-Christians in America today than at any time in our history. It is also true that the advance of the churches, let alone the advance of true Christianity, has not kept up with the growth of the population. With the old Decalogue forgotten, the red tide of murder flowing past our front door, the dregs of divorce filling the inside of our cup, the thirty-seven million children and young people with no instruction in religion and morals, the decaying home structure, the class and race hatreds, and the strikes and violence; we are far

from being a Christian nation. America, add yourself up!

★ ★

## A WORD OF WARNING

Many are warning us in these days of the perils that America is facing. Just as God raised up prophets to give a faithful testimony in the days of Israel's decline, so He is doing today. No nation has ever fallen without first having had faithful testimony and warnings given to it.

Recently, F. B. I. Hoover spoke before the Annual Conference of the International Association of Chiefs of Police at Miami, Fla. He declared:

"There is an ever-broadening front dominated by the subverter and purveyor of alien isms who seek to transform the America we know and love to a land of class struggles. . . . To the Fascist foe must be added another, the American Communist. These panderers of diabolic distrust already are concentrating their efforts to confuse and divide by applying the Fascist smear to progressive police departments, the F. B. I. and other American institutions to conceal their sinister purposes.

"The godless, truthless way of life that American Communists would force on America can mean only tyranny and oppression if they succeed. When they raise their false cry of unity, remember that there can be no unity with the enemies of our way of life who are attempting to undermine our institutions.

"They are against the liberty which is America — they are for the license of their own.

"The Fascist-minded tyrant whom we conquered on the battlefields is no different from the American Communistic corruptionist who now uses the tricks of the confidence man until his forces are sufficiently strong to rise with arms in revolt.

"We must awaken! We must again be young in mind and heart, and in our love and loyalty to America. We must be interested in preserving the soul of America."

These words of warning are timely, and are from one who is in position to know. The germs of European pestilence have found good soil here. The Trojan Horse is within our gates. Strikes and other disorders have been planned abroad. These are taking place in order to weaken us. We dare not have any false optimism about these conditions. We have a precious, blood-bought heritage of freedom. Shall we not call upon the

God of our fathers to protect us by His might, and bring our nation back to Him in repentance?

★ ★

## THE U. N. O. DOCUMENTS OMIT "GOD"

A great many well-meaning people are pinning their hopes for a better and more peaceful world upon the U. N. O. May we say that it is our conviction that this organization is doomed to failure. It is doomed to go the way of other peace organizations and conferences of the past. When God and God's Christ and God's righteousness are ignored, nothing can be expected but utter, dismal failure.

As reported from London, there was a question as to whether reference to God should be included in the U. N. O. Constitution. The Panama delegation made a fervent plea, which was seconded by the Columbia delegation. These pleas were rejected and God was rejected.

It is pertinent to ask; "Where were the British and American delegations, and have they no gump-tion nor convictions when such an important question is to be settled?" "Is godless Russia dominating the U. N. O.?" "Do we have to insult Russia?"

This is dangerous compromise in order to please God-hating diplomats. America and Britain will have to pay for this insult to Almighty God. The nations that forget God shall be turned into hell. It would seem that the nations today are exhausting God's patience.

—:o:—

## SELF-EXPRESSION

"Why do young people go off from my church to college and when they return never come back to the church?" a minister inquired of the editor. Such questions are being asked all over America. There is a reason. **Much of modern education leads away from God and Christianity.** The behavioristic philosophy which has permeated the educational world and sometimes is called "self-expression," has robbed many young people of their religious impulses. The early school teachers in America, while some of them may not have been Christians, taught the philosophy of Jesus — which is a **philosophy of self-denial and self-restraint.** Modern educational leaders have accepted the philosophy of Satan which says in substance, "Live your own life. You are the center. You need no big boss. Do as you please." That explains why young people often come home from college and do not go to church.


—Dr. Bob Jones.

GRACE AND TRUTH



# A Seminary Librarian's . . .



## *Evaluation of "Grace and Truth"*

  
"For some time I have been wanting to drop you a line expressing my appreciation and commendation for the magazine, **GRACE AND TRUTH**. As librarian for the \_\_\_\_\_ Theological Seminary, I scan about 140 periodicals of a religious nature, including most of the theological and Biblical magazines of value in this and other countries.

"My opinion has become confirmed that your magazine is one carrying more really worthwhile material of a permanently valuable nature than most of the other popular religious magazines. There are many of them that would not warrant filing, but not so yours. The issue on the Spiritual Resources is particularly commendable."

Why not introduce your friends . . .  
to *"Grace and Truth"*

*Send us their names and we will mail them a free Introductory Copy.*

## Grace and Truth

*"The Topical Bible Study Magazine of America"*

2011 Glenarm Place

-:-

Denver 5, Colorado



# *A Word to Youth*

*from*

**Dr. John E. Brown**

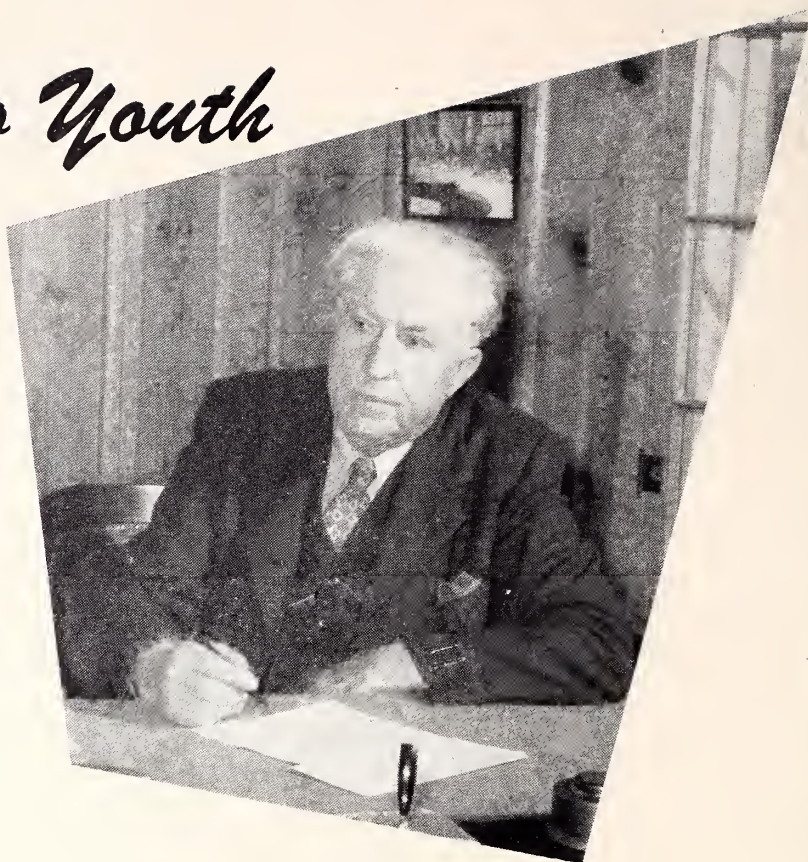
PRESIDENT

**JOHN BROWN  
UNIVERSITY**

SILOAM SPRINGS, ARKANSAS



To the Youth of America  
Every Town  
U. S. A.



John Brown University is attracting nation-wide attention because of its unique "Threefold" system of education. This University has pioneered in the field of vocational education and the result has been the formation of the most complete plan of training available in America today. Started twenty-six years ago, John Brown University has had a steady growth every year. With classroom instruction and laboratory demonstration, John Brown University offers the advantage of practical experience. It is a school that offers the highest type of training for the finest kind of student.

We hold steadfastly to the fundamentals of Christianity without apology. The school is interdenominational and evangelical. Our doors are open wide to young people of good character and proven ability. John Brown University students enjoy homelike, conditions, wholesome social and athletic activities, and threefold training in a truly Christian atmosphere.

With every good wish, I am

Yours most faithfully in His service,



JOHN E. BROWN  
President

*Write for Illustrated Booklet*

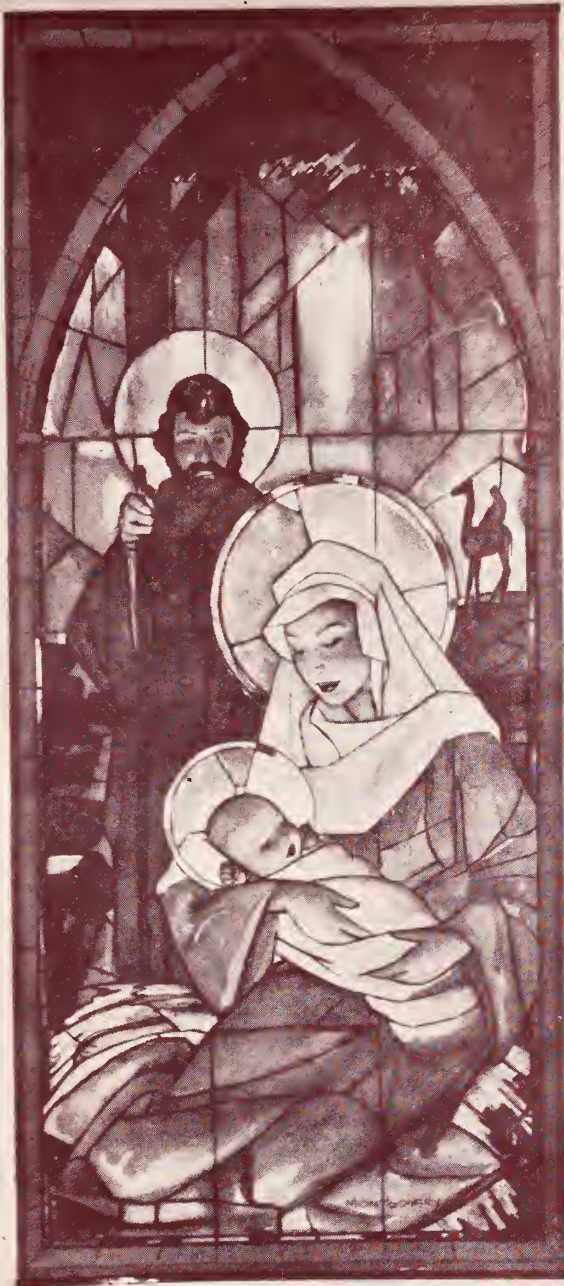
FALL TERM OPENS SEPTEMBER 10 • ADDRESS INQUIRIES TO SILOAM SPRINGS, ARK.





# Grace and Truth

GRACE AND TRUTH  
came by  
JESUS CHRIST  
ST. JOHN 1:17

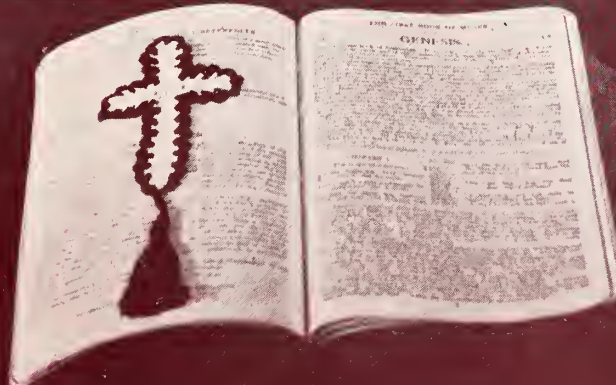


## Book of Genesis Number



SEPTEMBER

1946





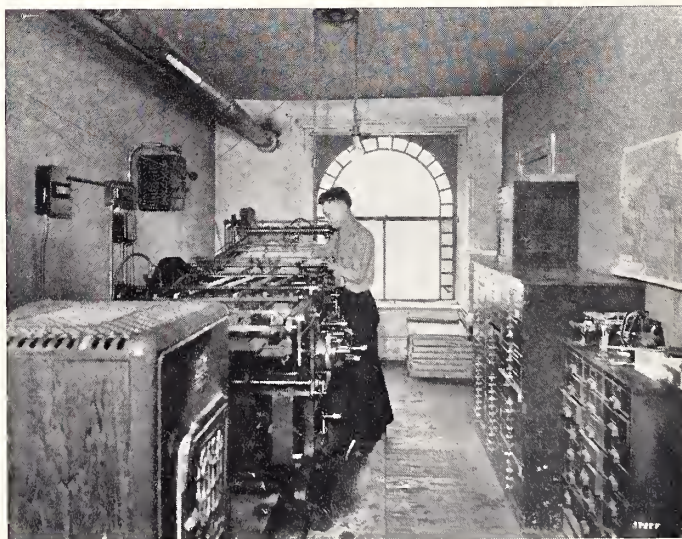


Breakfast in the Dining Room

# Denver Bible College . .

Fall quarter begins September 30 and closes December 20.  
 Girl's dormitory and married student's apartments, all taken.  
 Just a few more places in boy's dormitory available.

The College is a beehive of activity, enlarging dormitories, installing plumbing for athletics and laboratories, creating additional office space for business office, and student counsellor. When in Denver come by the College and watch us grow.



At Work in the College Press

**D. B. C.** graduates are:  
 soul winners,  
 missionary spirited,  
 church, home, and community builders,  
 leaders with poise and vision.

*For Catalog write Pres. Sam Bradford, 2011 GLENARM PL., DENVER 5, COLO.*



# GRACE AND TRUTH

MAURICE G. DAMETZ, TH.M., TH.D., EDITOR

SUBSCRIPTION PRICE: \$1.50 per year; 3 years, \$4.00  
In clubs of five, \$1.00 per year; 15 cents per copy  
Foreign (except Canada) \$1.75 per year; \$1.25 in clubs  
Issued monthly by  
DENVER BIBLE COLLEGE PRESS  
NOTICE: In case of change of address please notify  
GRACE and TRUTH 2011 Glenarm Pl., Denver 5, Colo.

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

DENVER BIBLE COLLEGE VOLUME XXIV. September, 1946 No. 9

SAM BRADFORD, President  
Pastor, Beth Eden Baptist Church  
HALE V. DAVIS, Executive Vice-Pres.  
JOHN E. KLEIN, Vice-President  
Pastor, South Broadway Presbyterian Church  
ARCHIE H. YETTER, Secretary and Treasurer  
MAURICE G. DAMETZ, Chairman, Board of Directors  
Pastor, Littleton Presbyterian Church  
LEO C. LAPP, B.S., Th.D., Dean

## IN THE BOOK OF GENESIS NUMBER

### DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

★ ★  
THE TRINITY  
The triune God, Father—Gen. 1:1,  
Son—John 10:30, and Holy Spirit—John  
4:24.  
VERBAL INSPIRATION  
The verbal inspiration and plenary  
authority of both Old and New Testa-  
ment—II Tim. 3:16-17.  
TOTAL DEPRAVITY  
The depravity and lost condition of  
all men by nature—Rom. 3:19.  
PERSONALITY OF SATAN  
The personality of Satan—Job 1:6-7.  
VIRGIN BIRTH  
The virgin birth and deity of Jesus  
Christ—Luke 1:35.  
BLOOD ATONEMENT  
The shed blood of Jesus Christ the  
only atonement for sins—Rom. 3:25.  
RESURRECTION  
The bodily resurrection and Lordship  
of Jesus—Acts 2:32-36; I Tim. 2:5.  
JUSTIFICATION BY FAITH  
Men are justified on the single ground  
of faith in the shed blood of Jesus  
Christ—Acts 13:38-39.  
PERSON AND WORK OF THE HOLY SPIRIT  
The Holy Spirit is a Person Who con-  
victs the world of sin, and regenerates,  
indwells, enlightens, and guides the be-  
liever—John 16:8; I Cor. 3:16.  
ETERNAL SECURITY  
The eternal security of all believers  
—John 10:28-29.  
SECOND COMING OF CHRIST  
The personal, premillennial, and im-  
minent return of our Lord Jesus Christ  
—Acts 1:11; I Thess. 4:16-17.  
HELL  
The eternal conscious punishment of  
all unsaved men—Matt. 25:46; Rev.  
20:14-15.  
THE CHURCH  
All believers in this dispensation are  
members of the Body of Christ, the  
Church—I Cor. 12:12-13.  
MISSIONS  
The obligation of the believer to wit-  
ness by deed and word to these truths  
and to proclaim the Gospel to all the  
world—Acts 1:8.  
SEPARATION FROM THE WORLD  
All believers are called into a life of  
separation from all worldly and sinful  
practices—James 4:4; Rom. 12:1-2;  
I John 2:16; II Cor. 6:14.

|                                                                                     |     |
|-------------------------------------------------------------------------------------|-----|
| Editorially Speaking .....                                                          | 273 |
| Denver Bible College \$200,000 Campaign—Hale V. Davis.....                          | 275 |
| Design in Creation—Arnold D. Ehlert .....                                           | 276 |
| The First Page of the Bible—The Editor.....                                         | 277 |
| Contrasts and Comparisons Between Genesis and Revelation—<br>Robert A. Hadden ..... | 280 |
| Truth in Type—Aaron Schlessman .....                                                | 283 |
| Studies in Galatians—Harold A. Wilson .....                                         | 285 |
| Your Corner .....                                                                   | 286 |
| Helps for God's Workmen—Clarence Swihart.....                                       | 290 |
| D. B. C. at Home and Abroad—Faye Arbuthnot .....                                    | 291 |
| Youth Page—Elmer Seger .....                                                        | 292 |
| Light on the Lesson—Sam Bradford .....                                              | 293 |
| Echoes .....                                                                        | 299 |
| Book Reviews .....                                                                  | 302 |
| Back Page Comment—The Editor .....                                                  | 303 |

## EDITORIALLY SPEAKING

### THE ROCK FOUNDATION OF SCRIPTURE

We present herewith the "Book of  
Genesis" number of "Grace and  
Truth." The book of Genesis has an  
importance and interest to which no  
other document of antiquity can  
pretend. It embraces the world.  
Genesis is the book of beginnings.  
The great questions of the beginning  
of the world, man, sin, and redemp-  
tion here find simple and rational  
answers.  
The author of the book was Moses.  
Tradition has held that Moses wrote  
the book when he was in the desert  
of Midian.  
Dr. G. Campbell Morgan has out-  
lined the book of Genesis as follows:  
(1) Generation, chapters 1 and 2. (2)  
Degeneration, chapters 3-11. (3) Re-  
generation, chapters 12-50.

The book of Genesis is the seed-  
plot of the Bible. Here begins the  
world, man, sin, redemption, proph-  
ecy, Israel, the dispensations, the  
sabbath, marriage, races and langu-  
ages, death, the covenants and the  
types.  
The purpose of the book is to show  
how God began to give a divine rev-  
elation and religion to mankind. In  
doing this, man's primeval condition  
is described, and his lapse into sin  
which made God's provision of sal-  
vation indispensable?  
The progressive self-revelation of  
God begins here and culminates in  
Christ.  
Satan hates the book of Genesis.  
The reason for Satan's hatred is that  
the book prophesies his doom. Satan  
also hates the book of Revelation be-  
cause there his doom is executed.



The book spans three early dispensations of human history and the fourth dispensation is entered.

If you love Jesus you will love Genesis because He is there.

★ ★

### THE GOSPEL BOMBARDIERS

Recently the men students of the Denver Bible College entered into a free-for-all discussion as to ways and means of effectively giving out the Gospel of Jesus Christ to the masses. After prayerful thought and under the guidance of God a large-scale tract and Gospel-bomb program was planned. They were then led further to the idea of newspaper evangelism. Under God's enablement and provision some full-page and half-page salvation messages have appeared in The Rocky Mountain News. These messages present a clear, straightforward evangelistic appeal, following the style of a Gospel tract. The results are not entirely known, but we know that God takes care of His Word and gives it power. Many letters representing all shades of feeling have been received.

"The Student Voice" reports that the "Gospel Bombardiers continue to function without any formal organization or visible means of support. As the Lord leads and provides, the Denver area continues to be bombarded with the dynamite of the Gospel of Christ. Gospel bombs and tracts have been widely sown. In fact, a rumor has been heard that several business firms dealing in liquid refreshments, located in the 'bombed-out area' near the College, are looking for vacant buildings on the outer edges of the city into which they can move."

We say, **MORE POWER TO THE GOSPEL BOMBARDIERS!**

\* \* \*

### FIGURES

It has been put in print many times, that there are some 17,000,000 children and youth in our country, between the ages of 5 and 17 who are not in any Sunday School, and who receive no religious training. And if the ages be placed between 5 and 25 this number almost doubles. This is an appalling fact. In round numbers, 17,000,000 boys and girls are growing up without any type of Christian training. If all these were brought together it would make a city of Godless, Christless children two and one-half times the size of New York City. We know what the Lord said about the one sheep that had strayed. What does He say about these 17,000,000 children and youth that are lost?

Recently a survey was made of Colorado, and it was discovered that 83% of the children and youth in

this area are not in any church or Sunday School. It was also discovered that there are 25 towns of 1,000 and more population that have no Gospel testimony. This is a startling fact! Add to this the scores of neglected mountain and rural communities with no Christian work of any kind. This constitutes a real challenge. Denver Bible College is set in the midst of this area, and is determined to sow down this whole Rocky Mountain region with the Gospel. If our Lord tarry, we hope to change the whole religious situation in this region. Pray for us!

★ ★

### THE CONVERSION OF CHILDREN

"Ere a child has reached to seven

Teach him all the way to heaven,  
Better still the work will thrive

If he learn before he's five."

Thus wrote Charles Haddon Spurgeon in his John Ploughman Talks. He believed in the conversion of children.

One of the chief contributing causes of the delinquency problem is that children are not being given any Christian instruction before they are five or seven. The home has fallen down tragically. Millions of children are coming to their 'teens with practically no Christian or moral instruction. We haven't begun to see the fearful result of the years of parental neglect.

Dedicated to reaching the children and youth with the Gospel is the Youth Gospel Crusade of Wheaton, Ill. Six full-time children's evangelists are in the field conducting meetings principally throughout the mid-west. Recently it was the delightful privilege of the Editor to have one of

the evangelists, the Rev. Henry L. Harms, for a two-week youth campaign at Littleton, Colo. The meetings were packed with children and young people and older ones, too. There were above two-score conversions. We wish to bear testimony to the saneness and soundness of the methods used. They certainly attract and hold the children and 'teenagers. The method of dealing with the children about salvation, is thorough.

Pastors desiring a work with children and youth that really produces results, should get in touch with Youth Gospel Crusade, Box 110, Wheaton, Ill.

★ ★

### THE GENESIS OF GENESIS

is the title of a great book by D. F. Hart-Davies, scholar of Corpus Christi College, Cambridge. 182 pages. Price, \$1.25. This book may be obtained from the Bible College Book Store..

Nothing finer was ever written on the first chapters of Genesis. This book is certainly faith building and challenging. With fine argument and unsurpassed logic the author punctures the "assured results" of the destructive higher criticism. He challenges all opponents to reconsider the early chapters of Genesis in the light of the facts of modern science and archaeology. He brings together the testimonies of some of the greatest scientists. This book is a tonic to faith. It is just the book to place in the hands of the doubter and skeptic. Read it and your faith will grow stronger. Read it and you will want others to read it.

**Bow with Abel at the Cross of the slain Lamb.**

**Catch step with Enoch and walk with God.**

**Launch out with Noah on God's waters.**

**Go forth with Abraham in pilgrim faith.**

**Dig wells with Isaac and get down to divine resources.**

**Climb ladders with Jacob and see God.**

**Be clean like Joseph and live with God.**

—John W. Weddell.



# Brief Report on . . .

## Denver Bible College \$200,000 Campaign

By HALE V. DAVIS, DIRECTOR

Since last month progress has been made in many directions on the enlargement campaign for Denver Bible College. From one to nine applications a day are coming in for enrollment this fall. Room deposits are in for two-thirds of the dormitory space available in the girl's dormitory and the boy's dormitory.

We announce purchase of the Stoneleigh apartments, 2320 Court Place, for married students. There are 25 three-room apartments, each with private bath, electric refrigeration, and of course, steam heat and hot water. They will add materially to the entire school property.

While the campaign proper will not be launched until sometime this fall, possibly the latter part of September or early October, the campaign organization of one hundred eighty-six workers is about one-half complete and the publicity folders, brochures, etc., are now ready.

Reports on the finances by the Advance Gifts Committee show a total of \$45,262.50 has been pledged and \$22,137.50 has already been paid in. Of course, this is little less than one-fourth of the goal, but at this time of the summer it is very encouraging.

The Alumni Association voted to accept as their goal, the \$10,000 for Student Aid and Loan fund and they have already started to raise this amount. A few hundred has been paid in on it to date.

The teaching staff is complete with the exception of a librarian and we are in touch with two prospects for this place. We need your prayers and want you to know that God is blessing, and Denver Bible College is going forward more rapidly than ever before.

Mr. Norton is reporting a number of students from California, Oregon and Washington. The Holgate's and College Girls' Trio are just completing a very successful tour of the northern and northeastern states.

### "THOU GOD SEETH ME"

One day the astronomer, Mitchell, was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, seven miles away, with

the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So, often it is with men. Because they do not see the eye which watches with sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not an action can be concealed. If man can penetrate, with the searching eye which science constituted for his use, the wide realm of the material heavens, shall not He who sitteth upon their circuit be able to know all that transpires upon the earth, which He

has made the resting-place of His feet?

—Publisher Unknown

"To license the liquor business and then undertake to suppress the crime to which it gives rise is something worse than absurd."

—Bishop Warren A. Chandler.

O God, when we read Thy Word, may we listen; when we listen, may we hear; when we hear, may we know, and when we know, may we follow. —Dr. Elder Cumming.



# Design in Creation

By ARNOLD D. EHLERT, Th. D.

## DEFINITION

The word **design** carries a twofold force, containing the ideas of (1) a plan or scheme; and (2) the intention of developing it or carrying it out to completion. As used in the theological sense it has come to refer to that plan of God which existed in His mind before any act of creation was undertaken, and which extends to all that God did in the original acts of creation, is now doing, and shall yet do throughout all eternity. As pertains to creation proper, however, design is seen to emerge in the marvelous construction of the universe and everything in it; and one is forced to the conclusion that God knew exactly what He was going to do in every detail before He began, and as a result everything fit together perfectly, so that God was able to say that "it was good." This is probably an understatement of the facts, as we would understand the word **good**.

## EXTENT

The subject is so large that we can look at only a few of the samples. The structure of the universe itself has always been a challenge to the mind of mortal man. From the beginning it has spoken of God. "The heavens declare the glory of God; and the firmament sheweth his handiwork," declared the psalmist (Ps. 19:1). The passage of day and night argued God's intelligence (vs. 2).

Outside the Bible, Plato, the Greek philosopher of the fourth century, B. C., presented the argument for a divine Being from the order and beauty of the universe, the beautiful arrangement of the seasons, the months and the years (Fourth Book of Laws, B. x. c. 9). He even goes so far in his Twelfth book as to declare that "these things prove that all things were arranged and adorned, not by matter or necessity, but according to a Divine forethought and will" (B. xiii. C. 13).

Nature is full of examples of the adaptation of means to an end. Hundreds of volumes would be required



Courtesy of the Colorado Mount in Club

to show the evidences of this in all realms of nature. Dr. Charles Bell wrote a book on "The Hand, its Mechanism and Vital Endowments as Evincing Design." In the animal world God has demonstrated countless preconceived niceties of adaptation that astound the scientists. The various kinds of eyes, for instance, all fashioned for the specific and peculiar purpose to which they are put, is one of the great studies of science. All these things existed in every minute detail in God's mind before He ever created the smallest insect or a blade of grass.

Checks and balances exist in all parts of nature. The proportion of oxygen and hydrogen in the air is something to marvel at. The earth could not function if the proportion between the land and the oceans were very much different from what it is. What an engineering problem it would make to try to work out the proper rate and methods of evaporation of the right amount of water from the oceans of the earth each day, and seeing that it got sprinkled down upon the earth's surface at

such times and in such places as to make it fruitful and convenient for man?

Insects are controlled by other insects, by birds, and animals. These themselves, in turn, are controlled by other of God's creatures, by the food supply, and other forces. The exceptions to the rules are noticeable — swarms of locusts that get out of their normal numerical bounds, grasshoppers that denude the countryside and stop trains, even small flies that pile up to a depth of six inches and stop automobile traffic. These are exceptions to the rules, but suppose there were no rules! A recent book by Dr. Arthur I. Brown ("Miracles of Science," 1945) discusses many of these fascinating phenomena of nature, all of which point to the fact that God had a colossal master-plan in His mind before He began to create the universe and what is in it.

Why does not a man have the same strength in proportion to his size as an ant? If he did, he could pull up

(Continued on page 289)



**N**T WOULD NOT be easy even now to construct a statement of the world in popular terms so concise and so accurate.

—Sir J. William Dawson, noted geologist.

GRACE AND TRUTH



# The First Page of the Bible

BY THE EDITOR

Genesis, chapter one, gives an account of the formation of the universe and our earth with life upon it. The record definitely attributes to God several creations, reconstructions and divine acts in connection with the universe, the earth, and all life upon it.

One theory of evolution gives an account of the formation of life, but asserts that it all came by natural forces, and that God had no hand in it. Theistic evolution puts God at the start of all things, but ignores Him the rest of the way.

Turning to the first page of the Bible, let us see what claims it makes. Genesis was written before any system of science was developed, therefore its account constitutes a prophecy as to what the sciences should find when they are completely developed. We are living in a scientific age, so if most of the items in Genesis be found to agree with science it would certainly show a likelihood of everything in Genesis being accurate, and therefore would give added support to the claim that the Book is divinely inspired.

## A COMPLETELY SCIENTIFIC STATEMENT

"In the beginning God created the heaven and the earth" (Gen. 1:1).

Here we have a majestic statement which leaves room for all the claims of science as to the thousands and millions of years required for the formation of the earth's crust. It teaches a dateless past. Certainly, science makes no attempt to discount this statement.

Taken along with verse two we are taught that five things must enter into creation: TIME, SPACE, MATTER, FORCE, and MOTION. Science teaches that these five things are necessary, and we have all five occurring on the first page of the Bible, written long before any system of science was correlated.

TIME—"In the beginning,"

SPACE—"The heaven";

MATTER—"And the earth";

FORCE—"God created"; "The Spirit Of God moved";

MOTION—"The Spirit of God moved."

**"The first chapter of Genesis is a miracle in the realm of literature. It bears upon its surface the marks of superhuman origin and divine inspiration."**

—D. E. Hart-Davies.

The first verses on the Bible's first page contain a completely scientific statement, one that no branch of science makes any attempt to discount or deny.

Relative to the doctrine of creation, Sir James H. Jeans, noted astronomer and Secretary of the Royal Society, says: "Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have always been the same as now."

## CHAOS

With verse two we have chaos. It may literally read: "The earth **became** without form and void." This item is not without confirmation in science. Many students of Scripture believe that there was an original creation (v. 1); then came catastrophe and chaos (v. 2); which was followed by re-creation and reconstruction (v. 3 onward).

Some great cataclysm must have come upon the earth here. We read in Isaiah 45:18 the statement: "God Himself that formed the earth and made it; he hath established it, He created it not in vain" (without form). The contrast between the original creation and the chaos of verse 2 shows up more clearly. God created the earth not as it became. He created it not in vain (without form); but it became waste and void, or "unfurnished and empty," as the Chaldee version says.

Why did the earth become waste? Other Scripture will shed light here. Ezekiel 28:12-19 gives us a clue. It speaks of a personage known as the "king of Tyrus," and as we look at this person we find that he cannot be either God or man. Verse 13 speaks of him as a created being. Twice he is identified as one of the angels, by the word "cherub." Fin-

\*"Eos," p. 55.

ally his rebellion seems to involve the earth, which is to be the spectator of his final doom. Another Scripture speaks of him as Lucifer (Isa. 14:12-14). The character of his iniquity is described. These passages lead us to believe that Lucifer was at the head of the original creation when he rebelled. Thus, Lucifer became the fallen angel, Satan. So judgment fell upon the first creation—a judgment precipitated by the rebellion of the prince of the angels.

How long the earth remained in this chaotic state we do not know—many years, possibly thousands of years. But God did not abandon the earth. Hope for the earth dawned when "the Spirit of God moved upon the face of the waters." The ruined creation was helpless and hopeless. If there was to be a restoration and a new creation divine power must intervene, and so the "Spirit of God moved."

## RE-CREATION

Says St. Martin, "the earth in verse two is a battleground on the day after the battle." Its renovation took place during the six so-called creative days. Says Bettex, "hence the nights of creation, and the repeated annihilation of entire species; and it was probably Adam's special task, beginning with the Garden of Eden, to bring back the whole earth in subjection to God."

The reconstruction begins with the release of LIGHT (v. 3). Light was not created here, but rather was released from restraint, just as in verse 9; God did not create the land, but rather pushed back the waters from that which was already created.

Light was released before the sun was made. This is both claimed and demonstrated by science, which tells us that there was light before the sun, and that the sun is not the only source of light.

We read further, that God divided the light from the darkness, and that He called the light "day," and the darkness He called "night." We have



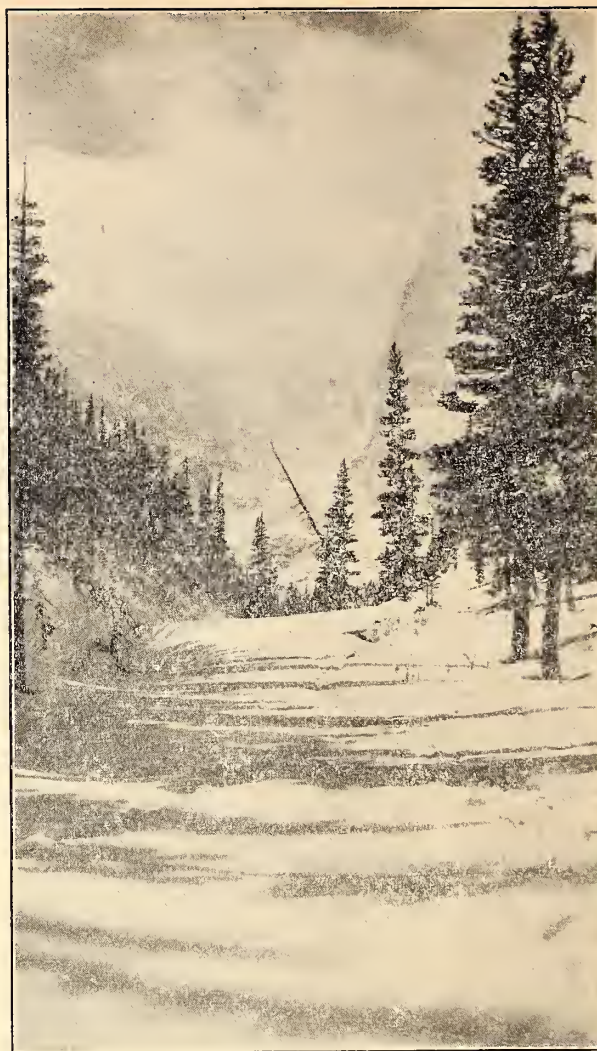
every reason to believe that these are days and nights according to our reckoning of time.

Next in the account is the creation of the atmosphere above the earth (v. 6-8), and the dividing of the waters above from the waters below. Now, the FIRMAMENT is that clear, immeasurable world above us. Both the firmament and the division of the waters have a scientific significance. The record is accurate. There is a firmament, and there are literally two bodies of water, the terrestrial and the celestial.

The modernist thinks that the firmament is a ridiculous mistake. He says that Moses believed in the childish idea of the heavens. But the mistake is on the modernist's part. By speaking his human opinion he displays his ignorance. The purpose of the firmament is to make the earth habitable. If the Mosaic statement were not so, where would this earth-life exist? Were it not for the firmament our life would be destroyed. If the firmament did not divide the waters, nothing could exist except fish. And as the fish would soon exhaust the oxygen in the lower body of water, it is doubtful if they could live long. The firmament contains the supplies of oxygen essential for the support of earth-life, and without that atmosphere even fish would be unable to live.

On the wondrous third re-creative day three events are recorded: the OCEANS were formed, the DRY LAND appeared, and BOTANY was born (vs. 9-13). The greatness of this act can scarcely be conceived. All geologists agree that the land must have risen out of the great oceans. What a spectacle it must have been when the mountains first appeared! The earth's surface must have risen and fallen like the sea. Bursting and tearing asunder, the cracks revealed thousands of volcanoes pouring forth lava. In contrast to the mountains and hills of the earth, are those dark mysterious depths of the waters, which occupy threefourths of the earth's surface. The vast wilderness of water has a world of living things in it. Down in those depths is a tremendous pressure, and there are creatures that withstand it. A great devouring dominion is the sea, flowing from pole to pole and around the continents in ceaseless currents like immeasurable rivers.

The final act of the third day was the creation of BOTANY (vs. 11-13). The equal of this paragraph is not to be found in any human book, nor in all the libraries of mankind. If it is possible to measure the greatness of miracles, it seems to us that the greatest of all miracles is the crea-



Courtesy of The Colorado Mountain Club

tion of life. Millions of lifeless particles of inorganic matter, taken from the earth, are forced by an unseen power to unite and form something that has life; that eats, drinks, and breathes. Granite decomposes, suffers erosion, and becomes gravel, sand, dust, soil; but there are no babies in the granite family. Plant-life is the first thing to appear with the power of reproduction. How wonderful plant life is! There are about 100,000 different species of plants and each one has numerous varieties. Every plant is a well-regulated combination of a machine and a chemical laboratory. As a machine, the plant lifts up within itself the life and energy it needs, in the form of water and soil. As a laboratory, the plant turns inorganic matter into organic.

This plant-life existed long before the sun. There is abundant proof of the same. The account of Moses is grounded in fact. Discoveries indicate that tropical vegetation was once distributed evenly over the earth's surface. De Condelles, a well-known botanist, has concluded from the absence of annual tree rings in fossilized tree ferns and palm

growths, that these forms of life grew under the influence of a different light than that of the sun. Thus, science confirms the Bible, and shows how the omnipotence of God far transcends the vain imaginations of men.

What a day the fourth day must have been, with its first sunrise and sunset! Like a living flame of fire the first rays of the sun fell directly upon the earth, and the world of vegetation rejoiced and was glad. So accustomed are we to this phenomena that we scarcely realize that there was a day when all this began.

It is to be noted that in the creation of the SUN, MOON and STARS (vs. 14-19), that the word "bara" (create) is not used, but "asah" (set in order) is used. The native material of the sun, moon and stars was created before, but not arranged.

The heavenly bodies were given the measurement of time, and they are reliable time-regulators which never gain nor lose. We live in a mathematical universe, and this is for the good of man as well as for the glory of God.



The work of creation goes on. Up to this time the air, sea, and land had been uninhabited by any living creatures. Vegetation had been prepared for the coming of fish-life, bird-life, and animal-life. How wonderfully God has planned for His creatures! All the elements necessary for the sustenance of life are in existence before life begins.

The creative acts of the fifth day bring forth FISH, BIRDS, and INSECTS. These species of animals which are apparently so different, are here grouped together and created on the same day (vs. 20-23).

Though evolution claims that birds evolved from reptiles and fish, it is utterly unproven and disproven. Between fish and birds are great gaps which cannot be bridged. Though both have the same shaped blood corpuscles, fish and reptiles are cold-blooded while birds are hot-blooded. The blood of a fish may be 60 or 40 degrees fahrenheit, while the temperature of birds is well over 100 degrees. If the birds evolved from fish and reptiles, how was cold blood turned into hot blood? Let the evolutionist answer!

On the morning of the sixth day the light again poured over the earth. There were innumerable kinds of plants on land and in the water. All kinds of water-animals were moving in the oceans and the rivers. Innumerable birds were flying in the air. Then a new wonder began to be performed: new, higher animals of all kinds were created (vs. 24-25). "And God saw that it was good." The creation of the HIGHER ANIMALS is a specific provision for man. They provide milk and meat. They furnish him with clothing and shoes. Some provide him with labor, and some provide him with food and clothing.

The earth was now completely furnished, and there was glorious life everywhere, and yet a ruler was needed. Then the Triune God held counsel, and this resulted in the eternal decree: "Let us make man in our image, after our likeness" (v. 26). What dignity this gives to MAN! God's purpose was that man should be His representative, His vicegerant upon earth, an absolute ruler over all creatures. Man is still naturally a ruler though Satan and sin have marred him and hindered him from being what God intended him to be.

As soon as man was created, God blessed them, both male and female (v. 28). A blessing pronounced by God can mean nothing short of a promise of greatest joy. How great must have been man's joy before sin entered! It can only be imagined in

part. We are too sinful to comprehend it. It is only as we receive the eternal redemption provided through Christ that we begin to appreciate what man's original happiness must have been.

There are still some traces of dignity in man. He does not walk horizontally, but erect, with his head upward, touching the earth only with his feet. And in his body are united a diversity of qualities. One animal is known by its swiftness, another by its strength, and so on. The properly-developed human body unites these qualities. And man is fitted to live in any part of the earth; in the cold of Siberia, or in the heat of the African desert.

Man's body is a wonder. The human eye, which, according to its need, widens or contracts, adapts itself to the laws of the telescope and the microscope, is in itself a wonderful world of nerves and muscles. In the human ear are found 43,000 small staffs, like the strings of a harp, which vibrate to every tune or noise. One of the greatest wonders is the organ of speech. The human body is a city of vast population, containing approximately 26 billion individuals, all specialists of astonishing skill. Wonderful also are the nerves. As a careful architect, God has drawn all sixteen elements out of the dust of the earth, and placed them in the human body. Freed from organic impurities, dust contains the same

chemical elements found in protoplasm, the basic substance of the body. And when the life-principle leaves, the body returns to dust, which is composed of sixteen wonderful examples of God's power.

Blind force cannot account for all these things. Only creative power satisfactorily accounts for the universe, the earth and the life upon it. Said Canada's greatest geologist, Sir J. William Dawson: "To my mind the first chapter of Genesis, in the way in which it has anticipated discovery, and still holds the ground as something that cannot be fairly cavilled at, is a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it, or wilfully misrepresent it. - - - I decidedly believe that the first chapter of Genesis represents solid fact."

Who informed Moses of these things, if not God? None of these things were taught in the universities of Egypt. God, who created the world, is the author of this Book. **THE FIRST PAGE OF THE BIBLE IS SCIENTIFIC IN ITS STATEMENTS, GENUINE IN ITS AUTHENTICITY, AND ABSOLUTE IN ITS AUTHORITY! THE BIBLE IS RELIABLE, TRUE, AND TRUSTWORTHY!**

\*From an interview published in "The Christian Commonwealth" of July 9, 1896; a British periodical.

A CONFESSION

I am the greatest criminal in history.  
I have killed more men than have fallen in all the wars of the world.  
I have turned more men into brutes.  
I have made millions of homes unhappy.  
I have transformed many ambitious youths into hopeless parasites.  
I make smooth the downward path for countless millions.  
I destroy the weak and weaken the strong.  
I ensnare the innocent.  
I make the wise man a fool and trample the fool into his folly..  
The abandoned wife knows me, the hungry children know me, the parents whose child has bowed their gray heads in sorrow know me.  
I have ruined millions of women, and, if I am allowed, will ruin millions more.  
**I am alcohol; do you know me?**  
**I am alcohol; have you ever voted for me?**

—Selected.

MORALITY

A young artist had wrought long upon an angel statue and concealed himself that he might hear what the master Michelangelo would say about it. The master looked upon it awhile, with breathless suspense, and the young artist waited, expecting his verdict. He heard Michelangelo say, "It lacks only one thing." So nearly broken-hearted did the young sculptor become that he could neither eat nor sleep until a friend of his, in deep concern for him, made his way to Michelangelo's studio and inquired what it was the statue lacked. The great artist said, "Man, it lacks only life; with life it would be as perfect as God Himself could make it."

Many cannot see the difference between a man's morality and a Christian's righteousness. Why a moral man should not simply grow better and better until he is good enough to enter the Kingdom of God, they say they cannot see. A man's morality is the mere outward adornment of the flesh; a Christian's righteousness is the fruit of an inward change of the flesh; a Christian's

—W. E. Biederwolf, in The Man Who Said He Would.

\*Dead at the Top, the Editor, p. 76.



# CONTRASTS AND COMPARISONS between *Genesis and Revelation*

By ROBERT A. HADDEN

## I. In Relation to the Themes of the Book

### GENESIS

1. The Book of the Beginning (1:1).
2. The History of the Creation (1:1-2:3).
3. The Generation of the Heaven and the Earth (2:4).
4. The First Adam.
5. The First Probationary Period of Man.
6. Man Becomes a Wanderer From the Presence of God (3:24; 4:12-16).
7. The Beginning of Prophecy and Promise (3:15).

### REVELATION

1. The Book of the End..
2. The Prophecy of the New Creation (21:1).
3. The Regeneration of the Heaven and the Earth (21:1-5).
4. The Last Adam.
5. The Last Probationary Period of Man.
6. Man at Home in the Unveiled Presence of Jesus Christ (21:3).
7. The Complete Fulfillment of All Prophecy and Promise (22:6-20).

## II. In Relation to God

### GENESIS

1. In the Beginning, God (1:1).
2. God: the Creator, Generator (1:1).
3. God: the Redeemer (3:15).
4. God: the Preserver (7:8; 15:1).
5. God Walked in the Garden (3:8).
6. Makes Man in His Own Likeness (1:27).
7. Man Loses the Consciousness of His Presence (3:24).

### REVELATION

1. At the Close, God in Christ (22).
2. Christ: the Regenerator (21:5).
3. Christ: the Redeemer (5:9, 10).
4. Christ: the Preserver (3:10).
5. God Dwells with His People (21:3).
6. Man Complete in His Likeness (22:4).
7. Man Forever in His Presence (21:3; 22:5).

## III. In Relation to Creation

### GENESIS

1. The Heaven Created (1:1).
2. The Earth Created (1:1).
3. The Sun, Moon, and Stars for Earth's Government (1:14-16).
4. The Sun: to Govern the Day (1:16).
5. The Darkness: Called "Night" (1:5).
6. The Waters: Called "Seas" (1:10).
7. A River for the Earth's Blessing (2:10-14).
8. Precious Stones (2:12).
9. Gold (2:12).
10. The Garden of Eden (Paradise) (2:15).
11. All Pleasant to the Eye (2:9).
12. All Good for Food (2:9).
13. Seasons: Summer and Winter, Day and Night, etc. (8:22).
14. Man: Made in the Image of God (1:27).

### REVELATION

1. The Heaven Passes Away (21:1).
2. The Earth Passes Away (21:1).
3. The Sun, Moon, and Stars, Connected with Earth's Judgment (6:13; 8:12; 16:8).
4. "No Need of the Sun" (21:23).
5. "No Night There" (22:5).
6. "No More Sea" (21:1).
7. A River for the New Earth (22:1, 2).
8. Precious Stones (21:19).
9. City and Street of Pure Gold (21:19-21).
10. The Paradise of God (2:7).
11. The Beauty of the New Creation (21).
12. "Hunger No More" (7:16; 22:2; 2:17).
13. "Time No Longer" (10:6).
14. Man Headed by One in Satan's Image (13).

## IV. In Relation to Man

### GENESIS

1. The Individual—ADAM
- (1) Made in God's Image (1:27).

### REVELATION

- (1) Man Headed by One in Satan's Image (13).



- (2) Given a Bride, Wife (2:21-25).
- (3) Given Universal Dominion (1:26-28).
- (4) Gives Names to Every Creature (2:20).
- (5) Deceived by Satan (3:1-6).
- (6) Defeated by Satan (3:1-24).
- (7) Falls Though Surrounded by Beauty and Perfection (3:1-24).
- (8) Fallen and Naked (3:7-11).
- (9) Afraid and Hid (3:8).
- (10) Surrenders God's Word to Satan (3:1-6).
- (11) Ruined by Satan (3:1-24).
- (12) Involved in the Curse (3:14-17).
- (13) The Penalty of Death Inflicted (3:19).
- (14) The Penalty of Sorrow Inflicted (3:16, 17).
- (15) The Penalty "Sweat to Obtain Bread" (3:19).
- (16) Expulsion: "Driven Out" of Garden (3:24).
- (17) Gate Closed, Flaming Sword Guards the Way (3:24).
- (18) One Gate (3:24).
- (19) Kept from the Tree of Life (3:24).
- (20) Redemption Promised (3:15).

- (2) Christ Given a Bride, Wife (19:7-9; 21:9).
- (3) Christ Takes Universal Dominion (11:15).
- (4) Christ Gives a New Name (2:17; 3:12).
- (5) Nations Deceived by Satan (20:7-9).
- (6) Christ Forever Crushes Satan (20:10).
- (7) Man Fails Though Surrounded by Christ's Millennial Splendor (20:7-9).
- (8) Man Clothed in White Raiment (19:8).
- (9) John Encouraged: "Fear Not" (1:17, 18).
- (10) Saints Resist Satan by the Word (12:11; 6:9; 20:4).
- (11) Satan Ruined by Christ (20:10).
- (12) "No More Curse" (22:3).
- (13) "No More Death" (21:4).
- (14) "No More Sorrow" (21:4).
- (15) "No More Hunger:" "Feed Them" (7:16, 17).
- (16) Restoration: Man Restored (22:17).
- (17) Gates Open, Not Shut at All (21:25).
- (18) Twelve Gates (21:12, 13).
- (19) Right to the Tree of Life (22:14).
- (20) Redemption Completed (22:1-6).

## 2. The Nations: MAN IN GENERAL

- (1) Man Resorts to Religion, Art, Science, Culture, Enjoyment, All Apart from God (4:16-26).
- (2) Satanic Interference with Relation to the "Daughters of Men" (6:1-4).
- (3) God Sends a Flood to Destroy an Evil Generation (6:9).
- (4) Earth Deluged by Water (7:10-24).
- (5) Some Pass Safely Through Tribulation, Finally Rest, Stand, and Worship on Mount Ararat (8:4-21).
- (6) Nimrod: A Great Rebel, King, Hidden Anti-God, Becomes the Founder of Ancient Babylon, Seat of Infamy and Rebellion (10:8-10).
- (7) The Nations are Scattered (11:8).
- (8) Confusion of Tongues (11:9).
- (9) Sodom and Gomorrah: the Place of Corruption, Temptation and Rebellion (13:19).

- (1) Man's Religion, Art, Science, in Their Full Glory, Judged and Destroyed by God (18:1-24).
- (2) Satanic Interference with Relation to Dwellers on the Earth (12:12-17).
- (3) Satan Sends a Flood to Destroy an Elect Generation (12:15, 16).
- (4) Earth: Deluged by Fire (6:12-17).
- (5) Some Pass through Tribulation, Rest, Stand, and Worship on Mount Zion (7:9-17; 14:1-5).
- (6) The Beast, a Great Rebel, King, and Manifested Antichrist, Becomes the Reviver of Babylon, Seat of Infamy and Rebellion (13:18).
- (7) Nations are United (7:9).
- (8) United Melody of Tongues (7:9, 10).
- (9) Sodom and Egypt—Spiritually—Representing Jerusalem (11:8).

## 3. The Nation: ISRAEL

- (1) All History in Genesis Crystalizes around the Hebrew.
- (2) A Confederacy against Abraham's People; Overthrown (14:1-24).
- (3) A Bride Sought and Found for Isaac, the Son of Abraham (24:1-67).
- (4) The Sun, Moon and Stars Associated with Israel (37:9).
- (5) Two Messengers Acting for God in Behalf of His People (19:1-25).
- (6) A Promised Seed to Possess the Gate of His Enemies (22:17).
- (7) Israel's Redeemer to Spring from Judah (49:10).

- (1) All Prophecy in Revelation Crystalizes around Israel.
- (2) A Confederacy against Abraham's Seed; Overthrown (13).
- (3) A Bride Sought and Found for the Lamb, the Son of God (19:7-9; 21:9).
- (4) Sun, Moon and Stars Again Associated with Israel.
- (5) Two Witnesses Acting for God in Behalf of His People (11:3-12).
- (6) The Promised Seed Coming into Possession (11:18).
- (7) "The Lion of the Tribe of Judah" (5:5).

## V. In Relation to Satan

### GENESIS

1. The Subtle Serpent Deceiving (3:1-6).
2. Man's Dominion Ceases, Satan's Dominion Begins (3:1-24).
3. Satan the Serpent, Enthralls Man (3:1-24).
4. Doom of the Old Serpent Pronounced (3:15).

### REVELATION

1. Serpent Condemned: "Deceive No More" (20:3).
2. Satan's Dominion Ceases, Man's Dominion Restored (5:10; 20:6).
3. Satan, the Serpent, Bound for a Thousand Years (20:1-3).
4. Doom of the Old Serpent Executed (20:10).



## VI. In Relation to Sin

### GENESIS

1. Records the Beginning of Sin (3:1-6).
2. Records the First Judgment (3:15).
3. Records God's Provision for Sinners (3:15).

### REVELATION

1. Records the Development and End of Sin (21:22).
2. Records the Last Judgment (20:10-15).
3. Records the Praise of Sinners Saved (5:9, 10).

## VII. In Relation to Salvation

### GENESIS

1. The Promise of a Saviour-Redeemer (3:15).
2. The Seed of the Woman to Crush the Serpent's Head (3:15).
3. The Conflict between the Seed of the Woman and the Seed of the Serpent Begins (3:15).
4. A Lamb Slain (4:4).
5. Tree of Life Guarded (3:24).
6. Tree of Life in Midst of the Garden (2:9).
7. The Rainbow, a Token of God's Covenant with the Earth (9:13-17).

### REVELATION

1. The Work of Redemption Completed (5:9, 10).
2. The Promise Fulfilled (20:3-10).
3. The Conflict Comes to an End (20:1-3, 10).
4. The Lamb Slain (5:6-9).
5. Tree of Life Offered (22:14).
6. Tree of Life Midst the Paradise of God (2:7; 22:2).
7. The Rainbow, Betokening God's Remembrance of His Covenant with the Earth (4:3; 10:1).

**"At the beginning there is the picture of Paradise Lost; at the end there is the picture of Paradise Regained; and between the two there is the portrayal of the Passion of Jesus Christ the Redeemer."**

—The Genesis of Genesis, p. 15.

## MISSIONARY ROMANCE

Oh yes, there's romance 'neath the jungle moon,  
Which, like your nice tinned butter, melts at noon.  
The months of mud,

And a bug in your blood,  
May bring you disenchantment all to soon.  
The pesky sandfly mars the sunset hour,  
The stardust turns to weevils in the flour.  
Your cupboard's bare,

Or if aught's there,  
You depend upon it, it's turned sour.  
You've breakfast flavored with a quinine pill.  
For sport there's always one more roach to kill;  
Or take a chance

With driver ants,  
And when you see them coming, just sit still.  
Your favorite stream abounds with tsetse flies. .  
You've eyeworms everywhere but in your eyes.  
Your canvas cot

Sags quite a lot.  
The white ants spoil what you most dearly prize.  
But if you knew the Africa I know,  
You'd shut your eyes to all these things and go;  
For hidden there,

Are treasures rare.  
Christ bought them with His life, He prized them so.  
The Light that beckons me shines in their eyes.  
Their hands clasp mine in love that satisfies.  
One soul to claim

In His dear name.  
That's romance of a kind that never dies.

Louis Johnson McNeill.



## FREEDOM FROM WANT

I am poor and needy; yet the Lord thinketh on me. Psalm 40:17. My God shall supply all your need according to His riches in glory by Christ Jesus. Philippians 4:19.

Seek ye first the kingdom of God, and His righteousness; and all these things (food and raiment) shall be added unto you. Matthew 6:33.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. Psalm 34:10.

Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thy hands: happy shalt thou be, and it shall be well with thee. Psalm 128:1-2.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. Psalm 23:1-2.

Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Psalm 37:3.

The living God giveth us richly all things to enjoy. I Timothy 6:17. No good thing will He withhold from them that walk uprightly. Psalm 84:11.

Having nothing, and yet possessing all things. II Corinthians 6:10. The unsearchable riches of Christ. Ephesians 3:8.



# SERIAL BIBLE COURSES



## Truth in Type



### The Cities of Refuge, Typical of Christ

In the thirty-fifth chapter of the Book of Numbers and also in Joshua 20, we find the accounts of the cities of refuge. These cities were provided under the direction of God to protect one who had slain a man unawares and unwittingly. Joshua tells us that God appointed the cities of refuge "that the slayer that killeth any person unawares and unwittingly may flee thither; and they shall be your refuge from the avenger of blood" (Josh. 20:3).

One of the first glimpses that we have of the world's early history reveals the existence of a universal law which required that when a person was slain by anyone, his nearest kin should act as God's representative to avenge his blood. This law was a useful one, but soon came to be abused. In order to rid the law of

BY AARON SCHLESSMAN

blood-revenge which easily developed, it became necessary to provide a convenient asylum for the manslayer, where he could be protected from the avenger of blood until he could be given a fair trial to determine his guilt or innocence as to a deliberate murder case or not. Hence we see the cities of refuge were established by God for the manslayer. Three of these cities were east of the Jordan river and three were west.

The six cities of refuge, all Levitical cities, were God-appointed to secure the manslayer against the avenger of blood. The manslayer, in peril of his life, needed a God-provided refuge. And we see in these typical

cities what Christ is to us, a real refuge from judgment for "we . . . have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an "anchor of the soul" (Heb. 6:18-19). The God-appointed refuge for the believer is Christ. There is no refuge except under the blood (Heb. 9:22). And there was no refuge for the manslayer except in the God-appointed cities. In case one accidentally slew another, it took little persuasion to get the manslayer to hasten to the nearest refuge to him. He welcomed the knowledge that there were God-provided refuges on either side of the Jordan for his safety. How we should rejoice in God's Refuge, Christ Jesus, for us. "For neither is there salvation in any other" (Acts 4:12).

#### CITIES OF REFUGE

1. The cities of refuge were appointed by God to secure the manslayer against the avenger of blood (Num. 35:11; Josh. 20:2).
2. The cities of refuge were easy of access, and God-provided (Num. 34:14).
3. The cities of refuge had well-kept roads leading to them and sign posts at crossroads guiding the fugitive to them (Deut. 19:2, 3).
4. The names of the cities of refuge set forth the glorious excellencies of the manslayer's refuge (Joshua 20:7, 8).
5. The cities of refuge were the manslayer's only safety, and were a perfect refuge (Num. 35:26-28).

The cities of refuge were appointed by God to secure the manslayer against the avenger of blood. God

spoke unto Moses, saying, "Appoint you cities to be cities of refuge for you; that the slayer may flee thither,

#### CHRIST

1. Christ was appointed by God to save and secure the lost from death (John 4:10; Luke 19:10; Prov. 18:10; Rom. 8:1).
2. Christ is easy of access, and God-provided (Acts 16:31; Rom. 10:8, 9; Rev. 3:20; 22:17; 1 Pet. 1:20).
3. Christ is made gloriously clear and plain by the Word of God, the heaven-given guidepost (John 14:6; Isa. 30:21; John 5:24, 39).
4. In our Lord are all these glorious excellencies seen (Heb. 7:26; Isa. 9:6; John 17:21; Isa. 25:4; Acts 5:31; Luke 1:10, 11).
5. Christ is the sinner's only safety, and is a perfect refuge (John 3:18; Isa. 45:22; 43:11; John 15:4, 5).

that killeth any person unawares" (Num. 35:11). Christ was appointed by God to save and to secure the



lost. God "sent His Son to be the propitiation for our sins" (I John 4: 10); "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Christ has accomplished His work on the cross and man must "believe on the Lord Jesus Christ" for salvation in Whom he has security. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10). "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). Christ is the God-appointed way of safety. Apart from Christ escape is impossible; in Him is perfect security.

The cities of refuge were easy of access and God-provided; there were three on each side of the Jordan. "Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge" (Num. 35:14). God gave the manslayer every possible chance for security. Christ, too, is easy of access and God-provided. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). Faith in the Son of God gives salvation, and all are permitted to believe. "Whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). "The Word is nigh thee, even in thy mouth, and in thy heart: that it, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:8, 9). "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me" (Rev. 3: 20). "And him that cometh to me, I will in **no wise cast out**" (John 6: 37).

"The moment a sinner believes,  
And trusts in his crucified God;  
That moment his pardon receives,  
**Salvation in full through Christ's blood.**"

The cities of refuge had well-kept roads leading to them, and sign posts guiding the fugitive to them. "Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land . . . into three parts, that every slayer may flee thither" (Deut. 19:2, 3). The roads must be prepared so that the slayer will have every chance to gain his security in one of the cities. And old Jewish writings state that at crossroads were guide posts with the words: "Refuge! Refuge!" to guide the fugitive. Christ is made gloriously clear and plain by the Word of God, the heaven-given

guide post. "I am the way, the truth and the life" (John 14:6). "This is the way, walk ye in it" (Isa. 30:21). "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life" (John 5:24). "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39).

The names of the cities of refuge signify the glorious excellencies of the manslayer's refuge. "Kedesh" is a "holy place" or "righteousness." Christ is our Kedesh, the true holy place for His people. The place which God provided signified the glorious attribute which the man should have. This is true with reference to Christ and the believer. "Shechem" means "shoulder" or "strength"; again God supplies the strength which the refugee needs. Christ our burden-bearer is the strength of His people. Next in order is "Hebron," which is "fellowship," and God-provided fellowship for the manslayer. Truly the fellowship of the believer is with the Father and with the Son. The next city is "Bezer," a "fortress" or a "stronghold." The refugee had no stronghold outside the God-provided place. The believer's "life is hid with Christ in God." Next "Ramoah" is seen, which means "exaltation." Thus we have a type of Christ, the Exalted One, and the believer is exalted in Him, the Glorious Son, who has become our High Priest. The last refuge-city is "Golan" which means "joy." The manslayer's joy was in the refuge given by God. The believer's joy is the Saviour enthroned in the heart. In our Lord are all these glorious excellencies seen. Christ is the Holy One (Heb. 7:26), and in Him is strength. The "government shall be upon His shoulders" (Isa. 9:6). In Him is fellowship (John 17:21). He too is our fortress (Isa. 25:4). He is our "refuge from the storm." Christ is our exalted Lord and is our joy. In Christ only are all the wonderful excellencies seen, God's gifts to man through faith.

The cities of refuge were the manslayer's only safety and were a perfect refuge. These cities were given that the manslayer "might flee thither." "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he shall not be guilty of blood; because he should have remained in the city of his refuge until the death of the high priest" (Num. 35:26-28). Outside the walls of one of these cities there was no refuge. Christ is the sinner's only safety and is a perfect refuge. "He **that believeth** on Him is **not condemned**: but he **that believeth not is condemned already**" (John 3:18). "Look unto me, and be ye saved, all ye ends of the earth" (Isa. 45:22); "I, even I, am the Lord; and beside me there is no Saviour" (Isa. 43:11). "There is none other name under heaven given . . . whereby we must be saved" (Acts 4:12). Christ is the believer's only security. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . without me ye can do nothing" (John 15:4, 5). Quench not and grieve not the Spirit of God.

"Oh, please do listen, **It is true**;

There is a God who cared for you  
Enough, to send His Son from heaven,

To die, that you might be forgiven;  
That one day, you'll before Him stand

Blood-washed, and in Immanuel's land,

Triumphant is God's grace alone,  
You'll sing of Him around the Throne:

'Hallelujah, 'tis done, I believe on the Son

I'm saved by the blood of the Crucified One!"

—Florence Dolby Wolfe

"As the oak with its vigorous potentiality lies embedded in the acorn, and the golden wheatstalk with its abundant fruitfulness in the grain of wheat, so the glorious whole of the revelation of God's redeeming purposes of grace for mankind lies germinally enshrined in the book of Genesis."

D. E. Hart-Davies.



# Studies in Galatians

## Study Number 9

BY HAROLD A. WILSON

should thank God for the added assurance of Romans 8:15-16:

In our last study we considered the fourth chapter of Galatians as it related to the experience of the believers to whom the Epistle was primarily addressed. Now let us consider it as relates to its revelation of the blessings which have come to us through our Lord Jesus Christ.

In this connection, verses 4-5 are key verses:

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

A volume might be written about these two verses alone. In it we see God's methodical working—not a moment too soon: "When the fulness of the time was come." In it we see Christ's eternal sonship and pre-existence: "God sent forth His Son." In it we see His incarnation by means of the Virgin birth: "Made of a woman." In it we see His identification with His people, Israel: "Made under the law." And in it we see His redemptive grace: "To redeem them that were under the law." But for our present purpose we would like to stress the fact that here we see God's gracious purpose in redemption: "That we might receive the adoption of sons." Every blessing which is suggested in the verses which follow in the fourth chapter of Galatians, to which we now direct our attention, comes to us through the redemptive work of Christ. Remember this! **Redemption is for our sakes!** Every blessing which comes to the believer comes by way of the Cross:

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32).

Now let us take note of six of the blessings which come to the believer through our Lord Jesus Christ and His redemptive work.

**First, it is through Him that we receive the hope of adoption.** Verse 5 says that Christ came to redeem us.

"That we might receive the adoption of sons."

"Adoption" is not the method by

which we **become** sons of God. We become His sons by regeneration — by the miracle of the new birth (See John 3:3, 5, 7; I Pet. 1:23). "Adoption" (in the Greek, literally, "son placing") as we saw in our last study, is our open manifestation as sons of God in the glory of the resurrection. In the adoption, or son placing, our Lord Jesus Christ shall publicly acknowledge us as His sons and heirs. Then it will be apparent to men, angels, and demons, that we **are** the children of God. This will take place at His second coming. We have not yet experienced it, but we know that we shall experience it. By virtue of the redemptive grace of our Lord and Saviour, Jesus Christ, simply because we have trusted Him as our Saviour, we are among those to whom is reserved that blessed and thrilling experience.

"... we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

**Second, it is through the redemptive grace of our Lord Jesus Christ that we have received the witness of the Spirit.**

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, 'Abba! Father!'" (Gal. 4:6).

It is especially fitting and significant that this cry of the Spirit is voiced in two languages. "Abba" is Hebrew for "Father." And the Greek was employed in the original, "Pater" being the word translated "Father". God is the Father of every man who trusts Him for salvation through faith in Christ Jesus, whether he be Jew or Gentile.

The very presence of the Holy Spirit in the heart of a man, leading him to call God "Father", is evidence that he is a son of God. And how thankful we should be that we **do** have the Holy Spirit in our hearts, the instant that by faith we receive the Lord Jesus Christ as our Saviour, for the Scripture says,

"If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9).

In view of this, how earnestly we

"Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry 'Abba!', 'Father!'" The Spirit itself beareth witness with our Spirit that we are the children of God."

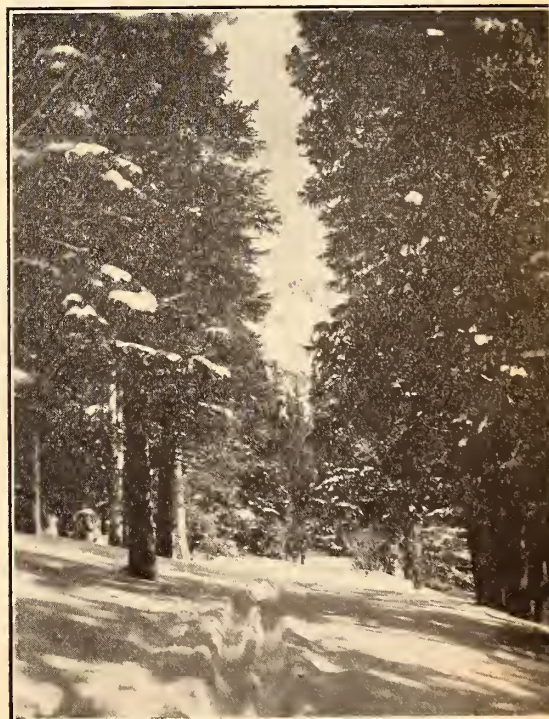
**Third, through the redeeming grace of our Lord Jesus Christ we enjoy the blessing of sonship:**

"Ye are sons" (Gal. 4:6).

Think of it, fellow believer, not only do we have the privilege of calling God our Father, but we have also His assurance that we are His children.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (I John 3:1-2).

There is a delightful bit in the Greek of verse 1 which has been lost in the English translation. In the Greek it reads literally,



Courtesy of the Colorado Mountain Club



"Behold what manner of love the Father hath given to us, that we should be called the sons of God, and sons we are!"

In other words, we are not sons in name only, but in fact as well. Of course this only serves to emphasize the thrilling statement of verse 2, "Now are we the sons of God." And the hope of this verse is identical with the hope involved in the prospect of adoption which we first noted, though it is stated differently:

"We know that when He shall appear we shall be like Him, for we shall see Him as He is!"

Our sonship involves, of course, our experience of the new birth, and our receiving God's gift of life. But it involves more, also. What a thrilling suggestion of fellowship is involved in God's calling us His sons! As a father fellowships with His children, and as children fellowship with their father, so God wants to fellowship with us, and wants us to have fellowship with Him:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord, Almighty" (II Cor. 16:17-18).

**The fourth blessing which comes to us through the redeeming grace of our Lord and Saviour, Jesus Christ, is the blessing of heirship:**

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:7).

The fact of sonship involves also the fact of heirship. Because we are sons, we are heirs. Other Scriptures, however, clearly reveal that the measure of our sharing the inheritance of the sons of God depends upon the measure of our willingness to serve our Lord and to suffer with Him:

"If children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together" (Rom. 8:17).

As we meditate upon the fact that we are heirs of God, and upon what is involved in that heirship, our hearts leap for joy. But there is something about this heirship which is exceedingly delightful. Before the heir can inherit, the one who has made him his heir must die. Thus, in human relationships, while we enjoy the inheritance which has been left to us, we are deprived of the companionship of the one who has left

us our inheritance. Not so with the heirship which we are now considering. It is true, Christ died, that we might inherit the numberless blessings inherent in our heirship. But He rose again from the dead, and when we receive our inheritance, with it we shall enjoy the blessed fellowship of the One Who gave it!

**The fifth blessing which is ours through our Saviour's redemptive grace, is the blessing of fellowship:**

"Ye have known God . . . rather are known of God" (Gal. 4:9).

These words were addressed to backslidden believers, but the fact should not for one moment detract from their blessings to our hearts. If this can be said, even of backsliding Christians, then surely one who is living in obedience to the will and Word of God may the more boldly say, "I know God, and God knows me!" Think of it, dear fellow-Christian! God is not a stranger to us, neither are we strangers to Him. **We know Him, and He knows us!** What intimacy is indicated here!

"He calleth His own sheep by name!" (John 10:3).

"The foundation of God standeth sure, having this seal, the Lord knoweth them that are his" (II Tim. 2:19).

**The sixth blessing which we note here as coming to us through the redemptive work of Christ is liberty.** This is the sweep of the whole epistle to the Galatians, and it is the fact back of all the exhortations of this fourth chapter. But we would note particularly verse 31:

"So, then brethren, we are not children of the bondwoman, but of the free."

Bear in mind the comparison we noted in our last study. Hagar, the bondwoman, is compared in the preceding verses in this chapter, to the covenant of Law, from Mount Sinai. But Sarah, the freewoman, is compared with the heavenly Jerusalem, and with the covenant of Grace. So this is just another way of stating the same truth which the Holy Spirit, through Paul, voices in Rom. 6:14:

"Ye are not under the law, but under Grace."

We are not under law, in the sense that having trusted Christ, its righteous demands are satisfied. He bore its condemnation, therefore there is **now no condemnation to us.** On our behalf He fulfilled the just demands of the law, therefore, without straining to keep the law we are credited

## YOUR CORNER

We will pay \$1.00 each for the three best contributions from our readers of a verse or portion of scripture with a pithy comment thereon—original or otherwise. If the comment is not original please give the author or source of same if known.

If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.

—John 15:7.

This is MY verse and has been for years. All during the war while my two sons were overseas, and death was all around them this precious promise kept me singing—"When you worry you do not trust but when you trust you do not worry."

VELORA N. PEASE,  
1029 Tamarack N. W.  
Grand Rapids 4, Mich.

"Lord, teach us to pray" (Luke 11:1).

Beloved, hast thou prayed today? No, Lord, I know not what to say. Thou hast supplied a goodly store; I have no need to ask for more.

For others I would have thee plead—Not that alone. I know their need. 'Tis not thy words for which I care, But in thy heart I seek for prayer.

NORMAN J. SMITH,,  
15 Philipse Place,  
Yonkers 3, N. Y.

"David was greatly distressed, for the people spake of stoning him . . . but David ENCOURAGED HIMSELF IN THE LORD" (I Samuel 30:6).

"When David was at his wit's end, he was not at faith's end."  
MATTHEW HENRY.

with perfect law-keeping. And He lives in us, to live out in our lives the righteousness of the law; so we need not engage in futile efforts to live according to the multiplicity of rules contained in the law, but simply to yield ourselves to the indwelling presence of Christ, and thus,

"The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. 8:4).

These, then, O child of God, are samples of the blessings which we enjoy through simple faith in the crucified and risen Son of God. Shall we not unite in praising and thanking Him for the unsearchable riches of His grace?



# The Structural Principle

By THE EDITOR

## THE PRINCIPLE DEFINED

The law of structure is that law under which God has so fully superintended the literary structure of the Bible, that from Genesis to Revelation it is constructed in introversions or alternations or combinations thereof.

There are two major forms of literary structure: **introversion** and **alternation**.

When a group of subjects is presented in a specific order, and is followed by the same or a related group of subjects presented in opposite order, it is called an **introversion**.

When a group of subjects is followed by the same or a related group presented in the same order, it is an **alternation**.

Many students of the Word have called attention to the parallelisms in Scripture. Dr. A. T. Pierson especially calls attention to these arrangements. He says: "Parallelism, where one clause answers to another, pertains to the genius of Hebrew poetry, the rhythm and rhyme of thought taking the place of those words, one member of the parallelism corresponding to another in sentiment, and sometimes in terms. To

discover and develop this correspondence or juxtaposition often gives a clue to exposition."

## THE SCRIPTURE PROOF

**"The law of the Lord is perfect"**  
(Psalm 19:7).

This verse does not apply merely to the spiritual teachings, but, we believe that it applies also to the composition and the structure of the Word of God. The context will clearly show that it is the Word, the Scriptures, that are under consideration. The "testimonies," "statutes," and "judgments" are synonymous to the "law."

In the discussion of the progressive revelation principle we spoke of the cornerstone and capstone. The law of structure reveals that it is all fitly joined together..

## THE PRINCIPLE ILLUSTRATED

When a group of subjects is presented in a specific order, and is followed by the same or a related group of subjects presented in the opposite order, it is called an **INTROVERSION**.

One of the most easily detected introversions in the Bible is the Prophecy of Zacharias in Luke 1:67-79. We exhibit this passage in **figure one**.

## The Prophecy Of Zacharias

Luke 1:68-79

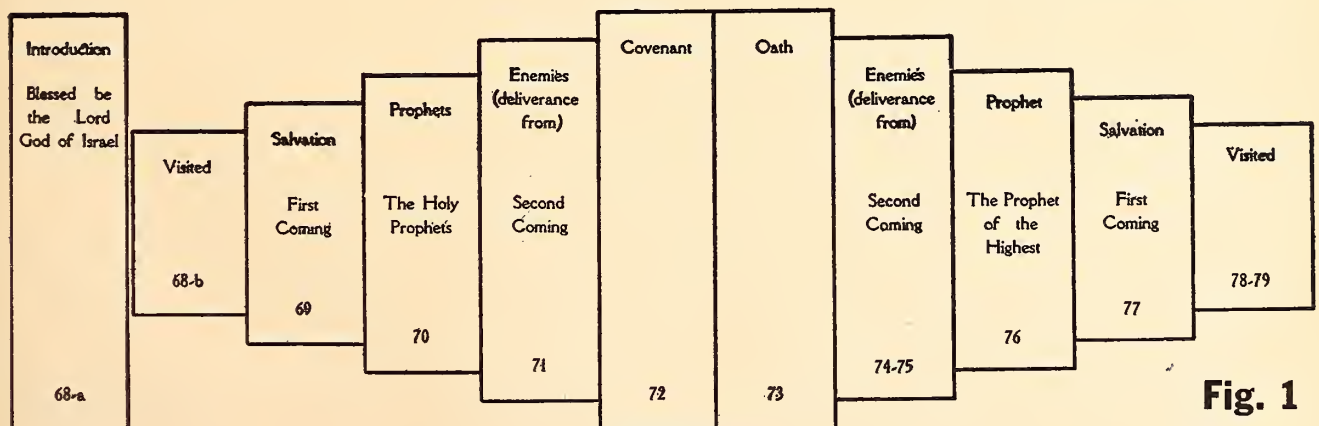


Fig. 1

If one turns to the passages and reads it with a little care the correspondences will be discovered. It will be seen that the Holy Spirit has thus revealed His truth, so that the entire

passage may be built up in structural form. Thus, it stands out in remarkable beauty.

But this amazing uniformity of lit-

erary formation does not belong simply to passages within books; it belongs to books in their entirety. As an example we publish the structural outline of the book of Daniel



# Synthetic Outline Of The Book Of Daniel

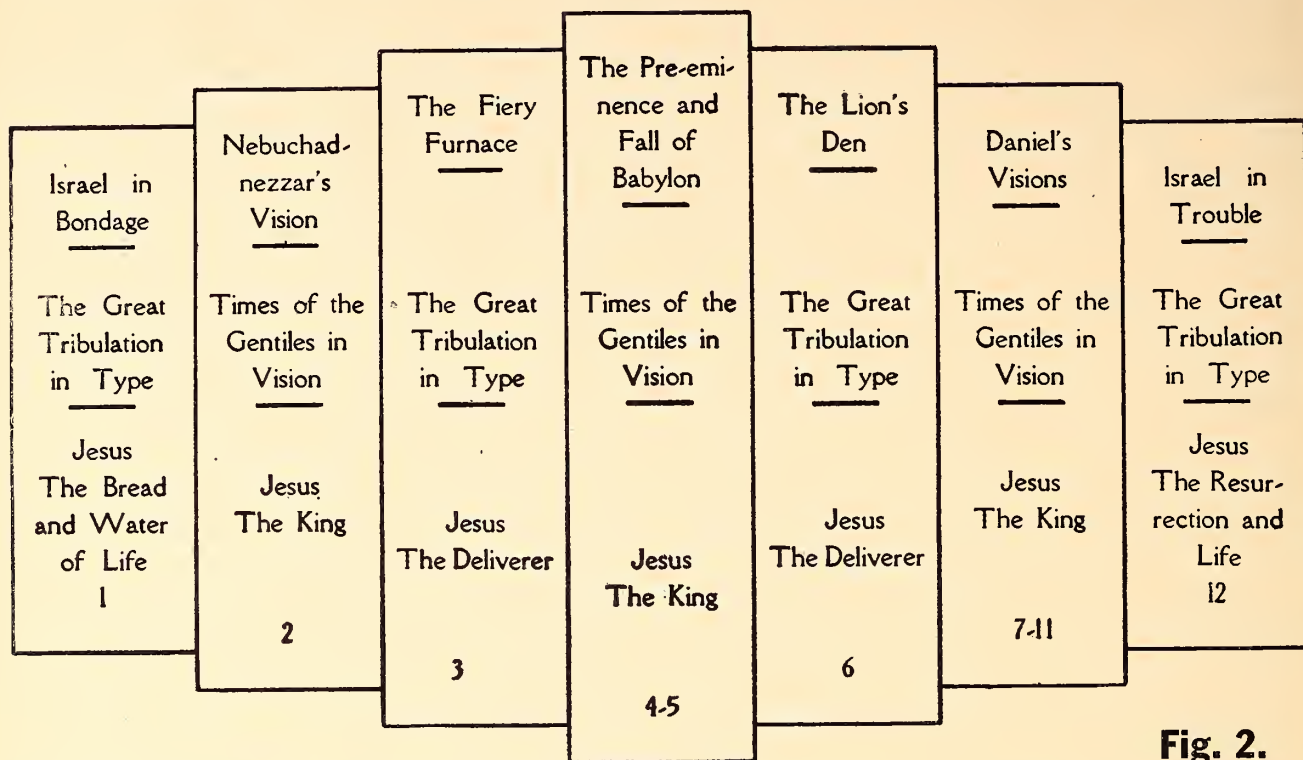


Fig. 2.

(see figure 2). It is a literary introversion of seven members.

The correspondences are between chapters 1 and 12, chapter 2 and chapters 7-11, chapter 3 and 6; while chapters 4 and 5 stand out alone. These correspondences are startling. They show the hand of God in the literary formation of the Bible.

When a group of subjects is presented in a specific order and is followed by the same or a related group of subjects, presented in the same order, it is called an ALTER-NATION.

Pierson calls this a synthetic parallelism, and he relates that under this form of literary structure, thoughts are built up into structural form, block upon block, cumulatively and climactically before the whole is complete. He gives an example in Prov. 30:17:

"The eye that mocketh at his father,  
And despiseth to obey his mother,  
The ravens of the valley shall pick it out,  
And the young eagles shall eat it."

Here the two synonymous forms are built into one synthetic structure.

The Rev. Samuel G. Green, in his "Handbook to the Grammar of the New Testament," calls attention to this same thing. One of the passages

illustrated is John 3:20-21, which he illustrates thus:

A. For every one that DOETH EVIL hateth the light,

B. Neither COMETH to the LIGHT

C. Lest his DEEDS should be REPROVED.

A. But he that DOETH TRUTH

B. COMETH to the LIGHT

C. That his DEEDS may be MADE MANIFEST

that they are wrought in God.

These examples of the literary alternation are easy to detect. The discovery of these gems of literary structure within the Word of God bring to the student a new appreciation of the Word.

Another example of the alternation may be seen in Psalm 19. Here is a beautiful alternation setting forth the HEAVENS, (1-4a), in correspondence with the SCRIPTURES, (7-10); and the SUN, (4b-6), in correspondence with Thy SERVANT, (11-14). (See figure 3).

## STRUCTURAL FORM OF PSALM 19

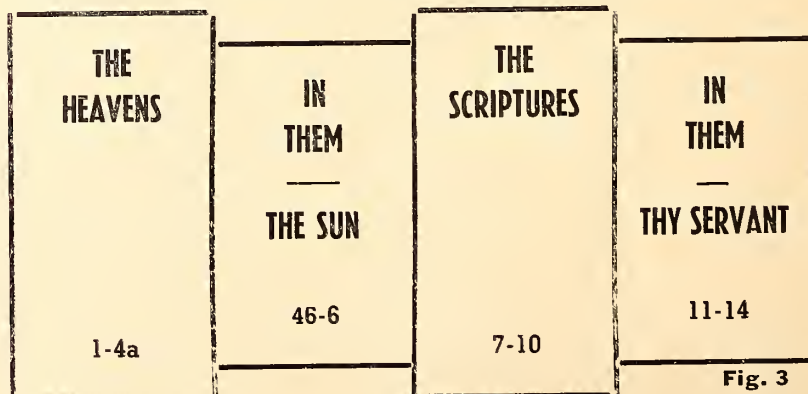


Fig. 3



Each one of these divisions may be divided into subsidiary outlines which may easily be detected. We illustrate:

Verse 1—

- A. The heavens
- B. Declare
- C. The glory of God,
- A. The firmament
- B. Sheweth
- C. His handiwork

Verses 3-4a—

- A. No speech nor language,
- B. Where their voice is not heard.
- A. Their line is gone out
- B. Through all the earth,
- A. Their words
- B. To the end of the world.

Here is a fourfold introversion, but each division has within it an alternation.

Verses 4a-5—

- A. Comparison—as a bridegroom
- B. Motion—its rising
- A. Comparison—as a mighty one
- B. Motion—Its rapid course

In the third section, designated "The Scriptures," we have three sixfold alternations which are indeed most beautiful:

Verse 7—

- A. The Word—The Law
- B. Its Attribute—Perfect
- C. Its effect—Converting
- A. The Word—The Testimony
- B. Its Attribute—Sure
- C. Its Effect—Making wise

Verse 9—

- A. The Word—The Fear
- B. Its Attribute—Clean
- C. Therefore—Endures forever
- A. The Word—The judgments
- B. Its Attribute—True
- C. Therefore — Righteous altogether

Verse 10 forms a four-fold alternation:

- A. More to be desired than gold,
- B. And fine gold:
- A. Sweeter than honey,
- B. And the honeycomb.

Verse 2—

- A. Day unto day
- B. Uttereth speech,
- A. Night unto night
- B. Sheweth knowledge

Verses 4b-6—

- A. The sun, 4b
- B. The going forth of the sun, 5
- B. The going forth of the sun, 6a
- A. The sun, 6b.

Verse 6—

- A. His going forth
- B. From the end of the heaven
- A. His circuit
- B. Unto the ends of it.

Verse 8—

- A. The Word—The Statutes
- B. Its Attribute—Right
- C. Its effect—Rejoining the heart
- A. The Word—The Commandments
- B. Its Attribute—Pure
- C. Its Effect—Enlightening the eyes

Whence these beautiful parallelisms in literary structure? Did man produce them? These structural outlines are found all through the Bible, in fact, the entire Bible forms such an outline (see outline on the Unity and Continuity of the Word of God, "Grace and Truth," Dec. 1944). Did all the writers of Scripture go to the same school? Whence the amazing uniformity of literary formation in their productions? There is but one answer—GOD.

God's Word is perfect! It is perfect in its doctrine, history and prophecy! It is perfect in its literary structure!

(Next installment, The Analogy Principle)

## DESIGN IN CREATION

(Continued from page 276)

a telephone pole out of the ground and carry it off on his shoulder. If his relation to gravity and the air were the same as that of the ant, he could drop from almost any height without injuring himself. Why cannot a man jump as far in proportion to his length as a grasshopper? Thus one might go on and on.

### PRACTICAL ASPECTS

Of what practical value is all this to us as Christians? In the first place, it leads us to adore and worship our Creator, by reason of the revelation of His infinite power and intelligence. It bolsters a weak faith in the existence of God. It comforts us in the thought that God not only set in motion all these things, but that He sustains them, and we can depend upon their regularity and upon His wisdom in them.

Above all, it means that we ourselves, where we are related to God's plan, have a sure and solid hope. His plan in nature, which we see so plainly evident, is just as marvelous and just as inflexible in the unseen, spiritual realm. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations" (Ps. 33:11). Though there may be "many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand" (Prov. 19:21). "For the LORD of hosts hath purposed, and who shall disannul it?" (Isa. 14:27a).

We could do not better than to take our stand with the great Dr. Paley, who closes his well-known book, "Natural Theology" with this statement of faith: "We have a wise and powerful Being (the Author, in nature, of infinitely various expedients, for infinitely various ends) upon whom to rely for the choice and appointment of means, adequate to the execution of any plan which His goodness or His justice may have formed, for the moral and accountable part of His terrestrial creation."

The last section (Vs. 11-14), forms a fourfold introversion which may be illustrated thus:

- A. Keeping the Word, 11
- B. Cleansing from sin, 12
- B. Victory over sin, 13
- A. Keeping the Word, 11



# HELPS

# FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

"Dr. Quincey divided all literature into two kinds, the literature of knowledge — such as handbooks of science, and all books of mere information—and the literature of power—books which sway the spirits of men and build up their character. In the literature of power the Bible takes a first place, for it is instinct with power of the highest kind; spiritual power, power to touch the noblest springs of action, to develop the highest faculties, to form the truest manhood—power to influence men's lives to the grandest issues."—D. M. Ross.

## THE DIFFERENCE IN THE EVIL EFFECT OF SIN

One who sins only a very little may be much more dangerous to others than one who sins a great deal. A little tolerated sin in the Apostle Paul would have been a greater menace to the church and the world than was the gross sin of Judas Iscariot. The more nearly right we are, the more dangerous are our divergences from the right. A clock that is five minutes out of the way is a much more misleading timepiece than a clock that is five hours wrong. This fact does not mean that gross sinners are better or safer citizens than those who sin less; but it does mean that one who has been led out by God on the high plane of life is peculiarly useful to Satan if he is led into seemingly trifling sin. The more steadfast we live in consecrated obedience, the more disastrous in poisoning effect upon others is our yielding to any sin.—S. S. Times.

## WHEN THEIR SHIP WENT OUT

A rich man was down at the water front waiting the departure of an ocean liner. He was joined by an acquaintance, who said to him, "You seem to be much pleased about something." "Yes," said the rich man, "I do feel unusually good today. Do you see that vessel at anchor in the North River? Well, I have on that vessel ten thousand dollars worth of equipment for a hospital in China, and I just came down to see the vessel safely off." "Well, that is interesting, and I am glad you made that gift," said the friend. "But you know I also have a gift on that ship. My only daughter is on that vessel, going to

China to give her life as a missionary." The wealthy man looked touchingly into the eyes of his friend and exclaimed, "My dear brother, I feel as though I have given nothing as I think of what this sacrifice means to you!"—The Gardens of Life, by Dr. John Roach Straton.

"Dr. A. J. Gordon one day met an old man going up to the house of God, and he said to him: 'My aged friend, why should an old man be so merry and cheerful?'"

"'All are not,' said he.

"'Well, then, why should you be so merry?'"

"'Because I belong to the Lord.'

"'And are none others happy at your time of life?'"

"'No, not one,' said the old man; and his form straightened into the stature of his younger days, and something of inspiration glowed upon his countenance. 'Listen, please, to the truth from one who knows; then wing it around the world, and no man of threescore and ten will be found to gainsay it: The devil has no happy old men!'"—Selected.

## WHEN REPAIRING WON'T DO

While waiting in the studio of a broadcasting station in Cleveland an advertiser's voice was heard through the loud speaker announcing: "If you need anything in watch repairing go to ———," and a certain firm name was mentioned. One of the employees looked up and exclaimed, "I need no watch repairing; what I need is a watch." It furnishes me with an excellent text. What the unsaved man needs is not a repairing of his life. He needs a new life altogether, which comes only through a second birth. Reformation is like the recognition of the lack of a watch.—From H. A. Ironside, in "Except Ye Repent."

## WHERE TO FIRE

A Quaker discovered a thief in his house, and taking down his grandfather's old fowling piece, he said quietly, "Friend, thee had better get out of the way, for I intend to fire the gun right where thee stands." Truth should be fired in this way.—The British Weekly.

## THE GAIN OF DYING

"I am no longer disposed," says a Jew in writing to another, "to laugh at religion, or to plead that Christianity has no comforts in death. I witnessed the last moments of my worthy gardener, and wish I may die his death; and, if there is happiness in another life, this disciple of Jesus is assuredly happy. When the physician told him he was in extreme danger, 'How,' said he, 'can that be, when God is my Father, Jesus my Redeemer, Heaven my country, and death the messenger of peace? The greatest risk I run is to die, but to die is to enter into complete and endless bliss.' His last words were, 'I die but what needs that trouble me? My Jesus is true God, and eternal life.'" —Biblical Encyclopedia.

## LIFTING POWER: ITS SOURCE

In a western agricultural college a group decided to test the lifting power of a common yellow squash. The students made for it a harness of iron so keenly balanced and adjusted that it would register on a scale exactly the power of the tiny squash as it grew. They did not think the plant was capable of lifting much weight. But as the days passed, their astonishment and respect increased. At first the little squash lifted twenty-five pounds, then fifty pounds, then one hundred pounds. The men began to watch with increasing interest. As the plant grew, the scale registered five hundred pounds, then one thousand. Still its lifting power expanded the harness until it reached five thousand pounds. Surely this is the limit, they said. But it continued . . . And then they cut it from the vine. In an instant its power was gone. The scale dropped back to zero. Connected with the vine, even a small plant can do something worth mentioning. Separated from the vine, it is powerless!—Author Unknown.

(Continued on page 295)

"CHRISTIAN RANCHER will send postpaid to any Christian in the United States or Canada, an 8-oz. package of tree-ripened and sun-dried Royal Apricots, free, upon receipt of their testimony for Christ."

## RANCHITO CIELITO

P. O. Box No. 224

San Fernando, California



# D. B. C. AT HOME AND ABROAD

Available members of the D. B. I.-D. B. C. Alumni Association met at City Park in Denver the evening of August 6 for a rally-picnic. The group was quite representative of the range of class years, and included some whose travel brought them through Denver at the opportune time.

There was a fine spirit of interest in the new campaign of D. B. C., and the Association voted, without dissent, to assume the responsibility for trying to raise the much-needed student aid fund of ten thousand dollars. They felt this to be their reasonable share of the total two hundred thousand dollars required in the sudden growth of the school.

Mrs. Florence Fowler ('26) is serving the Lord in Detroit, Michigan. She is serving in the capacity of church visitor for the Scofield Memorial Church.

Recent visitors at the college were Mr. Ely Wright, former student, from Tucson, Arizona, Mr. Lewis Fickett, former student, pastor of the Community Baptist Church of Crowley, Colorado, and Bennie Watanabe ('45) from Crowley.

Rev. Claude Fondaw ('43) served as teacher and counsellor at the boys' and girls' camp held by the Grace Fundamental Church.

Rev. Maurice G. Dametz ('22) has been teaching at a young peoples conference held at the Presbyterian conference grounds near Bailey, Colorado, the past week. He is now in Santa Fe, New Mexico, in Bible Conference work.

Rev. Glen Lindquist ('35) and Mrs. Lindquist ('40) whose home is in St. Louis, Mo., have been visiting relatives and friends in Denver. Mr. Lindquist also has been giving forth the Word at Grace Gospel Center in the absence of Rev. Albert Ostrander ('42) who was gone for a few days.

Miss Neita V. Smith ('30) who is with the Missionary Gospel Fellowship, in Turlock, California, was in Denver during her vacation, visiting with friends.

We have enjoyed hearing from Alice Ostrander ('41) again; pray for her and the needs of the work there. We quote a small portion of her letter "And when he sowed, some seeds fell by the wayside, and the

## MISS FAYE ARBUTHNOT

fowls came and devoured them up: Some fell upon stony places, . . . and when the sun was up they were scorched and some fell among thorns; and others sprung up and choked them. But others fell into good ground and brought forth fruit' (Matt. 13:4, 8).

"As we labor on from day to day we see the truth of this parable worked out again and again. And oh, how stony and full of thorns this ground is. And how many vultures there are and other birds of prey. This is a reality. One realizes the bareness of their existence as he watches the men, women, and children digging among the rocks and the bushes on the hillside in order to grow a little food to eat. And sometimes they must guard their little patch night and day to keep the monkeys from tearing it up.

"But more than all this, one realizes the bareness of their spiritual existence as he works among them and tries to lead them on in the things of light. A large part of the people still lies in darkness because the Word of the Lord falls on unfavorable conditions. The people are filled with fear, superstition and ignorance."

Mr. Ernest Myers ('42) was a recent visitor at the college. He has had preaching engagements and has spoken at Youth for Christ rallies, and is doing personal work. His main interest is personal work, and he desires to be in full time work of that type.

On Saturday, August 10, the student body of the Denver Bible College sponsored a Hymn Sing, in the parlor of the women's dormitory. At the close of the evening a gift was presented to Mr. and Mrs. Boyd Morningstar.

A delightful time was had when faculty, staff and students spent the evening of July 19, at the new home of Dean Lapp.

The following is a report of Howard Johnson's ('46) life in the army.

Chaplain (Major) Howard J. Johnson, Disciple of Christ, entered the service of the Chaplain Corps on April 11, 1941, as a Reserve Officer. On June 4, 1941, he was assigned to Ellington Field, Houston, Texas, to

begin a tour of active duty. He remained on this Field until October, 1942.

On November 1, 1942, he was appointed Post Chaplain at Tarrant Field, Fort Worth, Texas. He was the first Chaplain assigned to this field. In the spring of '43 the name of this field was changed to Fort Worth Army Air field.

On July 22, 1943, Chaplain Johnson received orders assigning him to an overseas shipment. He went overseas by way of Kearns Field, Utah, and Camp Stoneman, California, to Brisbane, Australia, where he was assigned to duty with the 5th Air Force, October 5, 1943.

On October 14, 1943, he was assigned to the First Air Task Force at Dobo Dura, New Guinea, as Protestant Chaplain. Here he experienced his first air bombardment.

On January 14, 1944, he was assigned as Group Chaplain for the Third Attack Group — a group of A-20 light bombers already famous for their part in World War I and the Battle of the Coral Sea in World War II. As a member of this group, Chaplain Johnson was responsible for the construction of three chapels in forward areas of Nabzab and Hollandia. He conducted revivals in Nabzab and Hollandia with excellent success.

When the invasion and return to the Philippines was contemplated, Chaplain Johnson was assigned as Staff Chaplain for the 308th Bombardment Wing. He was the first Protestant Chaplain of the Fifth Air Force to re-enter the Philippines at Leyte in October, 1944. Here he established a chapel and conducted services for his own group and all others in the vicinity whose situation did not permit a resident Chaplain.

While at Leyte he contacted Lew Ayres who delivered a sermon for his group in the local chapel.

When the invasion and return to  
(Continued on page 298)



**BOX ASSORTMENTS**  
**PAY Biggest Profits**

Get top sales and profits from this DeLuxe Sample Line of nationally known, extra quality, popular priced Christmas Cards. Magnificent, colorful, right up to date in quality, art, design.

**SAMPLE FREE** 50 for \$1.00  
FREE. Sample sent before you start. It's tops in profit-making for greeting card salespeople everywhere. Also complete line of Bibles, Books, Stationery and Everyday Cards. Rush name today for your starting offer.

**WESTERN ART STUDIOS, Dept. 13-R**  
257 So. Spring St. Los Angeles 12, Cal.



# YOUTH PAGE

Conducted by Elmer E. Seger for Youth Gospel Crusade, Wheaton, Ill.

## A YOUNG PEOPLE'S PROGRAM

Topic: Antidote for Poison.

Scripture Reading: II Tim. 3:1-5, 13-17.

Have about ten chairs placed at the front of the room to represent a streetcar, with a chair at the front for the motorman. A man whom we will call Mature Christian, enters the car and sits down. The motorman is, of course, in his place. Some of the other characters are in the streetcar, and the others enter at different times. Each in turn talks with Mature Christian, bringing out his false doctrine, and Mature Christian answers. The purpose is to present in an interesting and easily-remembered form, some of the chief false doctrines and unscriptural ideas young people are liable to be brought to face, and make it clear that there is a good Scriptural answer for them. The exact form for the dialogue is omitted because the idea is not to present a memorized play, but for each one to get the idea himself of the false religion he represents and be able to state it in his own words. The material for each person is given here.

Atheist: I don't believe there is a God. Some of the world's greatest thinkers have been atheists.

Answer: But that is not a good reason for being one. Remember that many of the world's greatest thinkers have been Christians.

Atheist: I believe in evolution. Everyone with intelligence knows that man evolved from a lower animal.

Answer: Men do not "know" evolution is true. It is still only an hypothesis, not even a theory: which means that someone has suggested it as a possible solution to how man came to be, but that adequate proofs have as yet not been presented.

Atheist: I'm living for what I can get out of life now. I'm not going to worry about someone's dream of a hereafter.

Answer. Heb. 9:27; I Tim. 5:8; Ps. 14:1.

Christian Scientist: Man is incapable of sin, sickness, and death.

Answer: Rom. 3:23; Rom. 5:12; Ezek. 18:4; Matt. 4:24-25.

Christian Scientist: The blood of

Jesus Christ could not do me any more good when it flowed out of His veins on Calvary than when it was flowing in His veins when He walked around here on earth.

Answer: Col. 1:20 says, "the blood of His cross." cf. Heb. 9:22.

Christian Scientist: In order to understand the Bible you must read Mary Baker Eddy's book "Science and Health with a Key to the Scriptures."

Answer: II Tim. 3:16.

Roman Catholic: I don't want to spend any time in purgatory, so I'll do what the priest tells me to do.

Answer: Col. 1:20 mentions heaven and earth, but not purgatory. Purgatory is not mentioned anywhere in the Bible.

Roman Catholic: The priest tells us to pray to Mary and the dead saints, and to ask them to intercede for us.

Answer: I Tim. 2:5.

Roman Catholic: I still think that I ought to confess my sin to the priest to make sure that I'll have my sins forgiven.

Answer: I Tim. 2:5 (This would border on salvation by works, Eph. 2:8-9).

Russelite: I don't believe in the in a God that punishes somebody eternally.

Answer: Mark 9:44, 46, 48.

Russelite: Well, if I'm not saved here, I'll get another chance during the Millennium.

Answer: Hebrew 9:27.

Russelite: I don't believe in the doctrine of the resurrection. They must have hidden the body of the Lord somewhere.

Answer: I Cor. 15:4-7; 15:14. That contradicts your Russelite doctrine.

Russelite: Russelite is not our name. We're International Bible Students.

Answer: Well, according to the history of your organization, you have been known as Jehovah's Witnesses, Millennial Dawnists, and Rutherfordites. It appears to me that as soon as a stigma comes upon one name you choose another name.

Each person representing a false doctrine should read up on that sect

sufficiently to be able to present it fairly. Remember, your pastor can help you.

## ANOTHER YOUNG PEOPLE'S PROGRAM

### Topic: Questions and Answers

This program will be conducted like playing a baseball game. Select two teams, up to nine people on each. The first team stands up in front when it is "up to bat." If there is room, it will help to provide bases like a regular diamond. The leader asks each player a question, giving him three chances on each question. When a question is answered correctly the first time, player makes a "home run." If he answers it on the second try, it is a three-base hit, on the third try it is a two-base hit, not at all it is an "out." Scores are kept as in baseball. Three outs for a team retires the team for that inning. When a player makes an "out" the leader gives the correct answer to the question (because the idea of the game is to learn Bible facts; and gives another question to the next player.

There are many quiz books available for this purpose, but a leader can make up questions that will suit the need. When all of the questions have been asked, start over on the same list, or repeat all those that were missed the first time. Do not be afraid of hard questions. The idea is to learn something and players should listen to the answers so they will know the answers the second or third time those hard questions are asked.

SAY, YOUNG FELLOW, HAVE YOU EVER NOTICED?  
WHEN THE OTHER FELLOW—  
Acts that way, he is ugly; when you do, it's nerves?

(Continued on page 295)

## MOVIE-MITE 16mm SOUND PROJECTOR

THE SMALLEST  
in one case—8x12x15

THE LIGHTEST  
Weights only 27½ lbs.

THE LOWEST-PRICED

And you'll say . . .  
THE BEST!

S. SCHIRMACHER  
(Anozira Photos)  
508 E. 8 St.  
Tempe, Arizona





# Light . . . ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD ILLUSTRATIONS BY CASEY SMITH



Sam Bradford, D.D.

"Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission."

## SUNDAY SCHOOL LESSON

for

OCTOBER 6, 1946

### PAUL'S BACKGROUND AND EARLY LIFE

LESSON TEXT: Acts 21:39; 22:3, 27-28; 26:4-5; Philippians 3:5-6.

PRINTED TEXT: Acts 21:39; 22:3a, 27-28; Acts 22:3b; 26:4-5; Philippians 3:5-6.

This quarter begins a very interesting study of the life and ministry of the Apostle Paul. Teacher and Sunday School pupil should labor and study earnestly to master the facts, principles, and achievements of the life of this great Apostle. The teacher should seek to make as much continuity on these lessons as possible. The arrangement of Scripture texts by the lesson committee is not conducive to continuity. However, by careful preparation the teacher can make Paul to live before the pupils.

### THE LESSON OUTLINE

We shall study this lesson in three-fold outline: (1) Paul's Family; (2) Paul's Education; (3) Paul's Reputation.

#### I. PAUL'S FAMILY

Nothing is specifically said of Paul's family in the New Testament, but we learn from certain remarks of the Scripture some facts about his family that are not specifically stated.

1. Paul's family were Roman citizens (Acts 22:27-28).
2. Paul was of Jewish blood (Acts 22:3).
3. Paul's father was a Pharisee (Acts 23:6).

The fact that his father was a Pharisee indicates that his family was prominent in the Jewish nation.

4. Paul's family was of means and influence.

- A. The boy, Saul, was taught a trade (Acts 18:3).

This was in compliance with the custom of the Jews that all boys should learn a trade. Children of well-to-do families, as well as children of the poor, learned to work with their hands.

- B. Paul was educated in the best that the Jewish nation had to offer (Acts 22:3).

#### II. PAUL'S EDUCATION

Since Paul had been reared in a strict Jewish home (Phil. 3:5-6; Acts 22:3), he had begun the study of the Scriptures at the age of six and had devoted the early years of his life to that study. His profound knowledge of the Old Testament Scriptures proved how great had been his familiarity with those Scriptures from his early childhood days. He quoted repeatedly from the Pentateuch, from the Prophets, and above all from the Psalms. He continually used Scripture as his ground of authority. In his orations, he not only recounted history, but quoted the Scripture from memory.

#### III. PAUL'S REPUTATION

Paul was not unknown among the Jews from his "youth up" (Acts 26:4-5). Being the son of a Pharisee immediately placed him before the Jewish people as one set apart. His reputation was that "after the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). There were some among those who would accuse him who could give testimony if they desired about his life even from childhood. The Pharisees were the strictest of the Jews as concerning the law with all its rabbinical demands. Paul's reputation was such that when there was need for a leader to crush out the rising Christian church, none but he should be chosen to rid the Jews of this new threat.

#### THINKING THROUGH THE LESSON

Acts 21:39: Tarsus of Cilicia was famous for philosophy and learning, and was regarded by many as a city equal in culture to Athens or Alexandria. As early as the first century, B. C., there were many thousands of Roman citizens living in Asia Minor.

Acts 22:3a: This should be studied in relation to the remainder of the chapter for the following facts set forth here were designed and intended by the Holy Spirit to make official Paul's offer of the Kingdom to Israel as promised in the Scripture.

1. Paul uses the Hebrew language (vs. 2).
2. Paul was a Jew (vs. 3).
3. Paul was taught by Gamaliel (vs. 3).
4. Paul was taught according to the law (vs. 3).
5. High priests and elders were called to witness (vs. 5).
6. Ananias with his reputation among the Jews was called to witness (vs. 12).
7. Paul was called by "the God of our fathers," that is, the God of Abraham, Isaac, and Jacob (vs. 14).
8. Paul claimed his revelation to have been given in the temple (vs. 17).

Acts 22:27-28: Paul gloried in suffering for the name of Jesus (Rom. 5:3); Phil. 1:29; II Tim. 2:12-13), but here was delivered from scourging because of his Roman citizenship.

Acts 26:4-5: The Apostle here began his protest of loyalty to the Hebrew nation (vss. 4-7) and to the true Messiah (vss. 13-20, 22-23).

Phil. 3:5-6: These two verses do not give a complete picture. They merely set forth that which was deemed profitable in the flesh.

1. These gains were counted loss:
  - A. Circumcised the eighth day.
  - B. Of the stock of Israel.
  - C. Of the tribe of Benjamin.



- D. A Hebrew of the Hebrews.
- E. A Pharisee.
- F. A persecutor.
- G. Self-righteousness.

2. These gains were desired.

- A. To win Christ.
- B. To be found in Him.
- C. True righteousness.
- D. The excellent knowledge of Him.
- E. The power of His resurrection.
- F. The fellowship of His sufferings.
- G. The out-resurrection from among the dead.

SUNDAY SCHOOL LESSON  
for  
OCTOBER 13, 1946

PAUL IS CONVERTED

LESSON TEXT: Acts 8:1-3; 9:1-19a; 22:4-16; 26:9-18; I Corinthians 15:8-10; Galatians 1:11-16.

PRINTED TEXT: Acts 8:1-3; 9:1-8, 17-19a; 26:9-18; I Corinthians 15:8-10.

The Sunday School lesson committee gave this lesson the title, "Paul Makes a New Start." This title may appeal to those who do not believe in the new birth, but it is a modernistic expression which means nothing from a Scriptural viewpoint and is deceiving to those untrained in the Word of God. Paul did not merely "make a new start." Paul was born again.

THE LESSON OUTLINE

We shall study this lesson in a three-fold consideration. (1) Paul Resisted God; (2) Paul Met Jesus; (3) Paul Was Born Again.

I. PAUL RESISTED GOD

In the first verses noted for this lesson we find Paul consenting to the death of Stephen and watching the garments of those who stoned Stephen to death. Then we find Paul taking the lead in laying waste the church, in sending the Christians to prison, and in "breathing out threatenings and slaughter against the disciples of the Lord." He made it his life business to destroy **the Christian church**, yet in the fifth verse of the ninth chapter we find the words of the Lord, "**I am Jesus Whom thou persecutest**; it is hard for thee to kick against the pricks."

Paul's study of the Scriptures had

THE LESSON ILLUSTRATED

A druggist filled a prescription for a patient just as written by the doctor, but seeing that a mistake had been made, put a label on the bottle stating that one spoonful of the liquid would bring certain death.

The nurse called the doctor so he came, and to show how sincere he was and how sure he was that he was right, he took a spoonful of the medicine. In a short time he was dead. He was sincere but sincerely wrong. So was Paul before his conversion when he had a zeal for God but persecuted the church, and so are countless souls who are going about to establish their own righteousness instead of accepting the righteousness of Christ.



opened his heart to the ministry of the Holy Spirit, Who is to convict of sin, and of righteousness, and of judgment (John 16:7-11). Paul's practice and position among the Jews had hardened his heart against receiving Jesus as the Messiah revealed in those Scriptures. His knowledge of the Word of God made it possible for the Holy Spirit to continually "prick" his heart. Perhaps his seemingly near-insane zeal against the church was a reaction rising from his heart in its rebellion against the working of the Holy Spirit Who was striving to bring him to the acceptance of Jesus as Messiah and Saviour.

II. PAUL MET JESUS.

In the very midst of Saul's efforts to destroy the Christian church as he "came near Damascus . . . suddenly there shined round about him a light from heaven." In that light he saw Jesus as is gleaned from verse five compared with verse seven (Gal. 1:15-16; I Cor. 9:1, 16; I Cor. 15:7). As he fell to earth, he heard the voice of Jesus saying, "Saul, Saul, why persecutest thou Me?" Jesus identified Himself with His disciples. Paul had sought to destroy the church in his own strength. Now when he saw Jesus and heard His voice, "he fell upon the earth." His own strength departed. He had not as yet received strength for the service of God. He was without strength.

The sequence of Paul's conversion is interesting in outline:

1. Paul saw Jesus.
2. Paul heard Jesus.
3. Paul believed in Jesus.
4. Paul inquired of Jesus ("Lord what wilt Thou have me to do?")
5. Paul obeyed Jesus (vs. 8).

This experience of Paul has been explained as a hallucination, a sun-stroke, or a trick of an overwrought brain, but viewing his previous life and his life from that day forward, the only Scriptural explanation is that he was born again and became a "new creature" in Christ Jesus (II Cor. 5:17).

III. PAUL WAS BORN AGAIN

Consider the contrast of his life before meeting Jesus and afterwards.

1. He started to Damascus with "letters from **the High Priest**" (Acts 9:1-2).
2. He continued to Damascus after having inquired of **the Lord** "What wilt Thou have me to do?"

A further contrast is as follows:

1. Before his conversion, he **persecuted** the church (Acts 8:3; 9:1).
2. After his conversion he **labored to build** the church (Acts 26:16-18).

Paul's experience of regeneration is one of the outstanding historical examples of God's power to make men "new creatures" through the miracle of His grace by the new birth.

THINKING THROUGH THE  
LESSON

While Paul's life and ministry

READ...  
**PROPHECY**  
MONTHLY

Editors: Keith L. Brooks and  
Howard W. Kellogg

Handbook of World Events in the light of God's Word; also digest of the most dependable prophetic thought. News and views gathered by Research Staff of American Prophetic League, Inc.

**Subscribe Today**

Trusted and appreciated for many years by Bible teachers over the world because of its dynamic information; sane presentation and conviction-laden articles.

Only \$1, 1yr. sub. You'll wonder why you didn't have it before. **Sample free. Write**

**PROPHECY**

Box BB, Eagle Rock Sta.,  
Los Angeles 41, Calif.

GRACE AND TRUTH



were turned toward the Hebrew nation, he was called by the Hebrew name of Saul. When God turned his eyes to the world for Christ, he became known by the Greek name of Paul.

Acts 8:1: The word "consenting" is a Greek word expressing "heartily approval." Jesus had commanded the Christians to go everywhere preaching the Gospel, but they had remained in a group at Jerusalem. Only persecution could scatter them to fulfill the commandment of the Lord Jesus Christ (Mark 16:15).

The word "preaching" occurs seven times in the eighth chapter (vs. 4, 5, 12, 25, 35, and 40). God's Word is proclaimed and His word is done through preaching. Satan dreads preaching but he has no quarrel with ritualism or philanthropy. It pleased God through the foolishness of preaching to save men (I Cor. 1:18-21). The simplicity of the divine plan is this: The Gospel is preached by those who are pardoned rebels!

Vs. 2: **Religious** men stoned Stephen. **Devout** men buried him.

Vs. 3: "Saul laid waste the church." Paul's venture of church-destruction gave every promise of success, but man cannot overthrow God's work (Acts 5:38-39).

Acts 9:1-2: Paul's zeal was fleshly (Gal. 5:19-21; Eph. 2:1-3).

Vs. 3: The light from heaven was Jesus (John 8:12).

Vs. 4: Only when Paul had fallen to the earth before the presence of the Lord did he hear Him speaking.

Vs. 5: Look about you and behold the attitude of the world toward Christians and toward the Christian's God.

Vs. 6: Paul had fallen to hear. Now he was commanded to rise to obey.

Comparing verse 7 with Acts 22:9, we understand that the men who journeyed with Paul **heard** the **sound** of the voice but **not** the **words** that were spoken.

Acts 26:9-18. Paul's commission grew out of his experience with God. The Gospel ministry is never a profession. It is a calling from God.

I Cor. 15:8-10: Again we find Paul's testimony that his ministry grew out of the experience which he had with the Lord Jesus Christ when he met Him face to face.

### SOLID FACT

Any man who has met God, fallen before Him in fear, and risen to walk before Him in obedience, can have great power with God.

## THE LESSON ILLUSTRATED

A black native of the Congo valley was the leading persecutor of the missionaries. With his drum and plenty of wine, he enticed people away from the gospel to pagan dances. He sometimes would break up a Christian meeting. Nloko (a curse) was his heathen name. Suddenly in one of his awful attacks on the native Christians, "Christ appeared to him in a vision. No one knew how,

but Christ came to Nloko's heart. Instantly he joined the Christians and wanted to preach. He wanted the hardest place. After some preparation, he was sent off to open up a new mission among a hostile tribe. At first they rejected him, but he camped by the village. When he died in 1902, he had a church of 600 members, the result of his own labors.

—Three Thousand Practical Illustrations



## HELPS FOR GOD'S WORKMEN

Continued from page 295

### THE TRUE MESSIAH

A Jewish soldier had been attending services where he heard much about the character and teaching of Christ. He went to his rabbi and said: "Rabbi, the Christians say that the Christ has already come, while we claim that He is yet to come." "Yes," assented the rabbi. "Well," asked the young soldier, "when our Christ comes, what will He have on Jesus Christ?" "That," the rabbi said, "we do not know." What could he say?—Publisher Unknown.

### "NO SACRIFICE"

"A missionary was being praised for the sacrifice he was making. Seeing that his friends were missing the mark altogether, he exclaimed: 'Sacrifice! What man or woman could make a sacrifice in the face of Calvary? No, I make no sacrifice; I make a gift of myself to Christ.'—Southern Baptist Home Missions.

### "MADE FLESH AND DWELT AMONG US"

In olden times there reigned in Persia a great monarch, Shah Abbas, who loved his people. To know them more perfectly he used to mingle with them in various disguises. One day he went as a poor man to the public baths, and there in the tiny cellar he sat beside the fireman who tended the furnace. At mealtime he shared his coarse food and talked to the lonely man as a friend. Again and again he visited him, until the man grew to love him. Then one day he told him he was the emperor; and he waited for the man to ask some gift from him. But the fireman sat gazing on him with love and wonder, and at last he spoke:

"You left your palace and your glory to sit with me in this dark place, to partake of my coarse fare, to care whether my heart is glad or sorry. On others you may bestow

rich presents, but to me you have given yourself; and it only remains to pray that you never withdraw the gift of our friendship."—The Evangelical Christian.

### THE SOLDIER'S EPITAPH

This "Soldier's Epitaph" was frequently quoted by Spurgeon:

"In earlier years I shed my blood  
Both for my king and for my country's good;

In later years it was my pride to be  
Soldier to Him who shed His Blood  
for me."

—:o:—

### YOUTH PAGE

(Continued from page 292)

Is set in his way, he's obstinate;  
when you are, it is just firmness?

Doesn't like your friend, he's prejudiced;  
when you don't like his, you are simply showing that you are a good judge of human nature?

Tries to treat some one especially well, he's toadying; when you try the same game, you are using tact?

Takes time to do things, he's dead slow; when you do it, you are deliberate.

Spends a lot, he is a spendthrift; when you do, you are generous?

### A PRAYER FOR YOUTH

I want to be so near to Thee  
That Thou shalt be so dear to me  
That all which is not good in me  
Shall be surrendered now.

A single look at Calvary's Christ  
Sends me to my appointed trust  
To seek the One Who sacrificed  
His all on Calvary's cross.

Oh let my soul forever rest  
In Him by Whom our lives are blest  
That I may heed His each behest  
And do His perfect will.

'Tis only when I count all loss  
And trust in Jesus on the cross  
That Christ shows forth instead of  
cross  
In this poor life of mine.



## SUNDAY SCHOOL LESSON

for

OCTOBER 20, 1946

### PAUL TRAINS FOR HIS LIFE WORK

LESSON TEXT: Acts 9:19b-27; 11:  
22-26; Galatians 1:17-24.

PRINTED TEXT: Acts 9:19b-27; 11:  
25, 26; Galatians 1:18-19.

As has been noted in the previous lesson, Paul's training for his life work began in the Jewish school where he prepared as a Pharisee. As he studied the Old Testament Scriptures, God was planting seed in his heart that would bear fruit in the Gospel ministry. However, upon his conversion his entire concept and outlook concerning the Scriptures had to be changed. The Word of God was working in his heart before he was converted. He had beheld the living and the dying of Christians. He had known intimately the story of the Messiah. All of this entered into his preparation for the ministry and became a vital part of his education upon his conversion.

However, our study for today's lesson will concern the training which began with his conversion.

#### I. THREE DAYS OF BLINDNESS

The Lord Jesus Christ Himself undertook the first period of Paul's training.

1. Paul was made physically helpless on the road to Damascus.

The light from heaven made him physically blind. Now in utter helplessness, he was led by the hand into Damascus where for three days he waited in fasting and meditation, suffering in darkness, in repentance for persecution of the Lord Jesus Christ. Such days doubtless seemed as years.

2. God sent Ananias to Paul:

- To assure him of God's care.
- To encourage him in further obedience.

#### II. THREE YEARS OF SILENCE

Immediately upon Paul's baptism, he preached in the synagogue (to the Jews) that Jesus was the Christ, the Son of God. Then because Paul realized that his call and apostleship were from God, to which no man might add and for which there had been no previous revelation to guide him, he "conferred not with flesh and blood," but went into Arabia and there spent perhaps the greater part of the three years (Galatians 1:18).

After the years of silence in Arabia where he was taught by the Holy

Spirit through prayer and waiting upon God, he was prepared for apostleship. He returned to Damascus, and Luke takes up the story in Acts 9:22-25.

#### III. SUFFERING PERSECUTION AND REJECTION

God's purpose for Paul (Acts 9:16), "I will show him how great things he must suffer for My name's sake," necessitated his early learning the price that he must pay for apostleship to Christ. Even though he "confounded the Jews" (Acts 9:22), those Jews in their hatred for the One Who claimed to be their Messiah took counsel to kill him. However, the disciples let him down over the wall in a basket, thus saving his life.

On his return to Jerusalem (Acts 9:26), he found no ready entrance into the confidence of the disciples. How long they held him apart, we do not know. How long they rejected his ministry, we have no idea. He was eventually received into the fellowship of the saints at Jerusalem through the intervention of Barnabas. Thus began a fellowship between Paul and Barnabas that was to bear much fruit for the glory of the Lord Jesus Christ whom they served.

#### THINKING THROUGH THE LESSON

Acts 9:19. The period of his ministry in Damascus, immediately following his conversion, was not long, else within the three years the news of his genuine conversion and call to the Gospel ministry would have reached Jerusalem and there would have been no hesitancy on the part of the disciples in receiving him.

Acts 9:20-21: Instead of delivering the letters from the High Priest (Acts 9:2), he delivered the message of the Christ, the Messiah of Israel, the Son of God. "All that heard him," that is, the Jews, "were amazed." They, not knowing the truth of regeneration, could only account Paul as a traitor.

Acts 9:22: The expression "in-

creased the more in strength" is used only of religious and spiritual strength. Paul's first preaching (vs. 20) declared the deity of Christ. Now he specifically proclaims Him as the Messiah, "the very Christ."

Acts 9:23: It may have been that during these first days of his ministry he suffered one of the five Jewish scourgings of which he wrote in II Corinthians 11:24.

Acts 9:24-25: God could have saved Stephen as easily as He used His disciples to save Paul. When the Lord needs martyrs, He gives them grace and joy to bear their martyrdom. But He also needs workers and is able to protect those workers.

Acts 9:26-29: Paul left Jerusalem with a procession armed with letters of authority. He left Damascus in a basket let over the wall by the disciples whom he had intended to destroy. He went to Damascus to bind Christians. He returned to Jerusalem to free the Jews from spiritual bondage. Verse 28 expresses the complete confidence and freedom granted him by the Christians at Jerusalem. Only the Holy Spirit could so completely dispel the fears of those who had been persecuted. We do not know but that upon his return to Jerusalem he might have been scourged again by the Jews for his disloyalty.

Galatians 1:18-19: After the three years of silence, Paul visited with Peter for a period of fifteen days. During that time he saw James, the Lord's brother. This portion of Scripture in our lesson should be set before Paul's coming to Jerusalem to be presented to the disciples by Barnabas.

Acts 11:25-26: Unnamed Christians (Acts 11:19-20) had been driven by Paul's persecutions from Jerusalem and had gone as far as Antioch to preach the Gospel where God gave them much fruitage. News came to Jerusalem (Acts 11:22) concerning the new church which had been formed. The Christians at Jerusalem sent Barnabas that he might go to see this work of God. In Antioch he found a flourishing testimony for the

## VISUALIZE OR FOSSILIZE WANTED

5,000 LIVE WIRE ENERGETIC CHRISTIANS TO EVANGELIZE  
AND VISUALIZE THE GOSPEL.

FOR INFORMATION WRITE:

ROBERT CRICHTON  
ROUTE 5 COLUMBUS, MISS.

NAME .....

STREET ..... CITY ..... STATE .....



Lord. There was a group of believers ready for ministry. That the disciples were called Christians at Antioch does not mean that the people at Antioch had given them a badge of honor. The name "Christian" was given to the followers of Christ as a mark of shame, but through the centuries that name has been carried as a mark of honor.

### SOLID FACTS

Every unbeliever is traveling the road to Damascus.

All believers should be traveling

the road to Jerusalem, to Antioch, and to the uttermost parts of the earth.

### THE LESSON ILLUSTRATED

A prize was offered some years since for the best definition of a friend, and this was the one which received the prize: "A friend is the person who comes in when every other person has gone out." That is the kind of friend Barnabas was. And this is the noble type of friendliness which should characterize us.

—Three Thousand Practical Illustrations.



### SUNDAY SCHOOL LESSON

for

OCTOBER 27, 1946

### PAUL'S WIDENING FIELD OF SERVICE

LESSON TEXT: Acts 13:1-14, 44-49; 14, 26:19-20; I Timothy 2:5-7.

PRINTED TEXT: Acts 13:1-5, 13, 14, 44-49; 14:26, 27; 26:19, 20.

If we are to follow the continuity of Paul's life and experience after his identification with the disciples as set forth in the last lesson, it will be necessary to follow the story as told by Luke under the guidance of the Holy Spirit in the book of Acts. However, let us remember that the book of Acts is not primarily a story of the life of Paul. Neither is it primarily the story of the acts of the apostles. The book of Acts is the story of the early church. As we study the life of Paul, it were well to remember that his life has little significance in the Scriptures except as it bears upon the progress of the Christian Church in the early days.

The church gained its real emphasis, first, under the direct ministry of the Holy Spirit as, fresh from the hand of God on the day of Pentecost, it brought thousands in the city of Jerusalem to the Lord (Acts 2:41-47; 4:4; 5:14). Second, the church received great impetus under persecution. God had intended that the disciples should go throughout the world preaching the Gospel of Christ. However, since the Gospel was first given to the Jews, the Jewish Christian church was builded in Jerusalem. Contrary to the plan of God, the ministry stopped there. The account in Acts 8:1-4 is the account of the church being forced into a worldwide ministry through persecution. Philip went into Samaria where revival was the reward of his efforts.

Paul's first ministry (Acts 9:29)

was to the church at Jerusalem. Because of the widespread ministry of the church and multiplied Christians elsewhere (Acts 9:30-31), Paul was sent to Tarsus, his home town, where great fruitage was the result of his ministry. The Christians were scattered by the persecution at Jerusalem and traveled even unto Antioch (Acts 11:20-21), where the Holy Spirit gave a revival and a great number of people turned to the Lord. The Christians at Jerusalem sent Barnabas to Antioch. When he saw the great work that was established there, he departed (Acts 11:23-26) to bring Paul to Antioch. Paul continued his ministry there for a whole year. It would have seemed logical that Paul would have remained at the church at Antioch where success was attending his ministry, but God had other plans for Paul (Acts 13:1-4). God had called him to do the work of an evangelist. The Holy Spirit definitely instructed the church to ordain Paul and Barnabas to preach the Gospel in the uttermost parts.

It would be well for each Bible teacher to obtain a map of the Mediterranean area and trace the travels of Paul in his ministry. When one considers the difficulties and slowness of travel, the labors of this one man are nothing less than miraculous and amazing.

### THE LESSON OUTLINE

#### PAUL'S FIRST MISSIONARY JOURNEY

#### I. THE GOSPEL LEAVES THE MAINLAND

The Holy Spirit's first direction sent Paul and Barnabas to Cyprus where they preached the Word of God to the Jews. On the island of Paphos they encountered opposition from the sorcerer as recorded in Acts 13:6-12.

## II. THE GOSPEL IS CARRIED TO ASIA MINOR

(Acts 13:13 to 14:22)

A careful study of these portions, tracing them on a map, will give a picture of the tremendous labors of Paul. During this time, a great sorrow came to Paul (Acts 13:13), for John Mark, the nephew of Barnabas and the writer of one of the Gospels, departed from them and returned to Jerusalem as Paul proceeded elsewhere. "He left the work."

## III. TRIUMPH AND RETURN

(Acts 14:23-28)

The return of the apostles through the places where they had ministered and their report to the church at Antioch where the Holy Spirit had commissioned them for their missionary service, is a story of the triumph of the Gospel.

### THINKING THROUGH THE LESSON

Acts 13:1: The greatest significance which the student should notice is that Paul and Barnabas were selected by the Holy Spirit and commissioned by the church at Antioch, independent of the church at Jerusalem or of the twelve apostles in that church (Acts 8:1), who had remained in Jerusalem during and after the persecution. The Holy Spirit does not bind himself to any central church authority. He acts in any church where and when it pleases Him. It is further significant that the Holy Spirit chose a citizen of Rome born

## THE MISSION TO THE FORGOTTEN ONES

The Forgotten Ones are the men and women, boys and girls who are serving time behind prison walls and reform and correctional school enclosures.

We are sending Grace and Truth Magazine and seven other doctrinally sound Christian Monthlies to some 56 state penitentiaries by yearly subscription. Also Christian youth magazines, New Testaments and inspirational Christian books are being sent to boys and girls in reform schools and houses of correction.

Would you like to help us expand this ministry which GOD is blessing? If so, address:

CLYDE WILLIAM CARR, Director,  
P. O. Box 3207, Los Angeles, Calif.



in the Gentile city of Tarsus from the church located in the Gentile city of Antioch to become the first missionary to the world. God does not recognize any locality or city as being the governmental center or fountain-head of the Gospel ministry.

Acts 13:2: The ministry of the Gospel is not a profession: it is a calling. Only God can truly set any man to that task.

Acts 13:3: When the Holy Spirit has chosen and directed, the commissioning of missionaries is a serious business for the Church. This church "fasted," "prayed," and "laid their hands" on them.

Acts 13:4: It is recognized that Barnabas and Paul were "sent forth by the Holy Spirit" and not merely by the church.

Acts 13:13: The Holy Spirit uses the name "Paul" here. The word "Paul" means "little." "Saul" was a great man among the Jews. God made him "little" and his littleness before God exalted him and made him great before the entire world.

Acts 13:44-45: The Gospel either inspires love or hatred, faith or jealousy, obedience or blasphemy. There is no middle of the road for the Gospel.

Acts 13:46: Paul here said, "We turn to the Gentiles." Yet because of his love for Israel he again and again preached the Gospel to the Jews—always to his sorrow and persecution.

Acts 13:48: As the door was opened to the Gentiles and the apostles turned to the Gentiles, so here began the great inflow of the Gentiles into the church. It will be noted in the study of Paul's ministry that the infilling and power of the Holy Spirit is always accompanied by satanic opposition.

#### SOLID FACT

The power and fruitfulness of Paul's life and ministry are a pattern that may be and should be followed by every professing Christian today.

#### THE LESSON ILLUSTRATED

Just a few hours after the awful Iroquois theater fire in Chicago, a lady who was returning from the city to her home at Oak Park, noticed in the seat opposite her in the street car, a young lady who seemed so pale and agitated that she finally ventured to engage her in conversation and ask the cause of her unusual excitement. With intense emotion, the young lady stated that she was one of the few who had escaped unhurt from the terrible disaster at the thea-

ter, she having been borne along with the fear-maddened crowd, trampling upon the writhing forms of those who had fallen, never to rise again. When she had finished, the older lady said: "Certainly you ought to feel thankful that you escaped such a frightful death." Quickly, the now weeping girl, replied: "Yes, I know I ought to be thankful, but oh, I didn't save anyone!" Hoping to comfort her, the lady soothingly said, "Yes, dear, but you were perfectly excusable in acting for yourself under such intense excitement." Instead of taking comfort from the words the trembling girl only bowed her head and sobbed aloud, "Yes, but I didn't even try to help anyone." That same cry will arise from the lips of many a Christian some day when it is known that loved ones in the home died worse than physical deaths, and yet they hadn't even tried to help save them. The burning shame of it all is that we do not try.

—1001 Illustrations.

—:o:—

#### D.B.C. AT HOME AND ABROAD

(Continued from page 291)

Luzon was effected, Chaplain Johnson was the first Chaplain of the Fifth Air Force to establish Chaplain activity on that island. As on Leyte, the landing was made on D-2 and Chaplain Johnson "went in" with the first contingent of Air Corps troops.

From this point the Chaplain advanced northward with the Fifth Air Force. He was the first Chaplain of that Air Force to step on the

shores of Okinawa and the first to step on the shores of Korea when the Fifth Air Force established occupation troops there.

He visited Konoya, Japan, and saw the ruins of Nagasaki following the atom bomb devastation in that area.

He returned to the States on November 5, 1945. Soon thereafter he was assigned to Perrin Field, Sherman, Texas, as Post Chaplain. In April, 1946, he was assigned Deputy Staff Chaplain of the AAF Flying Training Command with headquarters at Randolph Field, Texas. He continues to serve at this station.

Chaplain Johnson, whose efficiency rating is 43.63, possesses the Asiatic Pacific Ribbon with eight Battle Stars, the Philippine Liberation Ribbon with two Battle Stars, the American Defense Ribbon, the Victory Ribbon, and the American Theater Ribbon.

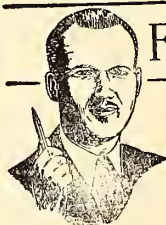
#### MARRIED

Miss Viva Marie Snyder, student of the Denver Bible College was united in marriage to Mr. Boyd Morningstar, also a student, on Saturday, the 10th of August, at the First Baptist Church of Walsenburg, Colorado.

Miss Shirley Faith Evert, former student, was united in marriage to Mr. Lewis Marion Lynn on Sunday, the twenty-first day of July, at Torrington, Wyo.

—:o:—

**GRACE AND TRUTH** is the best Bible Study Magazine. Read it every month.



From where I stand... by Joe Dryland

## The Book of Genesis

The "book of beginnings," Genesis, contains the beginning of sin, as that old serpent, the Devil, introduced it to our first ancestor, Adam.

Then, after Noah, our second common ancestor, was promised that the world should no more be destroyed by water, the Devil then introduced his campaign to destroy the world by **liquor**, and made Noah become the world's first drunkard!

From where I stand, there are two things that we can do today to counteract the Serpent's liquor campaign . . .

**FIRST:** Introduce the sinner to the only thing that can free him from the clutches of alcohol: the acceptance of Jesus!

**SECOND:** Help to defeat the Devil's wet-land campaign, which is continually making hell larger (Isa. 5:11-14), by the only thing that can give us a dry land — your strictly dry **VOTE!**

#### ABOLISH ALCOHOLISM!

*Joe Dryland*

GRACE AND TRUTH



# ECHOES

## TAINTED SERMONS

We would not purchase our food stuffs from a dealer whom we knew was guilty of adulterating them, for we have a care for the physical health of ourselves and our families. Let us be more watchful still over the health of our souls and refuse to receive spiritual ministry from any tainted source. And every man, whether he be pope, bishop, priest, or preacher, who would displace Christ from the pre-eminent place in all things that God has given Him, is doing incalculable mischief to souls; his words are tainted words, they are from Satan's laboratory, and not from the fountain of life.—From "Scripture Truth."

It is far better to seek grace to keep up out of trouble than to ask for grace when we are in trouble—William Stirrup.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

1. "I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide, and leave me stone blind.

2. "I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an Unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

3. "I have three motherless daughters," and he said it with tears in his eyes. "They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."

—Christiana Pub. Co.

## THEY DON'T SOUND GOOD!

These figures are not exactly pleasant, but they do show the picture of American womanhood today.

When the New York cigarette manufacturers made a survey to find what had happened to the 329,000,000 cigarettes that were released on the "home front" last year they discovered the startling fact that 69 per

cent of them had been consumed by women.

Running parallel with these facts is a statement made by Dr. David B. Rodman in the A. M. A. Journal. "In Chicago, in 1931, there was one female addict to alcohol to every five male addicts. In 1945 the percentage of women drinkers had increased till there is one female addict to every two male."

What will our grandmothers be like fifty years from now?

—Message of the Open Bible.

## "THE JOLLY TWELVE"

"In a school which David Kirkwood, a member of the British Parliament, attended there was an organization called 'The Jolly Twelve,' sons of prosperous men. They wanted to see life, drink to their fill, and drink they did.

"Time sped on, and Kirkwood traced the history of 'The Jolly Twelve.' One at 30 poisoned himself. Another was found with his throat cut while still a young man. The third married a girl for \$1,250 and then disappeared. The fifth died in an insane asylum. The sixth drowned himself at the age of 26. At 32 the seventh poisoned himself. The eighth became involved in a scandal and was forced to leave the country. The ninth committed suicide in the Clyde river. The tenth and eleventh committed suicide when 36 and 35 respectively. Not one of them lived to be older than 36. 'Unusual,' you cry. Yes, but let Kirkwood finish his story. At the same time another group decided to form a temperance society. These were not so prosperous financially

and socially as the others; but they were temperate.

"One became a mill manager; another, superintendent of a large factory; another a mechanic, with his own business. The fourth was a slater; the fifth an engineer; the sixth owns the business in which he first worked; the seventh and eighth were factory foremen. So one could continue to list the achievements of this group—a record which would include the name of Kirkwood, Member of Parliament.

"Liquor takes men through every route that leads to hell! Temperance leads men from humble realms to highest positions.

—London Daily Express.

## "PEACE, PEACE, WHEN THERE IS NO PEACE"

(Jeremiah 6:14)

This was what Israel was saying in the time of Jeremiah. This is what Americans are saying today.

We have healed but slightly, if at all, the hurt of the world. We are saying that war has ceased and the world is at peace. But is there REAL peace? No one who reads the paper can fail to see that while World War II is officially at an end, strife, unrest, confusion, hatred, misery, and a score of minor wars are still with us. Some of these abound in our country, where our gratitude to God for ending the Great War ought to make us turn to Him and try to make America the happiest nation in the world, where men can live in peace with their neighbors.

We have all had the experience, probably, of a cut, or wound healing

## WANTED

Believers, to pray that God establish a real Christian Children's Home and Boys' Ranch to give homeless children old-fashioned Christian home life with prayer and Bible reading at meals, Bible instruction, teaching trades and home-making, helping those fitted and inclined to enter the ministry and mission fields.

The world needs Bible believing Evangelists and Missionaries. What better source than the thousands of homeless children who have many interested in their physical welfare but not in their souls. They are the prey of Satan and his modernism, yet Jesus died for them.

Christians must unite in prayer, that God provide means, place and workers, to plant the true Gospel in their minds before they are poisoned with modernism or become juvenile delinquents. We will give what we have, plus our time and effort. Will you help? Contact:

**F. W. JAGER, Stamford, New York**



too quickly. A scab formed over the place, and we were just congratulating ourselves when all of a sudden the pain starts again, red streaks run out from the infection and we rush to the doctor. He has to take drastic steps to prevent blood poison and death.

### IT IS NOT EASY—

To apologize  
To begin over  
To admit error  
To be unselfish  
To take advice  
To be considerate  
To endure success  
To keep on trying  
To avoid mistakes  
To forgive and forget  
To make the most of little  
To maintain a high standard  
To shoulder a deserved blame.

BUT IT ALWAYS PAYS!

—Charles E. Fuller.

### IT'S OUR OWN FAULT

No one lets sin into our lives but ourselves. Satan cannot force the gates. Our sin is never anyone's fault but our own. Sometimes it is hard to recognize this, and sometimes it is easy; but recognize it we must if we would ever hope to overcome sin.

Every sin is a defeat, and defeat is possible in this warfare only through the aid of those within the garrison. There is not much credit to ourselves in this thought, for past defeat; there is a world of encouragement here for future victory, if we will put the keeping of the garrison into the hands of One whom sin has never conquered. But the first step toward such victory is to acknowledge the whole blame of every failure.—Selected.

—Fellowship News.

### THE DIVORCE EVIL

Someone has said, "All that remains of Paradise lost clings and clusters about the home." When the home-life goes, the nation goes. The home is the foundation of almost everything that is worth while in any nation. A number of years ago the editor travelled by train from Seattle, Washington to the state of Florida. At that time every seventh couple getting married was getting a divorce. He sat at the train window and counted homes—one, two, three, four, five, six—divorce! That seemed terrible, but think of sitting at a train window and counting homes—one, two, three—divorce, divorce! Many people do not take God seriously any more. **The modernists have undermined the faith of people in the Bible as the Word of God.**

—Dr. Bob Jones.

### NOTHING JEWISH WANTED

"Nothing Jewish in my house!" These were the words of a wealthy gentleman who was entertaining a well-known clergyman. Said he: "I have such a hatred for the Jew that I will have nothing Jewish in my house."

The clergyman guest quietly arose and took a beautifully-bound Bible from the table and a New Testament from the bookcase and placed them before the fireplace. He then proceeded to take down some paintings from the wall. He removed one picture of Paul preaching at Athens and another of the crucifixion.

The gentleman was greatly surprised, and asked: "What are you doing? Why such liberties in my house?"

To this the clergyman replied: "You have just said that you would not have anything Jewish in your house. I was beginning to help you to take away the many Jewish things you happen to have in this room. Shall I throw them into the fire?"

"Stop! Stop!" cried the gentleman. "May God forgive me. I have never thought of it in that light. Little did I know how greatly indebted I was to things Jewish."

—Jewish Missionary Intelligencer.

### A GRIM FUTURE

Sun ray deflections were to have been a German way of exterminating whole cities and populations, but in the providence of God they were too late in perfecting their plans—another evidence that world power has not been granted them. "Radar" and the atomic bomb discovered by the Allies confirms that world power has been given to them.

The future looks grim, in view of atomic bombs, magnetic death-rays, sun ray deflections and stratosphere rockets; we may well tremble for mankind. Such weapons in the hands of the Man of Sin and counter-weapons in the hands of the Kings from the East may well blot out Babylon and would blot out Jerusalem unless the Lord intervened. Surely nothing but the appearance of the Son of Man in Glory will bring this madness to a halt and universal deliverance.

—Watching and Waiting.

### JUST AN OLD ALLEY CAT

DeLin Quency would insinuate himself into every circle of society. He would marry our daughters. He would perforce become our kin. He would like to boast relationship with the leaders of the land, bear the honors and wear the ribbons of respectability. He would ally himself in daytime with spiritual leadership,

while he snoops about in garbage cans like a dirty alley cat at night.

And he has made pretty good progress, for J. Edgar Hoover tells us in a recent pronouncement, that one out of every twenty-three inhabitants in the United States "is a member of a potential crime army which numbers six million persons."

—The Dry Legion.

### "THE HOPE OF THE FUTURE"

Dr. E. Stanley Jones, a very popular preacher among the more liberal-minded Christians, recently returned from a five-year evangelistic tour of the Western Hemisphere. The first time he opened his mouth, after returning to New York, was to inform us that a combination of American individualism, Russian collectivism and a Christian "moral basis for society" is the only hope for the future of the world. Poor Dr. Jones! Many Christians have wondered whether or not you are a true believer in the Word of God. All we have to say is that you may believe yourself to be a true believer in the Word of God, but as a matter of fact you know very little about the Word of God itself. No intelligent man or woman can read the Bible and understand that "King's English," without knowing that so far as the message of the Bible is concerned, Jesus Christ and He alone is the hope of the future. His return from heaven to reign on the throne of David and to speak peace to the nations is the hope of the future or the Bible is false and that's that! Pardon our being so dogmatic about it, but we still believe the Bible and believe that we understand the English language.

—Brethern Missionary Herald.

### ARE YOU FISHING WITH A DIRTY HOOK?

Two men were out in a boat fishing one summer's day. Everything was going along well — with one of them. He caught a long string of fish before the other man even had one.

Said the lucky one to his friend, "I bet I know what's the matter, your hook is dirty."

The other man thought to himself, "How could it be dirty when it's been in the water for hours?"

### A MINISTRY OF INTERCESSION

Send requests for PRAYER for Physical, Material and Spiritual Needs.

NO CHARGES

REV. HARRY HEINECKE,  
619-11 Ave., Greeley, Colorado



But his friend persisted, and said, "Pull up your line and see."

He pulled up his line and exclaimed, "See, I told you so. It's clean."

"No it isn't," said his friend, "See this piece of weed? That's your dirt. Remove that and you will catch fish."

"Why that's not dirt,"

The friend replied, "It may not be dirt to you, but it's still dirt to the fish."

Is there any dirt in our lives? Even though it is not harmful to us, it may turn away the fish we are trying to catch for the Lord.

—Author Unknown.

### "MOTION PICTURES PURVEY FILTH"

The editor of this magazine confesses that he is old-fashioned. For years he has opposed the movies and has believed that, unless something can be found to counteract their influence, they will head a whole generation of youth toward hell. That language may be strong, and some may say that only a preacher talks that way. However, we stand now to quote several testimonials from men who cannot be regarded as any too friendly to preachers.

Hendrik Van Loon, who surely cannot be charged with Puritanic tendencies, says: "The moving picture producers are a group of money chasers who are turning an entire race of youngsters into hysterical psychopaths, whose ears and eyes must forever be glued to something that can only be described by a single word, 'ignoble'."

Also, out of Hollywood itself comes the testimony of the editor of the "Hollywood Spectator," Welford Beaton, who says: The screen is a menace to the growing population . . . It aims its products at those whose low tastes make them impervious to the vulgarity of pornography, passion masquerading as love, discussions of the double standard, and other unlovely aspects of modern civilization . . . The producers of motion pictures purvey filth for the sole purpose of reaping profits. They have delved into the garbage cans of our social structure and extracted from them, as story material, everything that stinks." — Louis Bauman in "The Brethern Missionary Herald"

### UNDERSTANDING RUSSIA

Not much perspicacity is needed to understand the character of the "religious revival" in Soviet Russia which has awakened happy prospects in some people outside Russia. The revival is chiefly that of the Russian Orthodox Church which paid for it at the price of total subser-

vience to the Soviet Government. This position of the Church is identical with the place it occupied when Czarist Russia employed it as a faithful tool, although the Church has not yet, as then, been constituted a State church. Patriarch Alexei boasts before the world that the Russian Orthodox Church displays "its complete unity with the government." And with words appropriate to a slave Church he calls upon all the Russian Orthodox "to thank God for sending us wise leaders for the country, and for placing at the head of the country a genius and leader,

Joseph Stalin, who has led our country to success and will in the future lead it toward unprecedented glory." We long to hear of a revival among the true believers in Russia.

—:o:—

"We ten as workers together with Christ, beseech you that ye receive not the grace of God in vain."

—II Corinthians 6:1

At a football game, one mother proudly exclaimed, "Oh, my son is playing **HOLD-BACK!**" Is this the position we are playing?



**Not 35%!...Not 50%...  
but the **WHOLE BIBLE**  
is the textbook for the  
**ALL BIBLE GRADED SERIES**  
of Sunday School lessons**

**GIVE your Sunday School the Bible—the whole Bible—by using the **ALL BIBLE GRADED SERIES** this Fall Quarter. Nursery thru Senior Departments. It's a series of departmentally-graded, salvation-directed, Christian-life-building lessons that will do much to help you glorify God thru sound teaching methods. Join the thousands who acclaim "ABGS Lessons Best." Send in the coupon today.**

**FREE**

**Get down YOUR NAME, ADDRESS, etc. and you will receive your FREE copy of the "ABGS COMPLETE PROGRAM" of All Bible Graded Series information and a copy of our "FALL CATALOG SUPPLEMENT."**

Name \_\_\_\_\_

Street Address or R. F. D. \_\_\_\_\_

Post Office \_\_\_\_\_ City, Zone \_\_\_\_\_ State \_\_\_\_\_  
if any

Full Church Name \_\_\_\_\_

My Church Position \_\_\_\_\_

**SCRIPTURE PRESS, CHICAGO 10, ILL.**

DEPT. GTA96



## With the New Books



**Intercession and Answers**, a daily guide to definite prayer and a record of God's faithfulness. Arranged by Horace F. Dean, Chairman of Christ for America. Paper, Price 15c each, 12 for \$1.25. Published by Christ for America, Land Title Bldg., Philadelphia 10, Pa.

This little booklet is intended to stimulate interest in praying for definite things. It is arranged so as to record petitions and answers, and the dates the petitions were made and the answers given.

**Twice Born Russian**, by Peter Deyneka. Zondervan Publishing House, Grand Rapids, Mich. 131 pages. Cloth, \$1.25; paper, 75 cents.

Peter Deyneka writes his autobiography. He is the director of the Russian Gospel Association. He tells of his conversion from atheism. Soon after he became a Spirit-filled evangelist. He has travelled widely and wherever he has gone he has brought revival to many hearts. This is a stirring volume.

**The Servant and the Dove**, by Frank E. Gaebelein. Our Hope Press, 456 4th Ave., New York 16, N. Y. 150 pages. Cloth, \$2.00.

This is the first of a planned series of volumes on the Minor Prophets. It is a study of Obadiah and Jonah. The book reveals scholarliness and devotional evangelicalism. It is a most helpful commentary and a valuable contribution to Bible study literature.

**Illustrations for Preachers and Speakers**, by Keith L. Brooks. Zondervan Publishing House. 128 pages. Cloth, \$1.25.

Each illustration is a choice one, and consists of a topic, a text, and a comment. Some fifty topics are taken up, such as; "Forgiving," "Prayer," "Salvation," "Soul-winning," etc. This book should be a real help to young preachers and to Sunday School teachers.

**Inspirational and Devotional Verse**, by Bob Jones Jr. Zondervan Publishing House, Grand Rapids, Mich. 336 pages. Cloth, \$2.50.

This is a collection of choice poems on a wide variety of subjects. The collection is well arranged, and there is a twenty-eight page topical index at its end. Many poems are printed for the first time. Others have been out of print so long that they will seem new. Here are some of

the choicest expressions of devotion to our Lord. Many will treasure this book for the devotional hour. Lovers of poetry will cherish this volume.

**More Illustrations and Quotable Poems**, by A. Bernard Webber. Zondervan Publishing House, Grand Rapids, Mich. 119 pages. Cloth, \$1.25.

Another choice volume by the Associate Pastor of Boston's Tremont Temple. It consists of a variety of poetry and prose selections. The book is carefully indexed. There is a poem to fit every need.

**Fairest Flower**, by F. J. Huegel. Zondervan Publishing House, Grand Rapids, Mich. 85 pages. Cloth, \$1.25.

This is a devotional and personal Christian life book of absorbing interest. The book deals with saint-hood. The fairest flower in the garden of God is the saint. The book is calculated to develop the loveliness of Christian character. It is sane and well-balanced. It gives practical prescriptions for personal Christian living. It breathes the atmosphere of heaven and is most devotional.

**SOUTHERN HIGHLAND SUMMER**, by Oliver B. March. Wartburg Press, Columbus, Ohio. Price, 35c.

This is the story of two orphaned twins who adjust themselves to new life in the hills of Kentucky, and the

two of them find that service to those about them brings supreme joy to the individual who serves.

**CHRISTMAS AT ORMISTEAD HALL**, by Julia L. Glover. Wartburg Press, Columbus, Ohio. Price, 35c.

This is the story of a little girl whose love succeeded in breaking down all the barriers which her grandfather had built up between himself and the child's mother, and all of his friends in the community. Love wins out over a cold, dominating spirit.

**SUNNYSIDE STORIES FOR CHILDREN**, by Marian Black. Wartburg Press, Columbus, Ohio. Price, 50c.

A book which the children will enjoy. These stories are delightfully written. Children are interested in toys animals, flowers, etc. Throughout the book, faith in Christ, and right living are brought out in a way that the children will grasp.

**THE HOUR OF POWER**, by John E. Huss. Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.25.

This interesting volume of 98 pages tells how a young preacher has built up his midweek service from an attendance of seven to nearly fifteen hundred. Various ideas and suggestions are set forth. The book may prove useful to pastors who are having difficulty in maintaining a midweek service.

"Enter not into the path of the wicked; go not in the way of evil men."

—Proverbs 4:14

"Do not roll in the mire to please the pigs."

—Spurgeon

**TRAINING  
TRUE to  
the BIBLE**

PLAN TO ATTEND THE  
**AMERICAN  
SEMINARY  
of THE BIBLE**

**STUDENTS  
from COAST  
to COAST**

Thorough three-year course (including summer semester) in Bible, theology, and prayer for pastors, evangelists. Bible teachers, missionaries, and other Christian workers. Tuition is free; room and board are provided for practical assignments in the various departments of the Seminary. Write for catalogue to Registrar, 1101 East 35th Street, Brooklyn 10, New York.

Read **The PROPHETIC WORD**, recommended highly by Christian leaders and laymen in America, Canada, and the British Isles. Editor: Rev. G. P. Raud, President of the American Seminary of the Bible. **Sample copy sent on request.**

**1101 E. 35th St. ❖ Brooklyn 10, New York**



# BACK PAGE COMMENT

## THE TENSION OF THESE DAYS

The Bible tells us that "perplexity" will mark the dreadful days of the Great Tribulation, and that men's hearts will fail them for fear. The word translated, "perplexity," is the Greek word, "aporeo," which means, "to stand in doubt," "to be at a loss mentally," or "not able to find a way out." The conditions described in Luke 21:25-26 belong to the tribulational age, but rehearsals of those conditions are being conducted even now. Coming events are casting their dark shadows. Statesmen are baffled. Wise men are bewildered. The populace is befuddled. Nations are not able to find a way out. Individuals are affected. This is evidenced in the increasing numbers of deaths from heart failure and in increased numbers of psychopathic cases. Physicians say that tension and worry are the cause.

Recently in Britain, Prof. D. K. Henderson produced a 5,000-word report on Britain's mental health after World War II. One out of every 200 Londoners was a mental hospital patient. In England and Wales 147,557 persons are under treatment for mental illness, while in Scotland 26,000 require the same treatment. "Perplexity," "not able to find a way out" seems to cover this state of things. As this age draws to its close, as the great tribulation approaches, and as the wickedness of man increases we may well expect the mental strain and tension to increase.

★ ★

## A UNITED WORLD

There is much cry today for a united world. We are told that we must unite or we are doomed. A little over a year ago our government issued a postage stamp to commemorate the San Francisco Conference. The stamp had upon it the slogan: "Toward a United World." Our Lord had something to say about the world uniting. He calls the peoples of the earth not a multitude, but a sea. He depicts the sea and the waves roaring (Luke 21:25-26). He depicts them as a united mass, coherent, moving, and moved upon as a unit. Economists and political philosophers are telling us that this is just what is happening to the race: it has not only multiplied in a most phenomenal way, but it has during the last thirty years become a unified mass of individuals. Ortega y Gasset in his "Revolt of the Masses," has said, "Life has become, in actual fact, worldwide in character; I mean that the content of existence for the average man of today includes the

whole planet; that each individual habitually lives the life of the whole world—this nearness of the far-off, this presence of the absent, has extended in fabulous proportions the horizon of each individual existence." The causes of this trend toward world unity are the rapid means of transportation, air travel, radio and quick dissemination of news to all parts of the world. The U. N. O. and the world bank are other steps toward the goal of world unity. It seems to be only a few strides to world rulership under the superman, the Antichrist. In the tribulational days a united unbelieving world will wonder after the beast and will render him worship (Rev. 13:3-4, 8). The trend toward world unity is a part of the world preparation for Antichrist.

★ ★

## THE "UP SET" AND THE "SET UP"

Some seventy years ago Dostoevsky predicted and advocated what has taken place since 1917 in Russia and other countries controlled by Bolshevism and Communism. He stated the purpose of Communism in the words: "To reduce the villages to confusion, to spread cynicism and scandals, together with complete disbelief in everything and eagerness for something better, and finally by means of fire to reduce the country to desperation: . . . We will destroy the desire for property; we will make use of drunkenness, slander, lying; we will make use of incredible corruption; we will stifle every genius in his infancy. We will proclaim destruction. There is going to be such an UPSET as the world has never seen before." The UPSET has been taking place under Communism. Today an iron curtain is spread over those parts of Europe which are controlled and occupied by the Russian forces. No one knows exactly what is going on, but we all know that freedom is being stifled in those countries. Communism is working toward a world revolution, and UP-

SET that will take place all over the world.

Those who are acquainted with God's Word will recall that God has said: "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Communism may UPSET the whole world. All the nations of the world may become UPSET with violence and revolution. But there is going to be a SET UP. God will set His King upon His holy hill of Zion (Psalm 2:6). Christ will SET UP His kingdom, which shall never be destroyed (Dan. 2:44). We, who love the truth of God's Word, rejoice that God shall have the last word in the affairs of men. After all the UPSETS God shall SET UP the throne and kingdom of His eternal Son and He shall reign forever.

## WILL A TRUE CHRISTIAN COMPROMISE WITH HOLLYWOOD?

Imagine John Wesley glorifying a Methodist actress in Hollywood! We think he would use the Book of Discipline instead. In a recent number of the Christian Advocate is an article entitled "Good Girl Makes Good in Hollywood," by Frank E. Butterworth, a Methodist minister of Redlands, Calif. The article depicts the rise of Barbara Britton from Methodist Youth Fellowship to movie stardom, and tells how she refused to drink or smoke, or sell herself out cheap to the crowd, or burn herself out at the night clubs. (These ideals are to be commended though they do not necessarily mean that the person holding them is born again). The article concludes by saying, "Perhaps Barbara Britton's greatest contribution to her church and her Christ is the living example which she has set before Methodist

## A MISSIONARY MIRACLE SHIP

The fascinating, faith-stirring story of the Egyptian ship Zam Zam on its way to Africa, sunk by a German surface raider, and the miraculous rescue of its 120 missionaries, appearance of a rainbow in a clear sky, heartening their despairing spirits; the loathsome living conditions for 5 weeks on German prison ship, vividly told by a survivor, now returning to Africa as medical missionary, is a classic, ever evoking new interest. An 80-year-old believer has distributed over 100 from house to house in a few weeks.

Illustrated. Only 25c

Nathaniel Carlson, 3517 Nicolet Ave.,  
Minneapolis 8, Minn.

## The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
In Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS

Training Native Evangelists;

Over 6000 church members won from  
Idolatry.

Write for Fuller Information.



youth, the example that you don't have to 'go Hollywood' to make good!"

We seriously have our doubts concerning the "example" set. We cannot conceive of anyone living close to Christ joining hands with the soul-destroyers of Hollywood. The movie business is guilty of destroying and blighting more souls than any other agency today. We have our doubts that anyone living close to God would compromise with this putrid, corrupt, soul - destroying business that has undermined our churches with worldliness, and is guilty of destroying the Lord's Day. A backslider could compromise but he would not be happy. Even the back-slidden Lot "vexed his righteous soul" while living in Sodom (II Peter 2:7-8). But a Christian who lives close to Christ will not compromise with that which is sinful and worldly. "Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). We cannot imagine anyone who prays the prayer "Live out Thy life in Me, O Christ," compromising with the godless gang of Hollywood. It just simply is not consistent with the Christian standard of separation from the world.

The article referred to is characteristic of the trend of Methodism, which, sad but true, has become synonymous with modernism and worldliness. There are some individual churches that still hold true to the Gospel and its standards. These are few and far between. We thank God for the exceptions, but we deplore the trend.

★ ★

### FLEEING UNDERGROUND

The Scripture in Revelation 6:15-17 foretells the time when the wrath of the Lamb will be manifested in the tribulational days, saying: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the rocks and the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come; and who shall be able to stand?" Thus the terror-stricken multitudes of men, no class or group excepted, will flee to the rocks and the mountains. In a time of social, seismic and solar disturbances, the rocks and the mountains will provide the place of hiding and safety, but these will not hide the face of the Lamb, nor prevent His wrath against Beast-worshippers.

Conditions have developed and are developing, even in our day, which cast light upon the manner in

### WHO'S WHO AMONG OUR CONTRIBUTORS . . .

A. L. MAXWELL is a Christian layman residing at Lexington, Mo.

ARNOLD D. EHLERT is on the staff of the Dallas Theological Seminary of Dallas, Texas.

ROBERT A. HADDEN, now with the Lord, was a Bible teacher and conference speaker of note, a quarter century ago.

AARON SCHLESSMAN is pastor of the First Baptist Church of Lamar, Colo.

HAROLD A. WILSON is pastor of the First Baptist Church of Tempe, Ariz.

which this prophecy will be fulfilled. That all classes of men will hide themselves in the rocks and mountains, suggests the probability that vast subterranean habitable areas will then be in existence. Multitudes of people acquainted themselves with air raid shelters during the war. Underground construction is much talked about today with the terrors of atomic-bomb warfare looming in the future. Mountain shelters will very likely be constructed for safety, as there will hardly be a safe place on the earth except in the dens of the mountains. In the day of the wrath of the Lamb, men will flee into such places, but there will be no escape. They will desire to be crushed to death rather than meet their Judge, but they all must face Him.

★ ★

### SPREAD OF ANTI-GODISM

Czechoslovakia has come under the domination of the Russian colossus, which, since the war, has been extending its power all the way from the Baltic to the Adriatic in Europe. Iran has succumbed to it in Asia. Manchuria is on the way. Now, Russia boldly announces its designs on territory in north Africa. Wherever the Russian influence holds sway, anti-Godism is fostered and encouraged.

Recently in Czechoslovakia the Central Council of Teachers proposed the closing of all denominational schools and the prohibition of

any religious instruction in the public schools. This proposal was warmly endorsed by the Communist Minister of Education in Czechoslovakia. The dearly-bought liberties of the Czechoslovak Republic furnished a model of democracy to the rest of Europe for over twenty years. Tragic and deplorable it will be to watch the liberties be superseded by that which will ultimately prove the bondage of every citizen of that country. This people is now too weak to resist the attempts to rob them of their freedom.

### What's that . . .

. . . you threw in the waste basket, or carelessly tore when you opened that letter?

Do not despise that artistic bit of engraving called the postage stamp. People pay money for them. Perhaps your mission station is giving or throwing away enough of them to support an evangelist.

To prove that little things count up, we will pay the following prices for used stamps in fine condition:

STAMPS of Africa, Asia and Isles of the Sea .....\$0.50 per hundred

STAMPS of Latin America .....\$0.30 per hundred

OTHERS, including U. S. Air mail, high values, commemoratives, special delivery, priced on examination.

(These prices will be paid with the understanding that the money goes directly to true Gospel evangelism, and not to any stamp dealer, for stamps which have never been sold thru a used stamp market.)

**Directions for saving stamps:** Tear out or cut around them. A peeled, torn or wrinkled stamp is worthless. Do not remove stamps from the following letters: Censored; postmarked on a U. S. ship; 19th century; of historical interest. Send the entire cover for special price.

**Start Collecting NOW!**

### MISSION STAMPS

3048 Stuart St. Denver 12, Colo.  
U.S.A.

### The Doctrine of The Holy Spirit

By W. E. Cook, Pastor Downtown Baptist Church, Oklahoma City.

A condensed Scriptural study of the Holy Spirit. The book is designed to meet the needs for Bible Study Classes, Prayer Meeting talks, Youth Meetings, etc. 10 chapters of Bible

References. Price 35 cents.

Order from

Downtown Baptist Church

629 W. Main Street  
Oklahoma City, Okla.



# THE BIBLE *that will Surprise You!*

**Reveals Spiritual Meaning of Verses  
Gives Desired Information More Quickly**



**55 FEATURES...  
7 GREAT DEPARTMENTS MAKE—**

## **THE NEW CHAIN-REFERENCE BIBLE** **Truly a Bible PLUS a Biblical Library** **in ONE Volume**

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

### **READ WHAT OTHERS SAY:**

**Rev. Charles E. Fuller, Director, Old Fashioned Revival Hour Broadcast:** "I have enjoyed this new edition of the Chain Reference Bible, and, frankly, I am finding it more and more useful in preparation for my weekly messages on the Old Fashioned Revival Hour. I wish every preacher and teacher of The Word had a copy of this most usable and logical reference work." **Dr. Leander S. Keyser, Former Prof., Wittenberg College:** "The New Chain Reference Bible is a treasure-house of useful information. Surely this is the Bible that ought to be in every home." **Dr. J. A. Huffman, Dean, Winona Lake School of Theology:** "I have never seen so much splendid help crowded into a single volume of the Bible." **Dr. F. M. McConnell, Editor, Baptist Standard:** "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary

Bible in a week. It is a whole library in itself." **Dr. Jas. B. Chapman, Gen. Supt. of Nazarene Churches:** "It is a Bible, a Concordance, a Bible Dictionary, a Commentary, a Book of Outlines, and an Encyclopedia, all under one cover and still it is not clumsy." **Dr. William Evans, Director of Bible Conferences:** "I find it all that you claim for it. It is a most efficient and scholarly and helpful Bible, and I recommend it most heartily." **Bishop Thos. Casady, Protestant Episcopal Church:** "It soon pays for itself in time and labor saved alone." **Dr. H. Framer Smith, Former Pres., Pa. Bible Institute:** "To anyone desiring a better knowledge of the Scriptures, I would say, examine this work before buying any other Bible." **Evangelist W. W. Loveless:** "A thousand dollars could not buy my copy of this new edition, if I could not get another."

**Most  
Helpful  
Bible  
Published**

## **Rapidly Replacing Other Bibles—Has So Many More New Helps!**

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical and Chain Reference Systems.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart Showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible Study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index for quickly locating places.

#### **Other Features in Text Cyclopædia**

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables

- you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hatred, Courage—Fear, etc.
33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.
  34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
  35. Miracles of both the Old and New Testaments listed in Chronological Order.
  36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
  37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
  38. General Bible Prophecies.
  39. A List of the Prophets of the Bible.
  40. List of Judges of Israel and Judah given in Chronological Order.
  41. List of the Notable Women of the Bible.
  42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.
  43. Dictionary Material.
  44. Tables of Time, Money, Weights and Measures.

#### **Eleven New Features Added in the Third Improved Edition**

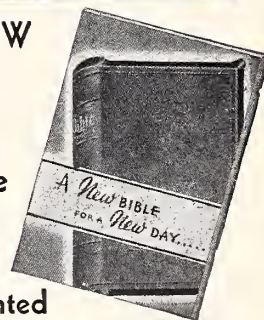
45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophecies Concerning Jesus and their fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

### **Be Fair to Yourself!**

**See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.**

**SEND NOW  
for this  
big FREE  
descriptive  
BOOK**



### **Agents Wanted**

B. B. KIRKBRIDE BIBLE CO.,  
Dept. G-129 Meridian Life Bldg.  
Indianapolis, Indiana.

☐ Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

☐ Send your special terms to Representatives.

Name.....

Address.....

City..... State.....

# **B. B. Kirkbride BIBLE CO.**

**Dept. G—129 MERIDIAN LIFE BUILDING  
INDIANAPOLIS, INDIANA**



# JOHN BROWN UNIVERSITY

**"America's First Christian University  
Of Vocational Specialization"**

The ever-present ideal at John Brown University is "Christ Over All." This complete University is interdenominational, evangelical, and stands on the teachings of the Bible without compromise.

Those seeking University training in a Christian School find the answer to their quest by enrolling at John Brown University. Full courses are in progress all the year round. Students may enroll for the course of their choice in the Bible College, Engineering College, Academic College, or Music College. When final requirements are met, the B.A. or B.S. degree is granted.

## JOHN BROWN UNIVERSITY

### **TRAINS YOUTH TO LIVE ★ OFFERS OPPORTUNITY**

This is a specialized world, and the Three-fold system of education at John Brown University prepares every graduate to progress without fear. Yes, in addition to the regular required academic work, John Brown University students have the advantage of PRACTICAL EXPERIENCE in the position for which they are training.

John Brown University is not a "Work your way" school, nor is it a "Trade school". John Brown University IS the school where complete preparation is achieved by training of Head, Heart and Hand. School owned and operated Radio Station, Printing Plant, Farms, Machine Shops, Store Garage, Electrical & Refrigeration Shop, and Airport are a part of this THREEFOLD SYSTEM OF EDUCATION.

**Approved For Veteran Training ★ Fall Term Opens Sept. 10**

**For Bulletin And Detailed Information**

### **ADDRESS**

**DR. JOHN E. BROWN, PRESIDENT**

**John Brown University, Siloam Springs, Arkansas**

### **AFFILIATED SCHOOLS**

**Brown Military Academy**  
Highest War Department Rating  
San Diego, California

**Brown School For Girls**  
"In the Foothills  
of the Sierra Madres"  
Glendora, California



---

---

---

---

# GRACE and TRUTH

. . . . grace and truth came by Jesus Christ—John 1:17

**ASSURANCE NUMBER**

---

---



. . . . He reserveth unto us the appointed weeks of the harvest—Jeremiah 5:24

---

---

**OCTOBER, 1946**

---

---



# Denver Bible College

Fall quarter began Sept. 30 and closes Dec. 20



First floor hall, Administration Building

*A Four Year  
Liberal Arts College  
Granting  
A.B. Degree*

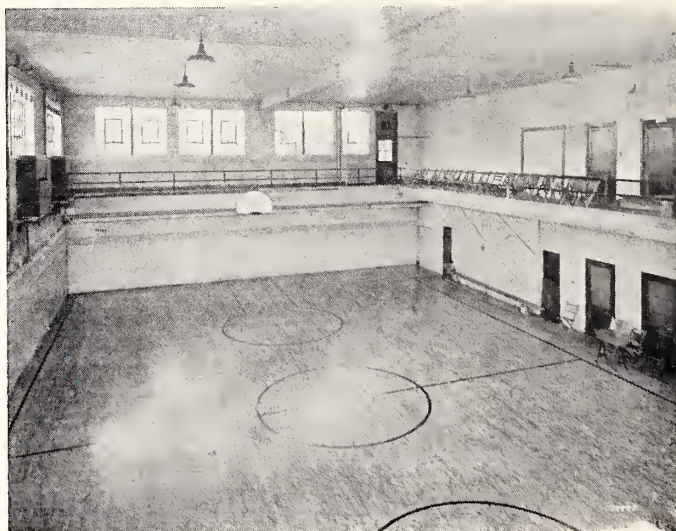


More than five times as many students  
are enrolling as enrolled last fall



## **Athletic Activities:**

**Basketball  
Archery  
Badminton  
Volleyball  
Softball  
Tennis  
Track  
Wrestling**



The spacious Gym is now filled with athletes

**There is still time for late registration for the Fall Quarter**

---

*For Catalog and Information, write*

REGISTRAR, 2011 GLENARM PLACE, DENVER 5, COLORADO



# GRACE AND TRUTH

DOCTRINAL STATEMENT  
DENVER BIBLE COLLEGE  
GRACE AND TRUTH MAGAZINE

★ ★

## THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

## VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

## TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

## PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

## VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

## BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

## RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

## JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

## PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

## ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

## SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

## HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

## THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

## MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MAURICE G. DAMETZ  
EDITOR

GERALD P. NORTON  
MANAGING EDITOR

Vol. XXIV

OCTOBER, 1946

No. 10

## ASSURANCE NUMBER

### EDITORIALS

|                            |                       |
|----------------------------|-----------------------|
| Editorially Speaking ..... | 306                   |
| Back Page Comment .....    | <i>The Editor</i> 332 |

### TOPICAL STUDIES

|                                                      |                            |
|------------------------------------------------------|----------------------------|
| How We May Know That Jesus Is the Christ .....       | <i>R. S. Beal</i> 308      |
| Overcoming Doubt .....                               | <i>Ernest E. Lott</i> 311  |
| Eternal Security: A Blessed and Glorious Truth ..... | <i>Carter S. Bundy</i> 313 |

### SPECIAL FEATURES

|                                                     |                          |
|-----------------------------------------------------|--------------------------|
| The Present Outlook and Future of Our Country ..... | <i>Hale V. Davis</i> 306 |
|-----------------------------------------------------|--------------------------|

### DEPARTMENTS

|                                 |                             |
|---------------------------------|-----------------------------|
| Helps for God's Workmen .....   | <i>Clarence Swihart</i> 315 |
| D.B.C. at Home and Abroad ..... | <i>Faye Arbuthnot</i> 316   |
| Sunday School Lessons .....     | <i>Sam Bradford</i> 317     |
| Echoes .....                    | 322                         |
| With the New Books .....        | 323                         |
| Youth Page .....                | <i>Elmer Seger</i> 324      |

### STUDY SERIES

|                                |                               |
|--------------------------------|-------------------------------|
| Galatians .....                | <i>Harold A. Wilson</i> 326   |
| Suffering: Why? and How? ..... | <i>Norman B. Harrison</i> 327 |
| The Analogy Principle .....    | <i>The Editor</i> 330         |

## WHO'S WHO AMONG OUR CONTRIBUTORS

ROBERT S. LUTZ is pastor of the Corona Presbyterian Church of Denver, Colorado. He is also a speaker at various Bible and Young People's conferences.

RICHARD S. BEAL is pastor of the First Baptist Church of Tucson, Arizona. He is a member of the Board of Trustees of Denver Bible College.

ERNEST E. LOTT is associated with the Back to the Bible Broadcast of Lincoln, Nebraska.

CARTER S. BUNDY is a Christian layman residing at Miami, Florida.

SUBSCRIPTION RATES: United States, Possessions and Canada, 1 year \$1.50, 3 years \$4.00, 15 cents per copy. Clubs of five \$1.00 each per year. Foreign, one year \$1.75, clubs of five \$1.25 each.

Published monthly by Denver Bible College, 2011 Glenarm Place, Denver 5, Colorado. For change of address please notify GRACE and TRUTH, 2011 Glenarm Place, Denver 5, Colorado.

Entered as Second Class Matter, Oct. 27, 1922, at the Denver post office under the act of March 3, 1879.



# EDITORIALLY SPEAKING

## CAN YOU READ THE TITLE CLEAR?

Can you read your title clear to the mansions in the skies?

Real estate is the greatest business in the world. Every transaction is dependent upon a clear title. But how is a clear title obtained? By careful and accurate search of the records, where is found the folio, volume, and page from which the title is made clear and guaranteed for all time.

How can we Christians secure a clear title to our mansions in the skies? By searching the record. What record? **THE WORD OF GOD!**

These things have I written unto you that believe in the name of the Son of God; that ye may **KNOW** that ye have eternal life, and that ye may believe on the name of the Son of God (I John 5:13).

Some people seem to think that their emotional thermometer registers their salvation. If they feel good they conclude that they are saved, but if they are depressed they are not so sure. God does not say, "These happy feelings have I given you that believe on the name of the Son of God: that ye may know that ye have eternal life," but, "**these things have I written unto you.**"

To read your title clear, go to the record—the **Word of God. The blood of Christ secures and the Word of God assures!** Our rock is **Christ**. It is not the rock that ebbs and flows, but the sea. Our safety does not consist in believing that we are safe, but in believing in Christ's work for us, and that alone is our title to heaven.

★ ★

## "WE KNOW"

John says "We know."

The key word to John's Gospel is "Believe."

The key word to his first Epistle is "Know."

"Believe" occurs 98 times in John's Gospel, while "Know" occurs 40 times in his first Epistle.

John's Gospel tells about God's Eternal Son giving salvation.

John's first Epistle tells about God's sons enjoying salvation.

John's Gospel says to the sinner, "Believe, believe!"

John's First Epistle says to the believer, "Know, know!"

There are no mists or fogs in the Apostle's testimony. He said, "We know," not, "we think," or "we hope," or "we guess," or "we suppose," or "we presume." He said, "We know," and more than that: "**We know that we know.**" That certainty multiplies into certainty. Here John strikes the note, the key to Christian joy. A personal knowledge of salvation is essential to real peace, lasting joy, and satisfaction of soul.

Certainty is the secret of success in the Christian life. Our souls cannot find rest leaning upon question marks. You ask, "Is it possible for me to give such a positive testimony?" Yes, it is possible, and it is not presumption, and it is your privilege. God wants all His children to enter into the present enjoyment of salvation.

★ ★

## GODLESSNESS

Dr. W. T. Clemens, a Methodist layman, former college professor, reported in the "Protestant Voice" the following facts: "There are three times as many criminals in America as college students and more barmaids than college girls. When eight times as many hours are spent at the movies as in Sunday school, and when only one out of twelve persons in America attends church regularly, it is high time that the work of the church should be put on a higher level of efficiency. Seven out of eight children quit church and Sunday school before they are fifteen. There are sixty suicides every day, a murder every forty minutes, and a major crime every twenty-two seconds. The people of America spend seven hundred and fifty dollars for amusements for every dollar contributed to foreign missions. Certainly we are a godless nation!"

There is no doubt that Fascism and Communism, with their ruthless philosophies, are a real menace to the security of America. They pose behind hundreds of fronts, and they are infiltrating practically every strata of life. These are to be feared, but they do not constitute as great a menace as the godlessness of the masses. Christianity has always been the creator of moral standards, but the masses of people are not exposing themselves to Christian teaching. We are reaping an awful harvest of juvenile crime as the result of this godless philosophy of life, but the end is not yet.

★ ★

## MORAL COLLAPSE

Even intellectuals sometimes show their hopelessness about the world situation and moral conditions the country over. Recently, Prof. Goodwin B. Watson, of Teachers College, New York, spoke before the International Council of Religious Education. He predicted that within the next five years there will be a general moral collapse in our country as well as in the rest of the world. He declared that this would be preceded by race and religious conflicts that will dwarf the present management-labor crisis. He stated that this moral collapse would be accentuated by a "shortage of husbands, and increase in the divorce rate, and an increased employment of women." He further declared that "a liberal religious attitude will not advance materially during this postwar period."

In Denver, a judge recently spoke of the alarming situation concerning the divorce rate. The number of divorces is almost the same as the marriages. Similar reports are coming from other American cities. As the present age draws to its close it is becoming more and more like the days of Noah. These moral conditions were prophesied by Paul in II Timothy 3:1-5. The tribulation days ahead will be marked by a complete moral collapse; so near complete, that Christ asked the question: "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8).

## THE BIBLE IS A "WE KNOW" BOOK

1. We know that we are by nature vile, Rom. 7:18
2. We know that we are redeemed by Christ's blood, I Pet. 1:18-19
3. We know we have eternal life, I Jno. 5:14
4. We know that Christ is now in heaven, Eph. 6:9
5. We know our service counts for Him, I Cor. 15:58
6. We know that in the last day perilous times will come, II Tim. 3:1
7. We know that Christ is coming back again, I Jno. 3:2
8. We know that all things work together for good, Rom. 8:28



# The Present Outlook and Future of Our Country

Matt. 28:19-20, "Go ye . . . . Make disciples . . . . teaching all things . . . . lo, I am with you always."

Under this subject and text, referring to our dearly beloved country as leader of nations standing at the pinnacle of her ability and responsibility, I feel an impelling urge to make a brief survey of history as it relates to the building of this country, to its **prophetic past**, its **potential present power** as a world leader, and its **problematic future** which will be largely determined in the next five years by the high purpose or the lethargy of the type of Christian men and women who are gathered at these tables this evening.

## I. A PROPHECIC PAST.

Jesus came in a time of low morals and political decadence. The great Greek culture of the days of Aristotle and Plato was ebbing; Rome's powerful system of laws, under which she governed the civilized world of that day, was losing its vitality through the vice and plunder of its godless leaders. The Hebrews' strong faith, which had welded and built one of the greatest small nations of all time was being replaced by agnosticism. Poverty, disease, cynicism and despair stalked the land. It was into such a time, similar in political aspects to our own day, that the angels heralded over the Judean hills the announcement of the birth of our Saviour in the prophetic and significant words, "Peace on earth, good will toward men."

His birth, a few sentences of biography at twelve, eighteen silent years—then a three years' intensive ministry, and Jesus was crucified, buried, risen and ascended into heaven, with the words of our text ringing in the ears of His disciples.

In just a few years the new conception of life He left, and of salvation, gained ground and then "do unto others as ye would that they should do unto you" was proclaimed to the multitudes through a handful of disciples chosen from the ranks of plain people, who lived this new and higher life.

Read again the gripping story of the Acts of the Apostles, of Stephen, of Peter at Pentecost, of Paul at Antioch, of Barnabas the great layman, of Timothy the young preacher, of the Twelve, the Seventy, the One

By HALE V. DAVIS

Hundred Twenty and, in fact, of the whole body of believers as they went two by two into the "highways and hedges" of their day with the permeation of Christian democracy and the saving story of the gospel.

In a hundred years this little band of poor, unlettered but consecrated and zealous followers had wrought a new civilization with their strange new religion, which taught that all men were equal. The local church, that miniature democracy which Jesus had suggested, was now a fact with such churches as the large organization at Jerusalem, and that fine missionary group at Antioch, where the disciples were first called "Christians," as best examples. Christian democracy was now started on its world mission.

Following Jesus and His teachings, these early disciples and the country in which they lived prospered greatly. Their missionary efforts expanded until, the Church historians tell us, "they had made mighty impact, lifting the entire civilization of their day and giving new heart and purpose to life itself."

In the midst of constant persecution and misunderstanding, a hundred years had not passed until religious leaders were far afield misinterpreting the clear, plain and yet profound instructions of Jesus, and the lengthening shadows of the Dark Ages were gathering. Strong willed, unsaved religious leaders in their own carnality soon ushered in the twilight—and then a period of over twelve hundred years of terrible spiritual and political darkness when the saved remnant was almost wiped out. Read again Fox's "Christian Martyrs!" Let the cries of over fifty-three million of these slaughtered followers reach on into the twentieth century, as the call of God Himself to you men, and others like you, who have been saved and called for a purpose, to remove the barriers from eyes of ignorance, and let in the light of soul freedom and individual competence.

The truth which would turn a barren soil into a garden spot could not be crushed to earth. God had a few called and faithful to ponder and pray. Able Martin Luther in the quiet of his monastic cell found anew the light, and in the strength of four hours prayer a day before he began his day's work, was able to shake the European continent. There followed a train of faithful men of

God, Bunyan in Bedford jail, Huss, Wickliffe, Zwingli — such mighty men who were to be followed centuries later by Carey, Livingstone, Judson, and Robert Raikes of the Sunday School movement. In the diffused light of the Reformation, life was unlivable without freedom, and God used heroic men of that day, scattered by such barbaric massacres as St. Bartholomew's to spread His message, to find and settle a new land, wild, but large and rich.

I see in my mind's eye those brave French Huguenots, the English Puritans, and the dozen other European peoples who furnished the first contingents to settle the new continent, which Columbus had been led of God to find. I thrill at the record of Plymouth Rock and Jamestown, of our grand old sires "with blunderbuss and ax for protection and Bible for guide" as they hewed out an empire from the wilderness. The Virginia colony, Rhode Island, Massachusetts, and many settlers of the other ten colonies sailed westward principally to build homes where they might "worship God according to the dictates of their own consciences." Our forefathers were willing to toil, bleed and die for their idealism and many of them did. This country has not grown great without its price of toil and blood and prayer; neither has it grown great without divine guidance. How any man can thoughtfully read the record and fail to see the hand of God, is beyond my understanding.

"Life, liberty, and the pursuit of happiness" were not idle words of our forefathers. Political and religious tyranny could no longer be tolerated. I can understand how the first Continental Congress could not agree in earthly knowledge on what was to develop into the world's greatest constitution until they were called to prayer by Franklin, himself not too religious but a thinker. I can also easily understand how divine wisdom was soon given when God fearing and Christ loving men went to their knees in their extremity, for God has always spoken to those who looked to Him and sought His counsel. It is history also that many of the strongest parts of the constitution were taken from a little evangelical Virginia church.

To me Washington's farewell words are prophetic of the opportunity of this hour. "It will be worthy of a free, enlightened and at no distant period a great nation, to give to mankind that magnanimous and too

(Continued on page 328)

Address delivered at Denver Gideon's monthly meeting in Denver, in June 1946, by the Executive Vice-President of Denver Bible College.



# Things Christians Can and Cannot Know

Text: Acts 1:7

Reverend Robert S. Luiz

There are many things which we Christians can know and there are some things which we cannot know. When the Apostles, just preceding Christ's ascension, asked Christ about the time of the setting up of the Kingdom in Israel, Christ replied: "It is not for you to know the times or the dates which the Father has put in His own power."

There were many things which Christ's disciples could know and should know. Christ spent forty days after His resurrection giving them instructions and infallible proofs, the scriptures tell us. Then when the Christians asked Christ for one certain thing, in their curiosity, Christ said: "That is not for you to know." Our human minds have a peculiar bent. When someone tells us there is something we are not supposed to know, that is the one thing we immediately want to know.

Sometimes men hear there are certain things about the teachings of Christ that we cannot know; and they immediately want to discover those things that are not given us to know. And sometimes we forget all about those many things which definitely have been given us to know. Christ spent forty days between the resurrection and the ascension instructing the disciples in things which He had not been able to tell them before—the meaning of His death upon the cross in paying the penalty of the sins of men, the meaning of the resurrection—many things which definitely they could know.

But there were a few things which He could not tell them, and about those things He said: "These things it is not for you to know . . ." There are many things which we do not know in this world today. We do not know what electricity is, but we trust it and use it. We do not stop using it just because we do not know what it is. We take advantage of the many things which we do know about it. There are some things of Christ which are not given us to know, but that does not mean we are to stop trusting Him. Rather are we to step out in trust and faith on those things which we do know.

Now there are many things of Christ we are definitely given to know. Christ spent forty days, following His resurrection, giving instructions through the Holy Spirit to His disciples. Certainly there were many things which it was definitely

possible for those who followed and believed in Christ to know, or Christ would not have spent that much time teaching them. Furthermore it is logical that those disciples should, in the days immediately following, teach those things which Christ had told them, and made them to know beyond a doubt, concerning the things of God and concerning Himself.

When Christ had finished that forty-day period of instruction, and was about to ascend on high to be with the Father in heaven, He told the disciples that they were to go forth and **witness**—witness those things which they did know. He frankly told them there were some things that were not for them to know. He did not expect them to witness concerning the things which they did not know.

## THE REALITY OF GOD

While there are some things which we do not know in the teachings of Christ today, there are many things which we do know, many things which definitely are given us to know. The reality of God is something which is given us to know. As a matter of fact, the Apostles took the reality of God for granted. They did not need to argue that. They did not even need to witness to the reality of God. Even all those who opposed Christ and put Him to death—the Pharisees and scribes and the chief priests—they all believed in the reality of God. The world, sun, moon and stars, and the people in this world, had to be created. It took some one greater than man to do all this. The reality of God was undisputed.

Furthermore, they had historical records of how God had miraculously delivered them out of Egypt, dealings which no man had ever been able to perform. The reality of God was one of the things they knew. The disciples of Christ did not try to preach the reality of God. They took it for granted. They took for granted that those who heard them preaching the gospel believed in the reality of God.

It was left for men in later generations to think up specious reasonings to conjure up a world made without any God, which is one of the most illogical thoughts ever to come into the mind of man. The reality of God is for the most part undisputed to-

day. Jews, Mohammedans, Christians, all agree in the reality of God. But they disagree on who that God is. Practically every pagan tribe, from the uncivilized tribes of Africa and the South Seas to the highly-developed cultures of China and Egypt, had either one or more gods and believed in their reality. It is not a matter for argument. The reality of God may be more easily known today than at any other time in the history of the world.

The very fact that this cosmos is so immense, stretching out into starry space, one world after another, one solar system after another, indicates immediately to our minds that some mind far greater than the mind of any man must have conceived it. Furthermore, when we look into the things of the world that can be seen only through the microscope, things so tiny that the human eye cannot see them, again we are convinced that man could not have done it. Our human hands cannot even handle the tiny things of the microscope; our fingers and hands are too big and clumsy. The reality of God may be absolutely known by us.

## THE DEITY OF CHRIST

There were many other things that could be known. The deity of Christ was a fact that could be known. Christ was God, come down to the earth, in the form of man. That was one of the facts which the disciples learned while Christ was with them on earth before His crucifixion. They learned it from the miracles which Christ performed, things which they themselves were utterly unable to do. Peter proved it one time when he found that he himself could not do the same thing. Christ walked on the sea. Peter and the other disciples saw Him and were amazed. Peter wanted to try to do the same thing; he started out, but it was not long before he was sinking into the midst of the stormy waves and crying out for Christ's help.

The fact that Christ could raise a man to life after he was dead and the utter sinlessness of Christ's own life, added to the knowledge that Christ was God come down to earth in the form of man. If any doubt came into their minds at the time of the crucifixion, it was more than driven out by the historical fact of the resurrection. It was more than driven out during those forty days of instruction before Christ's ascension. They were completely convinced that this was a

Continued on page 327



# How We May Know that Jesus is the Christ

By R. S. BEAL, D.D.

Will you open your Bible to Mark 8:29 and follow me as I read a most interesting question propounded by Jesus? "And He saith unto them (meaning His disciples), But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ." Peter's emphatic answer stood in sharp contrast to the opinions which others had expressed concerning Him. Some thought He was John the Baptist, or possibly Elijah, or perhaps some other prophet. Their perception was limited to the realm of men in their estimation of Him. None of them had the conviction which Peter expressed when he said of Jesus that He was the Christ.

In the days of my youth I recall dealing with a young man about his soul's salvation following a powerful sermon preached by the pastor of our church. This lad met my appeal with an objection I had not faced before. He said, "Suppose someone were to stop us in the street and say that he was Christ. Should I accept him simply because he made that claim? How am I to know this Jesus the preacher talked about is the true Christ?" Being young and inexperienced, I was not able to meet his question, but later on I found out for myself. We all may have the same blessed conviction which filled the mind and heart of Peter if we so desire. There is a way of knowing so that we need not be in darkness concerning the Person of our Lord.

One day there was a voice on the opposite end of my telephone. The speaker said, "You do not know me. I am a student on the campus of the university. I have just come face to face with one of the strangest experiences I have ever had and I am appealing to you for assistance. I have been talking to a man who claimed he was the Christ. He put up a good argument and while I didn't believe him I was not able to meet his claim nor refute it successfully. What should I have said to him? I would appreciate any help you can give me." This young man should have asked the claimant to Messiahship for his credentials. If anyone appears making such claims, he should be able to present proper evidence, just as Jesus did when He made this claim. There are certain marks of identification whereby one may know beyond any question as to the validity of his profession. Jesus never left anyone in doubt. If men did not know who He was it was their fault and not His.

We are living in times when we can expect men to come forward with loud professions about their relation to God and about their special endowments. Did not our Master remind us that in the days prior to His return there would arise false Christs and false prophets who would show great signs and wonders by which to prove their claims and with which to deceive men, including the very elect, if possible? In view of these things it behooves us to know of a surety whether this Jesus be the Christ, the Son of the living God.

During our Lord's earthly ministry there were many grand confessions to his Messiahship. In addition to the one given by Peter in the foregoing passage, Andrew gave his witness as he sought his brother Simon and said unto him, "We have found the Messiah, which is, being interpreted, the Christ" (John 1:41). This was a most important find, especially for a Jew. The men of Sychar who came to Jacob's well in response to the appeal of the Samaritan woman, said to her, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42). After Jesus had wrought the mighty miracle of feeding the five thousand and preached that famous sermon about Himself as being the true Bread which cometh down from heaven, we read how many of His professed disciples turned away and walked no more with Him. Turning to His disciples, Jesus said, "Will ye also go away?" Being spokesman for the group, Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (John 6:68-69). Martha said unto Him, "Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world" (John 11:27).

What a few knew beyond any shadow of doubt, others could have known. There was no excuse for Caiaphas, the high priest, not knowing the Master's identity when he said to Jesus, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Had he taken the time, he could have known as well as anyone else. Jesus said, "Search the Scriptures; for in them ye think ye have eternal

life: and they are they which testify of Me." The Old Testament is full of Christ and gives indisputable evidence as to His Messiahship. If men will but turn to their Bibles they may find the answers as to His Messiahship in the credentials which are presented.

The first proposition made to us about the Christ is that He must be the

## SEED OF THE WOMAN.

This is clearly brought out in Genesis 3:15, a passage which is as fundamental to the Gospel of the Old Testament as John 3:16 is essential to the Gospel of the New Testament. God said to the Devil, "I will put enmity between thee and the woman, and between thy seed and her seed; it (not she) shall bruise thy head, and thou shalt bruise his heel." I have inserted the parenthesis by way of emphasis because there is a version extant which translates the pronoun "it" as "she," thus falsely giving a basis for the teaching of Mariolatry so prevalent today. The Seed of the woman was to bruise the head of the serpent, that is, strike him at the vital place. The reference here to the Seed of the woman is God's hint of a redeemer and deliverer. A little further on you will see that mother Eve understood this promise as pointing to Jehovah, the coming One. She said upon the occasion of the birth of her first son, "I have gotten a man, even Jehovah."

If an angel appeared before us at this moment claiming to have come from heaven and the very presence of God, saying that he was the true Messiah, we could easily refute him by declaring that whoever is Messiah must be a human being and not an angel, for God speaks of the Seed of the woman as being the deliverer and not some angelic creature. This is the first credential any claimant to Messiahship must present. It rules out all angels and other created beings apart from humans.

Further on in the Scriptures God makes it plain that His Son must come, humanly speaking, from the loins of a certain individual. Thus we read in Genesis 21:12, "For in Isaac shall thy seed be called." Hence whoever claims to be Messiah must show he is of the

## SEED OF ABRAHAM.

While God knew His servant Abraham would be the father of a multi-



tude, yet He did not have His eyes fixed on them, but on one individual when such promise was made. In Galatians 3:16 we read, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Here is the Holy Spirit's comment on the matter, pointing out that God was not emphasizing "seeds" but "the Seed," even Christ. Whoever claims to be Messiah must show that he is a direct descendant of Abraham, the man who was called the friend of God and who was the father of the Hebrew nation. This Jesus could do, and we can see for ourselves by studying His genealogy as given by Matthew that it goes back step by step to the grand old patriarch. This fact eliminates the possibility of any Gentile laying claim to such a high and divine office as Messiah. This qualifying promise was renewed through Isaac and Jacob, thus blocking out, as it were, any descendant of Ishmael or Esau who might be so bold as to claim the divine distinction that Jesus claimed for Himself.

The Holy Spirit has further protected the credentials of our Lord by stipulating in Genesis 49:10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." This statement indicates clearly that Shiloh, the Prince of Peace, must come from none other than the

#### TRIBE OF JUDAH.

This means that whoever makes claim to the divine office of Messiahship must show conclusively his connection with this particular tribe, otherwise he is an impostor. The people of Israel forgot this prophecy when they chose Saul to be their king. He was of the tribe of Benjamin and no promise was given that God's anointed should come from that tribe. Because of this fact, it would not have been difficult to predict an ill-fated end for Israel's first king.

God narrows the line still further and points out plainly from His Word that any pretender to this sacred place must be of the

#### FAMILY OF JESSE.

The tribe of Judah was a large one with thousands of people within its bounds. Multitudes could arise to claim connection with this tribe. God realized this and pointed His finger to one household only, directing His prophet Samuel to go to Jesse and there find the one through whom His Son would come. Thus we read in Isaiah 11:1, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his

roots." The evidence is clear. God has removed all families save one. The credentials of Messiah must show that according to the flesh He is definitely connected with this interesting character of the Old Testament.

But let it be remembered that Jesse was the father of quite a large family of boys, eight in number. The descendants from these boys up until the days of Christ could have numbered into the thousands. However, God instructed His servant Samuel to go to the house of Jesse and there find among his sons the man of His own choosing who was to be the divinely appointed and anointed earthly progenitor of Messiah. God narrows the great stream of humanity to a very slender rill and focuses our attention upon the youngest son of Jesse, making it plain that the true Messiah must come of the

#### HOUSE OF DAVID.

This is why the New Testament begins as it does: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." According to the flesh, Christ must come of the royal lineage of David. False claimants to Messiahship can be quickly detected unless they can show definitely that they are direct descendants of King David.

It is at this particular point that God does something else to make doubly sure that there can be no mistakes. God introduces the miraculous and rules out all possible chances for deception. David lived a thousand years before Christ came into the world, therefore many might claim to be his descendants, and rightly so. With the bringing in of the supernatural element God removes all possibility of failure. He indicates clearly that the true Messiah from the loins of David must be

#### MIRACULOUSLY BORN

In Isaiah 7:13-14 we read, "And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." This specification makes it very evident that Messiah must produce the credential of a virgin birth. Jesus was the only One in all the history of mankind who could do this. The hint of this event was given in the first recorded Evangel of the sacred Scriptures when God said the Seed of the woman would bruise the head of the serpent. This is the only instance we can recall where a human is spoken of as being the seed of the woman. All other cases refer to individuals

as being the seed of man. It is indeed significant and precious, for God saw clearly the method by which His Son was to enter into the world and become identified with mankind, to the end He might redeem men.

Again, the Scriptures make it plain that the Messiah must appear within a certain

#### TIME LIMIT.

Had the Jews in Jesus' day read with care the Book of Daniel, they would have been on the lookout for the true Messiah, for Daniel made it plain as to how many years after a certain well known historical event His Son would appear. Every Jew should have been on the tiptoe of expectancy looking for the appearance of the long promised Messiah. When Jesus came, instead of picking up stones to stone Him, they should have turned the pages of the Scriptures that they might examine Him and His claims to see if He fulfilled all that God said of Him. Daniel 9:24-26 gives conclusive proof as to the time element involved in Messiah's credentials.

Then through another of the Jewish prophets God indicated just where Messiah should be born. Micah 5:2 reveals this: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Anyone claiming to be Messiah who was born in any other place than in little Bethlehem could be branded as a false Christ. It is very evident that God has carefully guarded the credentials of His Son so as to protect Him in every possible way. It is clearly seen from the foregoing prophecy that Messiah must be born in a

#### CERTAIN PLACE

The Jews of Jesus' day should have stopped to consider all these points. A few did perceive the validity of His claim, but the great mass of people looked upon Him as an impostor. Many called Him a blasphemer because He made Himself equal with God and they were ready to put Him to death. No wonder Jesus was compelled to say to them, "Ye do err, not knowing the Scriptures, nor the power of God." They had the Word but they failed to use it, hence their utter ignorance of Him. They stand without excuse before God and for this reason Peter charged them with the crucifixion of the Messiah.

If time permitted, many other Scriptures could be given to show how the Jews should have known their Messiah when He appeared

(Continued on page 312)



# Overcoming Doubt

By Ernest E. Lott

"If any one of you is deficient in wisdom, let him ask God who gives with open hand to all men and without upbraiding; and it will be given him. But let him ask in faith have no doubts, for he who has doubts is like the surge of the sea, driven by the wind and tossed about. A person of that sort must not expect to receive anything from the Lord, being a man of two minds, undecided in every step he takes" (James 1:5-8 Weymouth).

Doubt is a disease of the soul. If encouraged it will grow and develop until it has complete control of its victim. It is said of David Hume, the well-known deist, that he was a believer in Christianity until he was asked as a young student to advocate the cause of infidelity in a debate. The subtle sophisms of scepticism found fertile ground in his inexperienced soul. It is also said that Voltaire's atheism grew out of the memorization of a sceptical poem at the tender age of five. Our own hearts were grieved recently over the discovery that a promising young Christian minister of our acquaintance, just out of the army, now doubted his own salvation and also the reliability of the Bible. The young man in question had been surrounded with the right training, education, and associations both in and out of the home before entering the Service. The infection of doubt came through hearing modernistic chaplains for several years during his G.I. days and his marriage into a family whose religious convictions were strongly liberal.

Doubt is the opposite of faith. Our text reminds us that a doubting Christian is like the surging sea and can never expect to receive anything from the Lord. If we have doubts then we had better find a remedy because "Without faith it is impossible to please Him." The doubter makes two mistakes. He fails to please God and he keeps himself from receiving anything from God.

## THE CAUSE OF DOUBT

One could relate almost endless stories of how this or that soul has been shipwrecked through doubt. Sometimes it is the clever question of a science professor or the subtle argument of a modernistic Sunday school quarterly that plants the insidious germ of doubt. However, the real cause of doubt goes back to something that happened in the garden of Eden. A pair of human souls

possessing the power of choice heard a serpent say, "Yea, hath God said?" They fell for this argument, doubted God and sinned. That serpent is still whispering in men's ears through their old natures and is finding the same ready response in many cases.

As stated above, the reason men doubt is because they do not trust God. They are lacking in faith. It was to Peter that Christ said, "O ye of little faith, wherefore didst thou doubt?" (Matt. 14:31). In our analysis of the nature of our enemies we do not mean to imply that we should make a scape goat of the devil. God holds us personally responsible for our doubt and unbelief. In the scripture quoted above, Jesus laid Peter's sin at his own door. Paul does the same in Romans 14 where he says, "Every man must give an account of himself to God."

## THE SCOPE OF DOUBT

The focal point of doubt is usually the Lord Jesus Christ. It was Thomas, the disciple, who became heir to the uncomplimentary title, "doubting Thomas." It came about through his refusal to believe the testimony of his fellow laborers concerning the resurrection of Christ. There are "doubting Thomases" today who refuse to believe that Jesus rose from the dead. Some go a step further and say that Jesus was either an illegitimate son or a child by a previous marriage. This is an attack on His deity. Doubt is thrown around His distinctive character.

Whether one doubts the deity of Christ, fact of Heaven, reality of Hell or personality of the Holy Spirit, the real doubt concerns the testimony of the Word of God. We who do not follow the Roman Catholic church accept the Bible as our code of ethics, system of doctrine and absolute authority in all things. No church decrees made by Holy Councils ever take the place of the Word of God for us. Doubt of any one of the cardinal doctrines of our faith is an indirect attack upon the inspiration of the Word. It casts suspicion on the integrity of the Record, and it challenges the versatility of the Book to testify accurately on any subject about which it speaks. It should be especially noted that Satan's first attack was on the Word of God for he said, "Yea, hath God said?" We believe with all our hearts that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

struction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). The Christian's attitude toward this wonderful Book should be that of the woodsman toward his compass.

A number of years ago some of our virgin forests were so dense a man had to use a compass to keep from getting lost. A certain woodsman started for home at the end of the day following his own sense of direction. Presently he reached for his compass and discovered that it indicated that he was going in the opposite direction from his home. So sure was he that his own hunch was right that he raised his arm to angrily throw the compass away. He paused, however, as the thought struck him, "You have never lied to me yet. I'll trust you once more." He followed it and arrived home safely. The Bible has never lied to us, why not continue to trust it?

Some people have the mistaken idea that they can doubt on one point but believe all others. A chain is no stronger than its weakest link. In this connection we are reminded of the words of the Holy Spirit to Peter as recorded in Acts 10, "doubting nothing." We should believe everything God has told us and doubt nothing.

Doubting takes a very practical and personal turn when it involves the subject of salvation. The writer went through a very distressing period not long after his conversion. As long as he walked with the Lord in victory over sin, everything was lovely. But as soon as he stumbled, the feeling swept over his soul that he was not a Christian. Out of bed he rolled many nights onto his knees accepting Christ all over again. Then one day the truth of assurance was brought home to his heart and he has since rested in the promise of John 5:24. D. L. Moody tells the story of a prodigal young man who was having trouble accepting Christ in one of the after services of his meetings. Finally around midnight the young fellow saw the truth of John 6:37, "Him that cometh unto me I will in no wise cast out," and went home trusting. On the way home the devil tried to get him to doubt by arguing that perhaps the translators were wrong and the verse didn't read that way in the Greek. Into darkness he went again. He was in trouble until the early hours of the morning. At last he came to this conclusion. Said he: "I will believe it anyway; and when I get to heaven, if it isn't true, I will just tell the Lord I didn't make the mistake—the translators did." We should regard our salvation and ultimate entrance into heaven as Abraham did the promise of God concern-



ing his posterity. "He staggered (Gr. doubted) not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:20, 21).

### THE CURE FOR DOUBT

There is no alternative for faith. "Without faith it is impossible to please God." "Faith cometh by hearing and hearing by the Word of God." A great preacher said that he closed his Bible and asked God to visit upon him faith. He thought it would come like a veritable bolt of lightning. But no faith came. Then one day he read Romans 10:17 and realized his mistake. He began studying the Word and his faith grew from that day on. We regard the Bible the same as the Chaldeans did Daniel. They said he was a dissolver of doubts (Dan. 5:12). God's Word will do exactly that for anyone who will read it without prejudice.

We have been impressed of late with the reasonableness of the Christian's trust in God. Every time we step on an elevator we trust cables, brakes and a human operator. When we submit to a surgical operation, which demands a general anaesthetic, we commit our physical lives into the skilful hands of a surgeon and his anaesthetist. We think nothing of these things. Even an ordinary automobile ride has its dangers. We trust the other fellow to stay on his side of the road and avoid a head-on collision. If we are so willing to trust men, and machinery with these bodies, why should it be thought unreasonable for us to commit our souls into the hands of a loving, merciful God? God deserves this trust for two reasons: first by right of creation, then by right of redemption.

It is embarrassing for a preacher to admit that he has had doubts, but why not be frank? The devil has brought questions to us about creation and inspiration and we have foolishly entertained them for a little while. This was sin and we are not justifying ourselves. The reason we relate this experience is because of the remedy used. Each time the doubt was harbored, the Holy Spirit immediately reminded us of the **fact** and **importance** of the resurrection of Christ. Our soul could not argue this fact for even secular history records this marvelous event (Josephus in his "Antiquities of the Jews"). Our soul had something concrete and vital on which to rest. If Christ rose as He claimed, then He was God and that settled everything. We know He rose and that truth always satisfied our souls. Paul's words became a reality in those moments, "That I may know

Him and the power of His resurrection."

Our advice to you is that you will daily saturate your mind with the Word of God. This will be the best thing you can do to fortify your soul against the plague of unbelief and doubt. Like the Psalmist, you must hide the Word of God in your heart so you will not sin against your Lord (Psalm 119:11). Don't wait until you catch the disease to start applying the preventive. It will probably be too late. Believe what you read and learn to trust God. Do not fail to have a faithful prayer life. God will do marvelous things for those who pray in faith. Ask in faith and have no

doubts (James 1:6). When the testing comes, turn to God quickly and meet the attack with the Word. Let the truth of Christ's resurrection be your bulwark. Pray for help and the wisdom from above will be yours. It is a singular thing that the soldier's armor, described in Ephesians 6, is followed by a closing exhortation to prayer, "Praying always with all prayer and supplication in the Spirit." The sad fact is that so few tested Christians pray when the trial is upon them. They wait until it is over and then cry to God. Christ prayed in the Garden when the trial was in progress. Let us follow His example.

### RIVERS IN THE DESERT

(Continued from page 310)

among them. There were statements concerning His personal appearance, prophecies as to His death and the manner of that death, also predictions concerning His resurrection. In spite of the fact that many seem to think the Old Testament does not teach resurrection, these passages are there in abundance and add to the clarity of His credentials. Jesus never asked the people for a blind faith. He gave them every possible evidence as a basis for believing on Him. He said, as is recorded in John 10:37-38, "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him." They had, then, in addition to the Word, the very works before their eyes which confirmed so beautifully all the claims which He made for Himself as based upon the Word they possessed.

Facing the indisputable evidence of His true Messiahship, may I put to you the question which Pilate propounded in the judgment hall? You will find it in Matthew 27:22, "What shall I do then with Jesus which is called Christ?" He is the Christ and we must do something with Him. The

rabble crowd cried out, "Let Him be crucified." Surely that is not our answer.

As believers in Him what are we doing with the Christ of God? What are we doing with His example? Are we following Him in self-abasement and in self-denial? Are we willing to go all the way with Him who has indeed given us every evidence that He is worthy of all we are and have? What are we doing with His truth? Are we misinterpreting it, neglecting it, hoarding it without passing it on to others? I ask you again, what are we doing with His Name? It is a precious Name, a Name which is above every other name in this world. By faith we bear that Name. Are we bringing dishonor to it? Can it be that we are abusing it by taking it in vain, or living it in vain? God forbid that there should be any indifference to these glorious things of our Saviour. There are too many who exercise a light and jaunty patronage toward Him. There are pleasant feelings, pretty sentiments, outward show of worship, but where are the sacrifices and the yieldedness that ought to characterize all of us who believe these things and who accept the credentials of the Messiah?



**II Corinthians 5:1:** For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.



**II Timothy 1:12:** For the which cause I also suffered these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.



There is an old saying of Samuel Rutherford: "Believe in God's love and power more than you believe in your own feelings and experiences. Your rock is Christ, and it is not the rock that ebbs and flows, but your sea."



# Eternal Security: A Blessed and Glorious Truth

By CARTER F. BUNDY

The doctrine commonly brought forward by many apparently godly, born again people, that a person once saved, "born again by the Word of God, which liveth and abideth for ever," can again be lost, seems hardly worth taking the time to refute. However, so many who should be enjoying the knowledge of eternal security in Christ are living in continual dread of losing their salvation, it would be worth any effort to be able to lead one such misguided soul into the truth on this important matter. It was not only the apostle John, but God also speaking, when it was written: "I have no greater joy than to hear that my children walk in truth" (III John 4).

The advocates of the idea of "falling from grace," as it is commonly taught, well meaning and sincere though they might be, are guilty of one of the worst errors possible; namely, mixing law and grace. The dispensation of the law is past, having ended with the crucifixion of the Lord Jesus, when His work on earth was finished, and Matthew 5:17 was fulfilled, and the law was fulfilled. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). It is true that the law has not been cancelled. "Hath He spoken, and shall He not make it good?" (Numbers 23:19). And indeed He has made it good by the sacrifice of His only begotten Son. The law is not dead, but is fulfilled to the last jot and tittle. "But this Man (Christ), after He had offered one sacrifice for sins for ever, sat down at the right hand of God, from henceforth expecting, till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified" (Hebrews 10:12-14). "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

It is well to remember that while the law is not dead, the believer in Christ is dead to the law, crucified with Christ (See II Cor. 5:14; Gal. 2:20). The believer is dead to the law, not because the law is dead, but because the law is very much alive, and the believer is reckoned dead unto the law through Christ Jesus, not that the law might be dodged, but because it is fulfilled in Christ. Christ bore all the wrath of a broken law, "the Lord hath laid on Him the iniquity of us all," and His redeemed church is now perfectly identified with Him. "For sin shall not have

dominion over you: for ye are not under the law, but under grace" (Romans 6:14).

Furthermore, and worse than mere error, those who would teach that the believer in the Lord Jesus Christ is not eternally secure are denying the blood of Christ. Such teaching would make the blood of God's Son no better than the blood of goats and sheep, which had to be shed repeatedly, year after year. "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of Christ, who through the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:12-14). Christ offered Himself without spot to God, and the Scriptures testify that His was a perfect, acceptable sacrifice. God has given His testimony as to the perfectness of Christ's offering Himself by raising the Man Christ Jesus from the dead. Not just a spirit came forth and left the tomb that resurrection morning, but God the Son was raised bodily (John 20:6-7). To doubt eternal security is to question the power of Christ's blood shed for the remission of sins; it is to question His death in our behalf; it is to question the perfection of the sacrifice offered for sins on Calvary's cross; it is to deny the Scriptures. To doubt eternal security for all who are in Christ Jesus is to deny that His blood cleanseth us from all sin; it is to forget that "there is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1). "The gift of God is eternal life through Jesus Christ our Lord," and to doubt the believer's security is to say that God recalls a gift given; it is to say that God gives free salvation and then demands we work to keep it; it is to say that we who are accepted in the Beloved must, after our acceptance, prove whether or not we are worthy of being accepted; it is to say our foundation is not Christ but our own works; it is to say that our own attempts at good works can counteract past sins, that doing more good than evil insures our safety and our acceptance before God in our way to heaven.

Could anything be more of a devil's doctrine? This is the doctrine against which the Galatian Christians were warned: "O foolish Galatians; who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" (Galatians 3:1-3). Paul said: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39). It is most interesting to note that there are no conditional clauses in the above statement. It is all positive. It is all sure—no "ifs," "ands," or "buts." It is also interesting to note that Paul says the world's mightiest and most tempting and deceitful powers cannot remove one soul from the body of Christ, cannot separate any one of the members from the Head. It is also interesting to note that this security is in no wise dependent on Paul's own sinlessness, for earlier in the same epistle he testifies: "For the good that I would I do not; but the evil which I would not that I do" (Romans 7:19). To doubt the eternal security of the believer is to make conditional upon our own works the salvation God has given unconditionally in Christ. "Thanks be to God for his unspeakable gift." Our salvation is as sure as the blood of the Lord Jesus Christ can make it. Our salvation is as sure as the sacrifice by which it has been accomplished, as sure as God's own holy, blessed Word, and as eternal as the priesthood of our Lord Jesus (see Hebrews 7:24-25). We are sealed by the Holy Spirit unto the day of redemption (Ephesians 4:30), when our vile bodies shall be changed, and we shall receive a glorified, redeemed body, fashioned like unto His glorious body (Philippians 3:21). If my salvation depended on my works, I would be as unable to keep it as I was to purchase it in the beginning. But thanks to a gracious Saviour who gave His life a ransom for all, the same grace that saved me will also keep me until He comes again, and receives all His church unto Himself. "I know in whom I have believed,



and am persuaded that He is able to keep that which I have committed unto him against that day" (II Timothy 1:12). Thank God, my security depends on my Saviour. "The Father loveth the Son, and hath given all things unto his hand" (John 3:35). The shed blood of Christ and His glorious bodily resurrection and His presence at the right hand of God the Father, all are sureties that those who are His are His for eternity and that He is able to keep His own.

Next, to deny eternal security is to deny the new birth. We must always remember that when born again, a person still retains the old, sinful nature. In addition they receive, as a free gift through faith in Christ, the indwelling Holy Spirit, and thereby a new, God-given nature. Man, when born again, though the old nature may be in subjection (and so it should by all means be), never loses that old nature. Flesh is still flesh, and is at enmity with God. "Who can bring a clean thing out of an unclean?" (Job 14:4). New birth is not renewing or removing of the flesh, not remaking the old man who is hopelessly bad and must be replaced by a glorified resurrection body, but receiving a new nature, in the same corrupt body with the old. "The first man is of the earth, earthy; the second man is the Lord from heaven" (I Corinthians 15:47). Notice the second man "is the Lord from heaven." This speaks of the new born creation in Christ as well as of Christ Himself. At regeneration God-life, the Holy Spirit, the third Person of the Trinity, actually takes up dwelling in the tabernacle of the flesh. Then man truly becomes a triune being, as he was originally created—body, soul, and spirit. The old nature can only be destroyed by physical death, but can be brought into subjection through identification with the death of Christ, and receiving the Spirit of promise. The new nature, the new man, cannot be destroyed, because it is God given. "For the gifts and calling of God are without repentance" (Romans 11:29). The old nature, the old man, can be brought into subjection, and can be so well hidden as to be almost unnoticeable to those about us. (It never becomes unnoticeable to ourselves. To those who differ with such a statement, I would say only, "Read I John 1:8 and deny it if you wish.") The same is true of the new nature. Through yielding to temptation, through sin, through disobedience, through loss of communion with God whereby the new nature receives its growing power, through neglect of the gift that is given, it may sometimes be so completely hidden beneath the black covering of the old Satanic nature as to be unnoticeable. To deny it is still there is to deny the

very foundation of all Christianity, of all hope in the world: the eternal efficacy of the blood of Christ and the Word of God; or else it is to deny that the one in question was ever born again at all. "Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called into fellowship of His Son, Jesus Christ our Lord" (I Corinthians 1:6-9). Notice the Corinthians were exhorted to "come behind in no gift," not that they might be saved, but because they were already saved, and that they might be blameless in the day of Christ—that they might build upon the foundation which was laid, which was Jesus Christ, gold, silver, precious stones (I Corinthians 3:11-12). The God-given Christ-life, which is received upon personal acceptance of the Lord Jesus Christ as Saviour is eternal and can never pass away or perish. Though it may be subdued, though we may walk unworthy of the vocation wherewith we are called, though we may lose our reward in Christ, we can never lose our soul once it is in Christ. The soul of the believer is in Christ's keeping, and not in the care of the believer. "He that heareth my word, and believeth on him that sent me, **hath everlasting life, and shall not come into condemnation; but is passed from death unto life**" (John 5:24). "If we believe not (or are unfaithful), **yet he abideth faithful**: he cannot deny himself" (II Timothy 2:13). How blessedly close the Saviour is to His own, how completely He loves to be identified with them—"he cannot deny himself"—we are His body, His workmanship created unto good works that we should walk in them, having received the earnest of the Spirit sealing us unto the day of redemption. We are compared with Him as a bride is to a bridegroom, the highest union of love the world knows. "He abideth faithful: he cannot deny himself."

The thought of sonship with the Father also brings before us the close relationship we have with God in Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). The sonship brought before us in the preceding scriptures is the sonship of birth. There is also the aspect of sonship typified by adoption, the aspect of sonship in relation to the law (see Galatians 4:45). We know that sonship by birth cannot be broken. Though the son may wander away, may displease, grieve, and disobey the father, yet he is still a son. The relationship established by birth, both spiritually and naturally speaking, cannot be broken. There seemed to be no doubt in the apostle John's mind as to his security. He could speak positively, just as Paul could, and say, "now are we the sons of God," but, "**we know** when He shall appear we shall be like Him." The security was **not** limited to John only, but, "**we know**." "We" here is the same company as "us" in chapter 1:3, whose fellowship was with the Father and with His Son Jesus Christ. God has told us repeatedly in His Word we are His sons, not that we might boast, but that we might humbly realize the great position in which we stand by grace, the love the Father has for us, and how secure we are.

So near, so very near to God  
I cannot nearer be;  
For in the person of His Son  
I am as near as He.  
So dear, so very dear to God,  
More dear I cannot be;  
The love wherewith He loves the  
Son,  
Such is His love to me!

*I want no other argument,  
I want no other plea,  
It is enough that Jesus died,  
And that He died for me.*

*"Be my feelings what they will  
Jesus is my Saviour still."*



# Helps for God's Workmen

## AT IT AGAIN!

"Resist the devil, and he will flee from you" (Jas. 4:7).

Billy Bray, a Cornish miner whose rugged piety has been a blessing to many of God's children, gives much instruction in his quaint way as to how to treat the temptation of Satan. He says that one day, when he was a little down-hearted, he stood upon the brink of a coal pit, and some one seemed to say, "Now, Billy, just throw yourself down there and be rid of all your troubles." He knew in a minute who it was, and, drawing back, said, "Oh, no, Satan; you can just throw yourself down there. That is your way home; but I am going to my home in a different direction." Another time, his crop of potatoes turned out poorly; and as he was digging them in the fall, Satan was at his elbow and said, "There, Billy, isn't that poor pay for serving your Father the way you have all the year? Just see those small potatoes." Billy stopped hoeing and replied, "Ah, Satan, at it again—talking against my Father, bless His name! Why, when I served you, I did not get any potatoes at all! What are you talking against Father for?" And on he went hoeing and praising the Lord.

—D. W. Whittle

## HE UNDERSTANDS

An English lady, resting on a hot day in the shade of one of the walls of the palace at Versailles, saw a boy with a sparrow in his hands. When she learned that one of its wings was broken, she offered to take it home and care for it till it was well, promising to return it to the gardens. "If you don't mind," said the boy, "I think I will take care of it myself. You see, I understand." The lady did not comprehend the meaning of his statement until she noticed his crutch lying by him and saw that one of his legs was encased in an iron frame. We may be sure that the Lord Jesus Christ understands all our sufferings. He was made sin for us (II Cor. 5:21), and in the process took upon Himself our suffering nature. He, therefore, can be touched with the feeling of our infirmities.—"Revelation"

## OPPOSITES

Moody said, "Be careful for nothing; be prayerful for everything, be thankful for anything." Care and prayer are mutually opposed. Trust and worry will not live together in the same heart. When the peace of God comes in, anxiety slinks out the back door.—R. T. Brumbaugh

## SAFETY

One young girl, who was very anxious about her soul, occupied the same room as a young Christian. As she began to arouse herself at early dawn she looked for her companion, but she was gone. She remembered that they retired together on the previous evening, but now her place was vacant, and she knew not whither her friend had gone. She thought of the words of the preacher on the previous afternoon, "One taken and the other left." She stayed not to dress, but went into the next room to awaken her companions, and as she went from room to room she saw that all who loved the Lord Jesus were missing and the unsaved ones were left. She knew not what to do; some slept on in indifference, but the anxious one searched the house, and at last found the little prayer meeting, and with mingled joy and sorrow she exclaimed, "I will not leave again until I know that I am safe if the Lord does come."

—"The Christian Graphic"



## THE CHRISTIAN'S ENVIRONMENT

ABOVE—"His banner over me was love."

UNDERNEATH—"Underneath are the everlasting arms."

ROUND ABOUT—"The angel of the Lord encampeth round about them that fear Him."

BEFORE—"And when He putteth forth His own sheep, He goeth before them."

BEHIND—"Surely goodness and mercy shall follow me all the days of my life." —Christian Action

## THE GREATER FOOL

Once a king who loved a merry court had a favorite jester. They called him the court fool. Such funny, ridiculous things he could say!

Laughing, the king said to his fool one day, "If ever you find a greater fool than you are, give him this stick!"

"Thank you, master," answered the jester, "I will!"

Years passed by. The fool still kept his stick. And the day came when the king lay dying.

"I'm going on a journey, fool," the king said. "I'm going to a far country."

"Ah, master!" said the fool. "And do you know where you are going?"

"Not clearly," the weak voice replied.

"Do you know anyone there? Is there a place prepared for you?" again asked the fool.

"I'm afraid not," came the sad answer.

"Then," said the fool, "let me give you this stick. You are a greater fool than I!"—"The Children's Evangel."

## A BLESSED CONTRAST

"And God shall wipe away all tears from their eyes." Hudson Taylor knew the meaning of great joy at times, and brokenhearted sorrow at other times, and he said: "Well, it is but a little while and He will appear to answer all enigmas, and to wipe away all tears. I could not wish, then, to be of those who had none to wipe away."—Expositor

## HE KEEPS

"We may be always secure if we are willing to be kept. Resting in our Saviour's hands we may be quite inviolable. If we have to cling to Him with our frail and fragile fingers, we shall drop away from sheer exhaustion in the cold and stormy day. But if we are resting in the hollow of His hands, with His fingers closed over us, what shall make us afraid?" —J. H. Jowett, D.D.

An artist drew a picture of a wintry twilight—the trees heavily laden with snow and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The birth of Christ was just such a light in a dark world.

When God talks, He has something to say worth listening to.



# D. B. C. AT HOME AND ABROAD

Mr. and Mrs. G. A. Plunkett, former students from Ontario, Calif., recently visited in Denver, and Mr. Plunkett called at D.B.C.

Former student Arthur M. Norton plans to attend the Northern Baptist Theological Seminary in Chicago this fall.

Mr. Dorton Coats, former student, visited the college. He is now attending Berkeley Baptist Divinity School in Berkeley, Calif.

Word has been received from Miss Dolores Teander ('44) who is working under the Evangelical Union of South America. We quote a portion from her letter:

"We rejoice in the way that the Lord has answered our many prayers since those first days. . . .

"In a few short months we shall be taking our language exams, and after the meeting of the field council of the mission in November, will be assigned to our stations. We wook forward eagerly to the time when we shall be out in active work, preaching the good news of salvation. The Lord has given to us a needy and apparently open and accessible field here in the department of Magdalena, and we must possess it for His glory!"

With a program featuring four speakers and carrying a strong gospel message in sound films, the third annual El Salvador Bible Conference of the Berean Baptist Church of Santa Fe, New Mexico, was held this year, August 13-25, under the direction of the local pastor, Rev. Max R. Kronquest ('37).

Rev. Donald G. Kathan ('44), pastor of the First Baptist Church of Bloomington, Mich., served as conference pianist and brought a series of messages on Typology. Rev. Bernard F. Didier, evangelist and pastor of the Gracelawn Gospel Assembly of Flint, Mich., conducted an open forum of questions and answers. Dr. Maurice Dametz ('22), chairman of the Board of Trustees of Denver Bible College, editor of "Grace and Truth," and pastor of the Littleton Presbyterian Church, Littleton, Colo., set forth the principles of Bible study. Rev. Elias Atencio, pastor of the Spanish Baptist Church of Albuquerque, New Mexico, directed a consideration of methods of bringing the gospel to the Spanish people.

An unusual feature of the conference was the presence of members of the Didier family of Flint, Mich. Rev. Bernard was one of the speakers; Calvin, formerly an announcer on WMBI, the Moody Bible Institute station, acted as song leader; Betty, a high school teacher, Ralph and Margaret all helped in furnishing the music.

The Booster Band for children met every morning and received instruction under the direction of Mrs. Dametz the first week, and Mrs. Kathan, former student, the second week.

Conference speakers and musicians were heard on the "Know Your Bible" broadcast over KVSF of Santa Fe, Sunday afternoons. The Didiers were featured the first Sunday, and Dr. Dametz the second Sunday.

The El Salvador Bible Conferences have formerly been held at outdoor encampments; the first one at Glorieta, N. Mex., and the second one at Ski Lodge, Hyde Park, N. Mex. This year the church has recently moved to a new location near the state capitol, and it was decided to hold the conference indoors as an experiment. A good increase in the evening attendance over previous years was noted.

—Cpl. Clyde E. Harrington, Ward D-5 Bruns Gen. Hosp., Santa Fe, New Mexico.

Mr. John Finley, former student, and Mrs. Finley, are the parents of a son, John G. III, born March 23. They plan to go to Austin, Texas this month where John will enter Seminary.

A letter from the Evangelical Union of South America, under which a number of former students and graduates

of Mr. and Mrs. Roy MacNaught. She hopes soon to go to a station of her own and will appreciate prayer for guidance in this matter. Doris and Verna graduated in '42.

The Berean African Missionary Society held a conference at Grace Fundamental Church. Rev. C. Reuben Lindquist ('27) who is president, Mrs. Lindquist ('27), Mr. Glen Lindquist ('35), Mrs. Lindquist ('40), Miss Rose Encinas ('28), and Mr. Albert Jansen ('35) and Mrs. Jansen, former student, were present. They gave interesting information concerning the field. Mr. and Mrs. Jansen plan to return to Africa this fall. Miss Maxine Gordon ('44) expects to accompany them to the field.

Miss Elsie and Jeannette Arkema, former students, and Miss Marie Arkema, spent their vacation in Yellowstone Park, traveling and visiting various points of interest. While in Denver they visited Denver Bible College. Jeannette has a teaching position and Elsie has a position as nurse in a doctor's office.

Rev. T. W. McKee, former instructor at the Denver Bible Institute, and Mrs. McKee ('39) are the Colorado directors of the International Child Evangelism Fellowship. They have been holding special meetings out of Denver.

Marvin L. Wallace, former student, will be attending Sterling College this fall. He plans to enter Denver Bible College later.

Rev. H. H. Stewart ('37) and Mrs. Stewart ('39) were visitors at D.B.C. recently.

BORN A son, David Lynn, to Mr. and Mrs. Ray Haldeman on August 29. Mrs. Haldeman, formerly Evelyn Lundberg, was a student at D.B.C.

## YOU CAN . . .

Be Blessed Through Bible Study!  
Let **BROOK'S BIBLE COURSES**  
... quickly show you how!

In these turbulent end days too many are saying, "I can't seem to get interested in Bible study." Tell them of the enticing, fascinating, practical study system devised by Dr. Keith L. Brooks. Leading questions, with blank spaces for answers obtained from given Bible references, open the wonders of the Word and guide you to revealing, thrilling truths. Get started at home NOW! Then teach others. Special rates to classes. Order samples TODAY at following single copy prices.

### 5 "Beginner" Courses

|                                  |     |
|----------------------------------|-----|
| Young Believer's Bible Work..... | 25c |
| Heart of John's Gospel.....      | 20c |
| Junior Bible Work.....           | 25c |
| Christian Character.....         | 25c |
| Bible Marking Course.....        | 25c |

### 13 "Solid Meat" Courses

|                                      |     |
|--------------------------------------|-----|
| Gospel of Matthew.....               | 50c |
| Gospel of Mark.....                  | 50c |
| Gospel of Luke.....                  | 50c |
| Gospel of John "The Son of God"..... | 60c |
| Book of Acts.....                    | 65c |
| X-Ray of Romans.....                 | 50c |
| Ephesians and Colossians (one).....  | 50c |
| Hebrews.....                         | 50c |
| Galatians and Philippians (one)..... | 50c |
| Genesis, the Book of Beginnings..... | 50c |
| Prophetic Research.....              | 50c |
| Doctrinal Course.....                | 50c |
| Book of Revelation.....              | 60c |

For other Courses see our FREE Book Bulletin. Write for YOUR copy Today!  
**AMERICAN PROPHETIC LEAGUE, Inc.**  
Box BB, Eagle Rock Sta.  
Los Angeles 41, Calif.

## 16mm SOUND PROJECTOR

### THE SMALLEST

in one case—8x12x15

### THE LIGHTEST

Weighs only 27½ lbs.

### THE LOWEST-PRICED

Only \$295

### THE BEST . . .

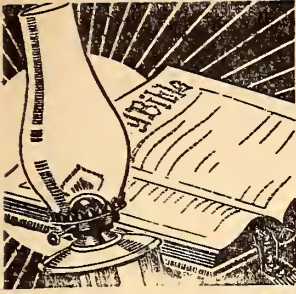
. . . you'll say it is!

• • •

### S. SCHIRMACHER

Cottonwood, Arizona





# Light . . . ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD • ILLUSTRATIONS BY CASEY SMITH



Sam Bradford, D.D.

"Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission."

## PAUL CHAMPIONS SOUND DOCTRINE

NOVEMBER 3, 1946

LESSON TEXT: Acts 15:1-35; Galatians 2:1-21; 5:1-26.

PRINTED TEXT: Acts 15:1-4, 22-31; Galatians 5:13-18.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8-9).

This lesson is an illustration of how the early church, under the direct leadership of the Holy Spirit, dealt with the problems of false teaching and false teachers. The plan of this lesson could be profitably followed by churches of this day.

### THE LESSON OUTLINE

I. THE PROBLEM—False brethren (Gal. 2:4).

A. Their identification, "Certain men from Judea" (Acts 15:1).

These men were not Christians. They were Jews and false teachers. Paul calls them "false brethren." A true brother is one who is born into the family of God through faith in Jesus Christ. These men came into the congregation at Antioch posing as Christians yet bringing with them doctrines that were not Christian but rather Jewish.

B. Their purpose, "To spy out our liberties which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4).

These false teachers were sent of their master, the devil, to bring the new Christians of Antioch into the old bondage of law.

C. Their method, "They came in privily" (Gal. 2:4).

Coming in privacy and secrecy as wolves in sheep's clothing was their first method. Their second method was intimidation. Even Peter was afraid of them (Gal. 2:11-12).

D. Their message, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). Their message was an addition to the gospel of Jesus Christ. Paul labeled such teaching as "another gospel."

During these days there is much

agitation toward ecumenical Christianity which is interpreted today as meaning that all Christians, regardless of their faith, should be joined together. This scripture makes it plain that those who teach "another gospel" are "false brethren," and that their message is a perversion of the Gospel of Christ (Gal. 1:6-7).

E. Their success.

(1) Peter was afraid of them and separated himself from the Gentile Christians (Gal. 2:11-12).

(2) The Jews who had become Christians in Antioch also separated themselves from the Gentile Christians.

(3) Barnabas also was carried away with their dissimulation (Gal. 2:12-13).

F. Their destiny.

Upon them as false teachers would fall the curse of God for Paul said,

Though we, or an angel from heaven, preach another gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal. 1:8-9).

### II. THE SOLUTION

Often we hear church members implying that the Christian people gathered in Jerusalem could decide the policy of the church. There is nothing farther from the truth. The first thing that happened upon their arrival in Jerusalem was "much disputing" (Acts 15:7), but there was no conclusion from the disputing. Then Peter gave his testimony (Acts 15:7-11) and proved by the work of the gospel according to his testimony that salvation had come to the Gentiles without circumcision. Then in Acts 15:12 Barnabas and Paul gave their testimony of the mighty work that God had performed among the Gentiles through faith only, without circumcision. Here was a contest between fruitless false teachers and fruitful ministers of the gospel. Even today this is the usual theological dispute. Each servant of the Lord should be careful that he has the manifestation of the power of the gospel to stand by his conviction of doctrine.

### III. THE CONCLUSION

The false teachers of this day make James a sort of pope or bishop in the

early church, basing their argument on his message at the conference in Jerusalem (Acts 15:13-21). They claim all the church with its ministers were bound to hear his voice and obey. James simply summed up the argument that had been presented through the testimony of those who had found the gospel powerful unto salvation among the Gentiles (Acts 15:14), and that the prophets of Israel had declared this to be the expected course of the gospel (Acts 15:15-18). Then on the basis of the evidence of the gospel's power and of the words of prophecy, he expressed his personal judgment that Gentile Christians should be troubled no more about circumcision. But he did send to them an urgent request that "they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." This was in order that they might have a testimony among the Jews (Acts 15:21).

### THINKING THROUGH THE LESSON

The result of this conference was not the triumph of one party over another. It was the triumph of the gospel of faith in Jesus Christ.

Acts 15:1. The Holy Spirit is careful to speak in terms which are not even respectful to the men who came. They are called "certain men."

Acts 15:1. Adding circumcision to the gospel of salvation is no different than adding church membership, baptism, confession, confirmation, or anything else to the message of salvation. Where there is anything added or subtracted from that message, there is no message of salvation. In the day of Paul, there were certain men who taught false doctrines. Today their name is "legion."

### SOLID FACT

The Bible teacher today who is sure of his doctrine should measure his doctrine by the fruit that it bears. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17). But it is not enough to hold true doctrine and avoid those which are false. The acid test of the gospel is its power to save.

### THE LESSON ILLUSTRATED

#### The Cost of Forgiveness

A miner came to me at the close of one of my services, and said, "I



would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them just because I turn to Him. It is too cheap." I looked at him and said, "My dear friend, have you been working today?" "Yes, I was down the pit as usual." "How did you get out of the pit?" "The way I usually do. I got into the cage, and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything." "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was

cheap for me, but it cost the company a lot of money to sink that shaft." Without another word the truth of that admission broke upon him, and he saw if he could have salvation without money and without price, **it had cost the infinite God a great price to sink that shaft and rescue lost men.**—G. Campbell Morgan in "Truth Illuminated"

"And we know that all things work together for good to them that love God, to them who are called according to his purpose."

—Romans 8:28.



## PAUL'S MINISTRY AT PHILIPPI

NOVEMBER 10, 1946

LESSON TEXT: Acts 16:11-40; Philippians 1:3-6; 2:1-11; 4:8-23.

PRINTED TEXT: Acts 16:11-15, 22-31; Philippians 2:5-11.

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9).

The story in the sixteenth chapter of Acts is the story of the first ministry of the gospel on the continent of Europe. Some very interesting truths will arise from the study of the three particular ministries which are described. Paul's arrival in Philippi, which was a city of Macedonia, was occasioned by the vision which God gave to Paul (Acts 16:9) in which Paul and his workers were specifically called from the continent of Asia to spread the gospel in Macedonia.

### THE LESSON OUTLINE

#### I. PAUL'S MINISTRY TO PRAYING WOMEN (Acts 16:11-15).

Where there was no synagogue, the Jews usually went to a riverside for their prayers in order that they might perform their ablutions. Beside the river on the Sabbath (Acts 16:13), Paul and his helpers found God fearing women gathered for prayer. Lydia is typical of a very large class of people to whom the servants of God have ministered throughout the centuries.

##### A. "A certain woman" (Acts 16:14).

This woman actually lived. She was saved. Christians will meet her some day in heaven. She was not a fictitious character.

##### B. "Named Lydia" (Acts 16:14).

Lydia mean "piety." Evidently she was known for her religious life.

##### C. "Of the city of Thyatira."

This is the first mention of the city to which church the Holy Spirit addressed one of the letters of the Revelation. Perhaps Lydia went back to Thyatira from Philippi and through her influence and ministry a church was established.

##### D. "Which worshipped God."

Here was a Jewish woman who

worshipped God without knowing the truth concerning the Saviour, but God had promised (John 7:17), "If any man will do His will, he shall know of the doctrine." God will send a messenger over mountains or over seas to carry the message of salvation to one whose heart is really open and seeking His way.

##### E. "Heard us."

The listening ear is the first step to a believing heart.

##### F. "Whose heart the Lord opened."

The entrance of both the gospel and salvation is a miracle. God alone can open the hearts of unbelievers. Mental proof and solid argument can never convert a soul. Only the miracle of the Holy Spirit opening the heart can bring this about. Another instance of this is when Philip found the eunuch on the road to Gaza searching the Scriptures.

##### G. "That she attended unto the things which were spoken of Paul."

Whatever Paul told her to do, she did it. She believed. She confessed. She was saved. When the ear is open for hearing and the heart is open for believing, the life is open for obedience.

##### H. "She was baptized."

Immediate obedience is the work of the Holy Spirit.

##### I. "Come into my house and abide there."

She gave her home for the gospel ministry. This was a great sacrifice for it made her home the center of persecution, and perhaps her very safety was in jeopardy.

#### II. A DEMON POSSESSED GIRL (Acts 16:16-24).

The description of this girl is significant.

##### A. "A certain damsel."

This girl also was a real person.

##### B. "Possessed with a spirit of divination."

This girl was possessed of a demon. If there were space, the study of demonism would be profitable here.

##### C. "Which brought her masters much gain by soothsaying."

She was a slave to an evil spirit and a slave to her masters.

##### D. She was a hindrance to the gospel (Acts 16:17-18).

This demon caused her to tell the

truth that Paul and his helpers were servants of the Most High God, but at the same time she was a hindrance to the furtherance of their gospel. When Paul cast the demon from her (v. 18) and her masters saw that their hope of gain was gone (v. 19), immediately there began the persecution of the apostles. This is significant, for throughout the centuries persecution has resulted wherever the Christian ministry has interfered with the profitability of sin, whether it be narcotics, prostitution, liquor, tobacco, gambling or whatnot. Whatever can enslave people to the profit of men is cherished by them, and great is their anger if Christian ministers succeed in taking away their profits.

#### III. A GENTILE JAILOR (Acts 16:25-34).

This third person with whom Paul dealt at Philippi brings out significant facts of the dealing of the Holy Spirit. A study of the personality of the jailor will show how God dealt.

##### A. The jailor was a Gentile—a Roman.

B. He was a dutiful man—all the doors of the prison were closed and every man's bands were fixed. He had left nothing undone to secure the prisoners.

C. He was afraid—when he found the prison open, he drew his sword to kill himself knowing that his life would be forfeited for the security of the prisoners. He knew that he was not worthy to live for he had failed as their keeper. He knew that he was not ready to die for he cried out, "Sirs, what must I do to be saved?"

D. He had a willing heart—when he heard the message of salvation he first washed the stripes of the apostles and was baptized portraying his faith in Jesus Christ.

E. He became a brave man—"when he had brought them into his house" (v. 34).

It took real courage to fail to lock these men behind the prison doors and in the chain bonds of the Roman prison. He took them to his house.

F. He became a happy man—"he set meat before them and rejoiced."

#### SOLID FACT

Sometimes one's heart can be opened to the Lord through a message; for others it must be the earthquake of danger, of sorrow, or shock in the life.

Whether it be a ministry to a pious woman, a demon possessed girl, or a godless jailor, the Holy Spirit is able.

#### THE LESSON ILLUSTRATED

##### Dead or Growing?

Every church is divided into two classes that may be called trees and posts. Plant a tree and it begins to grow. Stick out a post and it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive, the post is dead. The pastor enjoys the living trees of his church, watching them



grow and bear fruit, while he is often perplexed to know what to do with posts that show no signs of life. It takes much of his time and strength to paint, and prop, and, finally, have carried off the posts when they have fallen down. Which are you, tree or post? Lydia was a fruit-bearing tree.—A. C. Dixon in "Truth Illuminated"



**PAUL MINISTERS TO THE  
THESSALONIANS**

NOVEMBER 17, 1946

PRINTED TEXT: Acts 17:1-11; I  
Thessalonians Chaps. 1-2; 4:13-18;  
II Thessalonians 1:2-8.

LESSON TEXT: Acts 17:1-11; I  
Thessalonians 1:2-8.

"And some of them believed, and con-  
sorted with Paul and Silas; and of the de-  
vout Greeks a great multitude, and of the  
chief women not a few" (Acts 17:4).

Thessalonica was a city in what is  
now Greece. The modern city, Salo-  
niki, of which we heard so much dur-  
ing the war, is the ancient city of  
Thessalonica.

We shall use this lesson to show the  
typical dealing of God in building a  
church and the typical dealing of  
Satan in opposing the work of God.  
Satan uses two means in striving to  
destroy the church. First, he stirs up  
opposition to the work of God in the  
church by using unbelievers to oppose  
the work. If that fails, he stirs up  
those within the church to do  
his work. However, God's promise  
through the lips of Jesus Christ is  
that "the gates of hell shall not pre-  
vail against it." So long as the church  
is with God and proclaiming the gos-  
pel, only victory can be its portion.

**THE LESSON OUTLINE**

**I. GOD ESTABLISHES THE  
CHURCH (Acts 17:1-4).**

When Paul was driven from Phi-  
lippi, he went first to Berea and then  
to Thessalonica where he preached in  
the synagogue. The church was es-  
tablished and made up of:

A. Converts among the Jews who  
heard the message. "Some of them  
believed" (v. 4).

B. "Devout Greeks a great multi-  
tude" (v. 4).

C. "Chief women not a few" (v. 4).

The ready reception of the gospel  
by the multitude was an indication  
that the Holy Spirit was moving in  
power. Itinerant evangelists who  
gather great crowds to hear their  
message cannot compare their work  
with that of Paul, for he went into  
fields absolutely uncultivated and  
drew to the Lord multitudes, which  
multitudes became the Christian  
church of that city. Truly here was  
the evidence of a man walking in the  
power of God.

**II. SATAN RAISES OPPOSITION  
(Acts 17:5-10).**

Satan's first opposition was to raise  
jealousy among the Jews. These Jews

enlisted the help of certain vile fel-  
lows of the rabble and by skilful  
rabble-rousing set the city in an up-  
roar. This is the method that Satan  
always uses in trying to oppose the  
church wherever the law permits it.  
Even the apostate church, as for ex-  
ample in Mexico, Spain, France, Rus-  
sia, etc., is willing to be used as the  
Jews were used to break up the work  
of God in true Christian churches.

**III. THE CHURCH OF THESSA-  
LONICA I Thessalonians 1:2-8**

In spite of all of the efforts of  
Satan, God won through the power  
of the gospel and the Holy Spirit.

In seven points Paul describes the  
work of God in this church that was  
founded under affliction, builded un-  
der persecution, and existed under the  
hatred of unbelievers. Paul com-  
mended them for their:

- A. "Work of faith" (v. 3).
- B. "Labour of love" (v. 3).
- C. "Patience of hope" (v. 3).
- D. Evidence of election (v. 4).
- E. Evidence of discipleship unto the  
apostles and the Lord (v. 6).
- F. Exemplary conduct (v. 7).
- G. Widespread testimony (v. 8).

**IV. SATAN'S FINAL METHOD  
OF ATTACK**

Satan's final method of attack upon  
the Thessalonian church is not given  
in the verses which are selected for  
this lesson. However, we shall pre-  
sent some of the attacks which Satan  
made.

A. Satan raised up those within the  
church at Thessalonica to accuse Paul  
of being cowardly (I Thess. 2:1-2).

B. Satan raised up those within the  
church at Thessalonica to accuse Paul  
and the apostles of insincerity (I  
Thess. 2:3-7).

In these verses Paul reminded them  
and called them to witness that his  
message to the Thessalonians was in  
sincerity and in love.

C. Satan raised up those within the  
church at Thessalonica to accuse Paul  
and his helpers of "preaching for  
money" (I Thess. 2:8-9).

In these verses Paul reminded them  
that even though he had the right to  
ask for their support, he and his help-  
ers "labored night and day" in order  
that they "would not be chargeable"  
to the Thessalonian Christians. In  
Philippians 4:16 Paul commended the  
Philippians for assisting in his min-  
istry at Thessalonica.

D. Satan raised up those within the  
church at Thessalonica to accuse Paul  
and his helpers of going away and  
leaving without concern for them (I  
Thess. 2:17-20).

It was necessary for the Holy Spirit  
to inspire Paul to write these words  
of refutation proving that he did love  
these people at Thessalonica and that  
he would have come to them again  
and again had not Satan hindered  
him. In verse nineteen he reminded  
the people at Thessalonica that his  
riches, earthly and heavenly, are in  
the converts which he had won to the  
Lord.

**THINKING THROUGH THE  
LESSON**

Acts 17:1-2. It is significant that  
while Paul had said, "Lo, we turn to  
the Gentiles," he still went to the  
synagogues in every city.

Acts 17:3. In order that the Jews  
might believe in the Christ, Paul had  
to remind them that their Messiah  
must needs have come, not in glory,  
but in suffering.

Acts 17:6. The story of Jason and  
certain brethren reminds us that not  
only are the preachers subject to  
persecution but also those who would  
stand with them.

Acts 17:7. The report to the rulers  
of the city was not true. The rabble  
said that the apostles had declared  
"that there is another king, one  
Jesus." They did not declare that He  
was another king. They declared Him  
to be the Messiah of the Jews.

Acts 17:10. The disciples departed  
by night, but the gospel turned the  
night into day soon after they were  
gone.

Acts 17:11. The example of the  
Berean Christians is an example for  
all Christendom — examining the  
scriptures daily whether these things  
were so.

I Thess. 1:3. "Work of faith." The  
Christian does not work in the sight  
of God except it be by faith.

I Thess. 1:3. "Labor of love." When  
love is the incentive of labor, the  
Spirit of God can do a mighty work.

I Thess. 1:3. "Patience of hope."  
Patience means steadfastness and  
fixedness.

I Thess. 1:4. The election men-  
tioned here is the election of the  
church. There were within this  
church individuals who were "false  
brethren" and unconverted as in every  
church, but this church was elected  
to a mighty purpose in the gospel.

I Thess. 1:5. The method of the  
presentation of the Word here is the  
description of true Gospel preaching—  
"in power," "in the Holy Spirit," and  
"in much assurance."

I Thess. 1:6. There is nothing sin-  
ful in Paul's declaring these disciples  
to have first followed him and his  
converts, and then the Lord. This is  
God's way. Paul said in another  
scripture, "Be ye followers of me."  
The apostle or the lay Christian must  
always win people to confidence in  
himself before he can win them to  
faith in Christ.

I Thess. 1:7. It should be the am-  
bition of every church member to be  
an example to those about him.

I Thess. 1:8. "So that we need not  
to speak any thing." Paul did not  
need to speak (1) praise—the deeds  
of the Thessalonians spoke their own  
praise; or (2) apology—no man need  
apologize for a great church or a  
great people who are producing for  
God.

**SOLID FACT**

Satan tries first to attack the  
church from the outside and then  
from the inside.

More churches have been destroyed  
from the inside than from the outside.

Church members can do more dam-  
age to their church than all the gam-  
blers, liquor dealers, or people of ill  
fame.



## THE LESSON ILLUSTRATED

### The Right Kind of Preaching

A careless, unconverted worldling, being persuaded by a friend to go and hear a great gospel preacher, was asked next day: "And what did you think of the preacher?" "I did not think anything of him," was the reply. Then noticing the disappointed and astonished look on his friend's face, he added with tears in his eyes: "I could not think anything of him, I could only think of the Christ he was lifting up before our eyes—the Christ who is now my Saviour." "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). —One Thousand Tales Worth Telling



### PAUL—A MINISTER IN ATHENS AND CORINTH

NOVEMBER 24, 1946

LESSON TEXT: Acts 17:15-28a; I Corinthians 1:22-31; 3:1-15; 15:1-58.

PRINTED TEXT: Acts 17:15-28a; 18:1-4; I Corinthians 1:22-25; 3:1-3.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you" (Acts 17:23).

This lesson presents Paul's ministry which is truly the ministry of the Holy Spirit under two distinct and separate circumstances. Therefore, our outline of the lesson will fall under two heads.

#### I. PAUL MINISTERS IN A CITY FAMOUS FOR ITS INTELLECTUAL CULTURE

The city of Athens was the center of Greek culture. So great was its work of art, that the sculptors and architects of today set as their ideal and goal of achievement—to equal that of the Greeks. That culture, however, was separated from Jehovah God. We find by the facts set forth in this lesson that:

A. The Greeks were spiritually and mentally depraved (Acts 17:21).

Intellectual culture does not mean that people have a high state of mental power. That culture may degenerate to a search for new ideas or to mental gymnastics. The Athenians had no particular purpose to gain or goal to achieve in their culture. They "spent their time in nothing else, but either to tell or to hear some new thing." This is true of any nation that is living for the benefit of the human body, the human mind, and for time only.

B. The Greeks were conscious of spiritual need (Acts 17:22-23).

These people had a conscious desire to worship something. That desire was so deep and so keen that, in their confusion and ignorance of the true God, they worshipped every god they could find. And in order to make sure that they did not miss any god, they set up an altar to "THE UNKNOWN

GOD." When Paul said, "ye are too superstitious," he was really saying, "ye are too religious." Paul adapted his message to these people, under the guidance of the Spirit of God, in a way that is a pattern to every minister and Christian worker today. He met the people on their own ground. Paul's ministry in Athens was:

1. In the synagogue. As usual, Paul reasoned with the Jews to convince them that Christ was their Messiah.

2. To devout persons (v. 17). Perhaps there were those who, like Lydia, were truly seeking the revelation of God.

3. "In the market daily with them that met with him."

This was his ministry to whosoever would listen to him as he went to the common gathering place of the Athenians. The result of his ministry in the market place drew the attention of the Epicureans and the Stoics. The Epicureans (v. 18) thought that pleasure was the chief aim in life. The Stoics contended that the passionless acceptance of the natural law was the highest wisdom, and that such a law was inexorable. They believed that pleasure was not good and that pain was not evil. They accepted whatever came. These two extremes of philosophy are the natural result of a culture without God. Both are without purpose in time or eternity. Paul's great opportunity for ministering came when he was taken to the Areopagus (v. 19). The Areopagus was the supreme court in Athens where he was called upon to bring a statement concerning his god or gods, purely as a matter of entertainment (v. 21).

We will not attempt in this brief outline to make an exposition of Paul's famous address on Mars' hill. We will pass over it by simply pointing out that, so far as we know, though there were converts in Athens, there was no church organized there. It is evident that Paul did not complete his address on Mars' hill. Evidently the scoffers and mockers interrupted him. Verse thirty-two expresses the curt dismissal of those who were worshipping not idols, but their own selves, for these men placed their own intellect above God and His messengers. The Holy Spirit was unable to touch their hearts, so they said, "We will hear thee again of this matter."

#### II. PAUL MINISTERS IN CORINTH, A CITY FAMOUS FOR ITS SIN

Corinth was strategically located on the shores of the Mediterranean where all sea-going traffic passed. The population of Corinth was a mixture of all the nations that bordered the sea. The city had great wealth and was famous—even in its day when sin abounded in every city—for its terrible sinfulness. Corinth was, as it were, a Sodom and Gomorrah.

A contrast between results in Corinth and results in Athens is significant. In Athens, the place where people worshipped idols and counted themselves above God, there was no hearty reception found for the gospel. But in this city of terrible sin, where

people recognized themselves as being what they were, God was able to establish a church, which, even though surrounded by sin and affected much within its ranks by sin, became a power for the glory of God in that area. Paul's ministry in Corinth was successful for two reasons: (1) God said, "I have much people in this city" (Acts 18:10). This statement affirms the doctrine of election in that God knew that many people there, although sunken in the impurities of sin, would be turned to the gospel. (2) The people of this great city were so sunken in sin that they were conscious of their lost and undone condition. Paul's ministry here again was, first, in the synagogue (v. 4), secondly, in the house of Justus which was close to the synagogue. He did his best to persuade the Jews and Greeks that Christ was the Messiah. It was here that Paul declared he was turning from the Jews to the Gentiles. In the midst of this great impure city God established a church. The scripture says, "Where sin abounded, grace did much more abound" (Rom. 5:20). But it does not say anything at all about God's being able to work where men are completely set in satisfied worship of self. That is the contrast between Corinth and Athens.

#### THINKING THROUGH THE LESSON

Acts 17:4. Some Jews believed, but a great multitude of Greeks believed. This shows the independence of the early church from the influence of Jerusalem.

Acts 17:5-7. Those who minister in the service of God may expect to enjoy the blessing of God, but also to share the suffering of those to whom they minister.

Acts 17:6. "These that have turned the world upside down." This would be a most desirable thing, for it is wrong side up now!

Acts 17:2, 11-12 illustrates God's purpose for the use of the Scriptures. First, people as well as ministers are entitled to search the Scriptures. Secondly, they are to exercise judgment as to whether the teaching they receive from the ministers is spiritual. Thirdly, no faith is true that does not result from personal conviction that is based upon the Scriptures.

In Paul's sermon on Mars' hill he set forth (1) the unity of God, (2) the glory of the Creator, (3) man's relationship to God, (4) God's just right as Creator to judge the creatures, (5) God's manifestation of Himself and Christ, (6) the resurrection of Christ, and (7) the delegation of future judgment to Christ as Son of Man and Son of God. In this sermon he preached Jesus as God. He did not have the opportunity to develop his main point before he was cut off by the scoffers.

In this sermon he pointed to three days: (1) the day of ignorance, (2) the day of repentance, (3) the day of judgment. His hearers divided themselves into three groups: (1) the scoffers, (2) the procrastinators, (3) "Certain men clave unto him and believed" (v. 34).

Acts 18:7. "One that worshipped God," that is, a Greek proselyte.



During their residence at Corinth, the Apostle Paul with the aid of Silas and Timothy wrote the two epistles to the church of the Thessalonians.

Acts 18:9. "Be not afraid." These words are often found in scripture giving strength and courage to the timid or despondent.

Acts 18:8-17. It may be that when Crispus believed, he was deposed from his position at the synagogue and Sosthenes was put in his place. Sosthenes experienced the thrill of new authority and power and may have appeared before Gallio to accuse Paul. If this supposition is correct, he deserved the beating he received.

Acts 18:18. "He had a vow." Paul took the vow of the Nazarite (Numbers 6:18).

SOLID FACT

Nothing can stand between man and God more firmly than man himself.

Sin is no barrier to the grace of God; but self-righteousness, pride, and egotism can bar the doors of its ministry.

So long as the sinner lives in "Athens," he cannot be saved, but when he is willing to move to "Corinth" his conviction of sin will lead him to God.

THE LESSON ILLUSTRATED

A Preacher's Difficulties

A young preacher in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, and old and wise Christian worker, saying: "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology there is the teacher of this science right before me. If I use an illustration from Roman mythology, there sits the man who is able to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowered by the presence of the learned man who teaches that study. What shall I do?" The sagacious old man replied: "Do not be discouraged; preach the Gospel. They probably know very little about that."—Truth Illuminated

NATIONAL SUNDAY SCHOOL ASSOCIATION CONVENTION

Delegates from all sections of the United States and from a number of provinces in Canada are expected to attend the first convention of the National Sunday School Association, in Moody Memorial Church, Chicago, October 2 to 6, inclusive.

Using as its theme the words of Christ, "Go . . . Teach," the aim of the convention is to inspire and challenge Sunday School workers to rededicate themselves to their task of reaching youth with the gospel. The sponsors of this convention feel that only a revitalized Sunday School movement, supported by an aroused Christian public, can successfully cope with the problems of juvenile crime and adult irresponsibility.

This conference will be an attempt by evangelical leaders to wrest the Sunday School from the hands of modernistic professionalism and return it to the ranks of the Christian laity.

An imposing roster of speakers and conference leaders has been assembled for the occasion.

Main addresses will be given by the Hon. Robert S. Kerr, governor of Oklahoma; Dr. Archer E. Anderson, pastor of the First Presbyterian Church, Duluth, Minn.; Dr. Clarence H. Benson, general secretary of the Evangelical Teacher Training Association, Chicago; Bishop Leslie R. Marston, Free Methodist Church of North America; Dr. Harold C. Mason, professor of Christian education, Northern Baptist Theological Seminary, Chicago; Dr. Robert C. McQuilkin, president, Columbia Bible College, Columbia, S. C.; Dr. Henry L. Smith, dean emeritus of the department of education, Indiana University, Bloomington, Ind.; Dr. P. H. Welshimer, pastor, First Christian Church, Canton, Ohio; Dr. Walter L. Wilson, president, Kansas City Bible College, Kansas City, Mo.

Work study groups will be conducted daily as follows: Sunday School Missions, Dr. H. H. Savage, Pontiac, Mich.; Teacher Training, Dr. Clarence H. Benson, Chicago; Visual Education, the Rev. Alex P. Koval, Chicago; Daily Vacation Bible School, the Rev. Harold E. Garner, Chicago; Pastor and the Sunday School, the Rev. H. M. Hildebrandt, Springfield, Ill.; Weekday Christian Education, Dr. J. P. McCallie, Chattanooga, Tenn.

Departmental sessions will also be conducted daily, Thursday through Saturday. Leaders include Dr. James DeForest Murch, Cincinnati, Ohio; Mrs. Grace Dean Hollinger, Erie, Pa.; the Rev. L. C. Honderick, Toronto, Canada; and the Rev. Oran H. Smith, Dr. C. Adrian Heaton, the Rev. and Mrs. Harold Garner, Miss Eunice

Fischer, and Mrs. Stella Daleburn, all of Chicago.

Special features on the program include choirs, vocal and instrumental artists, visual demonstrations, a Sunday School pageant, and a complete exhibit of Sunday School literature. Saturday night, October 5, will be high-lighted with a streamlined presentation by Chicagoland Youth for Christ under the direction of Bob Cook.

Business sessions will be conducted to take care of such matters as ratification of the constitution and by-laws, election of officers, presentation of the budget, reports of various committees, and consummation of future plans of the Association.

For further information concerning the convention, address C. V. Ege-meier, executive secretary, National Sunday School Association, 343 South Dearborn Street, Chicago 4, Illinois.

—:o:—

REVISED EDITION

"The Divine Plan of Missions"

BY W. E. VINE

The cover of Mr. Vine's book carries this sentence: "There is a tradition of service that comes down to us from the Sermon on the Mount, and departures from that great source are not improvements." It is the author's thesis that the church has been given a charter which includes a goal and a way to reach that goal. The twenty-one chapters in this small book are packed with meaty material. Each chapter bears pertinently upon matters of church and missionary plans. The author outlines and discusses what he feels is the Divine plan for the church. Such sentences as the following are characteristic of the book:

The local church established that day (Pentecost) in Jerusalem was a miniature of the whole. It was also the first of all local churches."

Continuance of the two and two arrangements (for witnessing) was ordered of God. Local churches are God's witnesses in the earth.

That the church was originally the source of doctrine is a fallacy.

There was no such corporation as 'The Church of Judea.' Never did one church become a center for supervision or direction of others.

The chapters on Baptism and The Lord's Supper are short and strong.

In the chapter on Marriage, the usual erroneous church interpretation creeps in. The Biblical position

(Continued on page 322)



**50 cards for \$1.**

**BOOK ASSORTMENTS**  
*Pay Biggest Profits*

Get top sales and profits from this DeLuxe Sample Line of nationally known, extra quality, popular priced Christmas Cards. Magnificent, colorful, right up to date in quality, art, design.

**SAMPLE FREE** 50 for \$1.00  
FREE. Get this assortment before you start. It's tops in profit-making for greeting card salespeople everywhere. Also complete line of Bibles, Books, Stationery and Everyday Cards. Rush name today for your starting offer.

**WESTERN ART STUDIOS, Dept. 13-R**  
257 So. Spring St. Los Angeles 12, Cal.



# ECHOES

Statistics show the average Washingtonian takes four drinks while the citizen and taxpayer elsewhere is downing one.

By the way—who pays for that round? —Chicago Daily News

It may be contrary to the laws of nature, but wild oats and old rye produce the same kind of crop.

—Religious Telescope

## WILL PROTESTANTS FALL FOR THIS DRIVEL?

A recent issue of the "American Magazine" carries an article by Archbishop Spellman of New York City on the subject: "Bigotry is Un-American" in which he loudly decrys "bigotry" in all its forms.

It sounds fine BUT . . . "the voice is Jacob's voice but the hands are the hands of Esau." It is "the pot calling the kettle black." for when BIGOTRY is under consideration, no group ever wrote a record of such, so pronounced as the Roman Catholic church in which Mr. Spellman is an archbishop. For instance, Father Francis Connell of Catholic University, Washington, D.C., writing in the October 1943 issue of "The Ecclesiastical Review," official magazine of the Roman Catholic clergy, writing of dangers to Catholics in present-day America, said: ". . . the second source of danger is the emphasis that is nowadays laid on one of the 'four freedoms'—freedom of religious worship. Indeed, this is commonly proposed as one of the objectives for which America is fighting. Beyond doubt, the expression 'freedom of worship' is ordinarily understood by our non-Catholic citizens when they advocate the 'four freedoms,' in the sense that everyone has a natural God-given right to accept and to practice whatever form of religion appeals to him individually. **No Catholic can with conscience defend such an idea of freedom of religious worship. For according to Catholic principles, the ONLY religion that has a GENUINE RIGHT TO EXIST is the CATHOLIC RELIGION that God revealed and made obligatory on all men.**"

How do you like THAT for downright "Bigotry?" Will Protestants fall for such articles as the current "American" carries? It is nothing more than Catholic "opportunism" at work, as is its participation in the National Council of Christians and Jews. Bigotry IS Un-American, but look who is telling us so! America has risen to its greatness LARGELY

because of being predominately PROTESTANT, for DEMOCRACY is the child of PROTESTANTISM. Let us keep BOTH alive. —Church Bulletin, First Baptist Church, Johnson City, N.Y.

## CLEAR HEADS ARE NEEDED

According to press reports Czechoslovak Minister Jan Masaryk, on February 10, warned the United Nations delegates against "too many cocktail parties." Mr. Masaryk is one of the most eminent dry leaders in the world.

He further intimated that when this peace organization gets established "a few less cocktail parties might be better."

His views on the drinking habits of the UNO delegates are the same as those held by many other people who want to see the UNO attain its goal. Men with clear brains are needed for the delicate tasks that confront these statesmen.

—The Dry Legion

## NO SUNDAY DINNER?

There is an uncomfortable bit of truth in the weary comment of an overworked pastor who sighed when he said, "The membership of the average church is the greatest missionary field on earth."

The police records of every city in America will show that the problem of juvenile delinquency is by no means restricted to the slum areas. Children from some of the best homes in every city are falling into the hands of the police and juvenile authorities, for no other reason than that parents are not accepting their responsibilities for their own children.

We venture a positive assertion, in the confidence that hundreds of thousands of American parents need desperately to awaken to its truthfulness: No Sunday dinner, no Saturday night bridge club, no lodge meeting, no Sunday picnic, no out-of-town pleasure trip, no amusement is as important in the life of a parent as the responsibility for providing religious and moral training for his child.

In our opinion there is a serious need for some extremely straight preaching, as well as for some courageous pastoral work at this very point. Thousands of church mothers need to be told in plain terms that no

Sunday dinner is as important as their presence in the church school **with their children.** It may even be necessary for someone so far to trespass upon the privacy of some homes that they shall say to some parents, "You have no right to a child you are unwilling to train."

—Christian Advocate

## THE BIBLE MADE AMERICA

America rests upon four cornerstones: the English Bible, the English language, the common law, and the tradition of liberty.

But liberty, language, and laws might have been drawn from the Bible alone. Had we brought nothing with us across the sea beside this supreme Book, we might still have been great. Without this Book, America could not have become what she is; and when she loses its guidance and wisdom, she will be America no more.

Did we bring the Bible to these shores? Did it not rather bring us? The breath of ancient prophets was in the sails that drove the tiny Mayflower. The hope and faith of ancient poets, kings, and law-givers was in the hearts of those who first sang the Lord's song in this strange land. Our first dim outlines of a commonwealth in the Western World were drawn "as near as might be to that which was the glory of Israel." From those beginnings until now the Bible has been a teacher to our best men, a rebuke to our worst, and a noble companion to us all.

—Odell Shephard

—:o:—

## "The Divine Plan of Missions"

(Continued from page 321)

of the Bible as a whole and of Paul in particular, on the marriage of Christian workers is viewed, not as a witness to Christ but as an expedient in service.

Anyone interested in doing effective spiritual service will do well to consider this work.

LEO C. LAPP.

## The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
In Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS  
Training Native Evangelists;

Over 6000 church members won from idolatry.

Write for Fuller Information.

## CHRISTIAN SERVICE PRESS, MOLINE, ILLINOIS

Offers you this value in magazine reading. A non-denominational fundamental magazine published six times a year for only 25 cents — a little over 4 cents a copy.

CHRISTLIFE MAGAZINE 25 cents A YEAR

JAN. 1 1947 SUBSCRIPTION PRICE WILL BE 50 CENTS A YEAR  
Articles, stories, poems, games, etc. Send your name and address together with 25 cents for a full year's subscription to  
CHRISTIAN SERVICE PRESS, MOLINE, ILLINOIS





## With the New Books

**Spurgeon's Lectures to His Students**, condensed by David Otis Fuller. Zondervan Publishing House, Grand Rapids, Mich. 422 pages. Cloth \$3.00.

The book is a condensation of lectures that Mr. Spurgeon delivered to the students of the college in London. There are twenty-seven chapters full of wisdom, evangelical fervor and common sense. Practically every phase of preaching is considered. No one is better equipped to give advice to young preachers than he who was called "The Prince of Preachers." For half a century he held the stage in the world's greatest metropolis as the expounder of the Word of God, without an equal. This volume is most practical. Everything necessary is covered. The book should be in the library of every preacher.

**Sabang to Balikpapan**, by Alexander McLeish. World Dominion Press, New York. 52 pages with maps. Paper 75 cents.

This book contains a tremendous amount of missionary information on the Netherlands East Indies, a country which has been much in the news, but about which we have had little idea as to the Christian work carried on there. This is the ninth pamphlet of the War-Time Survey Series, issued by the World Dominion Press, and it is a most valuable one for students of missions.

**Our Day of Rest**, by George L. Rose. Rose Publishing Co., 1231-B East Harvard St., Glendale 5, Calif. 111 pages. Paper \$1.00.

This is a very excellent work relative to the scriptural teaching on the Sabbath and the Lord's Day. In a day when Seventh Day Adventists and other Judaizers are active making proselytes, this book comes as a much-needed one. There are fourteen chapters and these are carefully subdivided into topics. Some of the chapters are: The Calendar and the Day of Rest; Israel Neglected Her Day of Rest; The Day of Rest in the Apostolic Church; The "Moral Law" and the "Ceremonial Law;" Which Day Should Christians Regard? Did the Pope Change the Day of Rest? Is Sabbath Keeping the "Seal of God?" and Sunday Keeping the "Mark of the Beast?" The book contains a complete and satisfying answer to Seventh Day Adventism on

the Sabbath question. We heartily recommend it.

**The Home, Courtship, Marriage and Children**, by John R. Rice. Sword of the Lord Publishers, Wheaton, Ill. 381 pages. Cloth \$2.00.

This is a Bible manual of 22 chapters on courtship, marriage, normal home life, the divorce problem, the rearing of children, the Christian home, the cooperation of the home with the church, etc. It is packed full of sound, scriptural advice and information. It treats sanely and thoroughly every phase of home life. It is straight forward in its treatment of sex relationships and birth control. Its chapters on the rearing of children, prayer in the home, teaching the Bible in the home, character building and winning the children to Christ are especially good. This is a much needed book, and it is the most complete that we have ever seen on this subject. Every home should have it, Christian or non-Christian. The information contained therein, if followed, would make every home normal and happy.

## ECHOES

### U. S. DRINKS 257,967,424 MILES OF BOOZE

National W. C. T. U. president, Mrs. D. Leigh Colvin, presented staggering figures to show that the great American hangover has doubled and its cost more than tripled in the eleven years since repeal.

Quoting United States Department of Commerce tabulations, she cited the following:

From 1934 to 1944 America consumed more than 21½ billion gallons of liquor, wine and beer, for which they spent more than 44 billion dollars.

During the eleven-year period sale of draught beer remained constant at 930 million gallons annually, but the flow of packaged beer to homes increased from a mere 310 million gallons in 1934 to 1½ billion gallons in 1944.

Prior to 1940 Americans spent more money for beer than for any other alcoholic drink. Thereafter retail hard liquor purchases outstripped those for beer, reaching a 1944 peak of nearly four million dollars—more than half the nation's cash outlay that year for all alcoholic beverages.

It has been figured (Crane Book) that 63,352 lineal feet of one-inch pipe holds one gallon; and the length of such pipe required to hold 211½ billion gallons would be 257,967,424 miles!

This length pipe would go around

the earth at the equator 10,319 times!

Running at one cubic foot per minute—about the same as a house faucet at full blast—it would require 5,468 years for the last gallon of that liquor to run out!

### WHEN WETS ARE DRY

Even wets are dry — at least when their personal safety is concerned. They believe in prohibition when applied to the engineer who hauls the train upon which they are riding, the taxi driver who drives them around, the elevator boy who takes them up to their room in the hotel, the cook who prepares their food for them, the doctor who is operating on their little children, or the driver of the car they must meet at a narrow place in the road. It is only when the law interferes with their own liberty that they are really wet.

—Christian Advocate.

"BE SINCERE (without wax)."

—Philippians 1:10

"He who 'puts up a bluff' will sooner or later stumble over it."

—Anon

## What's that . . .

. . . you threw in the waste basket, or carelessly tore when you opened that letter?

Do not despise that artistic bit of engraving called the postage stamp. People pay money for them. Perhaps your mission station is giving or throwing away enough of them to support an evangelist.

To prove that little things count up, we will pay the following prices for used stamps in fine condition:

STAMPS of Africa, Asia and Isles of the Sea .....\$0.50 per hundred

STAMPS of Latin America .....\$0.30 per hundred

OTHERS, including U. S. Air mail, high values, commemorative, special delivery, priced on examination.

(These prices will be paid with the understanding that the money goes directly to true Gospel evangelism, and not to any stamp dealer, for stamps which have never been sold thru a used stamp market.)

### Directions for saving stamps:

Tear out or cut around them. A peeled, torn or wrinkled stamp is worthless. Do not remove stamps from the following letters: Censored; postmarked on a U. S. ship; 19th century; of historical interest. Send the entire cover for special price.

### Start Collecting NOW!

### MISSION STAMPS

3048 Stuart St. Denver 12, Colo.  
U.S.A.



# YOUTH PAGE

By ELMER E. SEGER

## ED TRIPS OVER NIAGARA

All through the Sunday school class period, the teacher could see that Ed had something on his mind. And right after class, Ed went straight to his teacher with his problem.

"Paul," he said, "does Niagara Falls really prove that the Bible is not true?"

"Well, I don't know what you are driving at, Ed. What makes you ask?" said Paul Carver as he drew Ed aside for a minute's conversation before the church service began.

Ed Stewart was a keen young Christian in his junior year in high school, and his teacher, Paul Carver, was a senior in the engineering course at the university. They often talked together, for Paul was one of those understanding men, and Ed liked to take his problems to him.

"Here's the way it is," said Ed. "The other day a speaker in assembly was making fun of the Bible, and he said that the earth is lots older than the Bible says it is. He said, 'How can you believe the Bible? It says the earth was created six thousand years ago, but scientists have proven that Niagara Falls is anywhere from eighteen to twenty-five thousand years old.' Now what about it?"

"Do you really think," said Paul, "that the Bible says the earth was created six thousand years ago?"

"Why, yes."

"Well, it doesn't. It does say that man was created about 4,000 B.C. or, by another method of reckoning, possibly two or three thousand years earlier, but it doesn't tell us when the earth was created, except to say that it was 'In the beginning.'"

"Oh, well, then it doesn't matter how old they say Niagara Falls is."

"Well, yes, it does. But say Ed, how would you like to find out for yourself how long Niagara Falls has been in existence, instead of taking someone else's word for it?"

"Oh, boy, that would be something, Paul. But I didn't think anybody but scientists could figure that out."

"If you work it out accurately and systematically, then you too are a scientist. I'll tell you what you do. Write a letter to The Department of the Interior, U.S. Geological Survey, Washington, D.C. Here, I'll write it on a piece of paper for you. Send ten cents and ask them for the Ni-

agara Quadrangle. They will send you the geological map of Niagara Falls, and when it comes we will measure its length for ourselves."

Both boys hurried into the church to take their places in the choir for the morning service. Ed was all a-tingle with the prospect of doing some real scientific investigating himself, and resolved to write for that quadrangle at his earliest opportunity.

It was the next Friday night when the two boys got together again, Ed having received his map just that morning. Paul explained that each fine brown line was a contour line, and represented the altitude. They noticed by the scale of the map that each succeeding line was twenty feet higher than the one before it, and Ed soon saw that the closer together the brown lines were, the steeper the ground was rising. All at once his eyes lighted on a number of these contour lines packed close together and he said, "Oh boy, there must be a steep hill there."

Paul looked and said, "Say, you're learning fast. That is called a bluff or scarp. You see it gives the altitude as four hundred feet at the foot of the bluff and as six hundred at the top. This bluff was caused by an earthquake. You notice that all the rest of the country is fairly level. When the Niagara River started to run over the edge of this bluff, that was the beginning of the Falls."

"Oh, I see," said Ed. "as the water ran over the falls, it kept cutting down this bluff and kept backing up all the time."

"Right. Say, you're a born geologist. Now what we want to figure out is how far back the falls has cut since it started. Let's lay a piece of string along the course of the river from the bluff to where the Falls is now. Then we'll lay the string on the scale of miles to see how far it is."

Ed found a piece of string and began to lay it out along the course of the river. Soon he remarked, "If we lay this along the inside of all the curves, it will be shorter than taking the outside."

"That's right," said Paul. "Better keep right in the middle of the stream."

"Look at those contour lines along the side of the River, Paul. There must be some steep banks there."

"Steep banks is right. Do you know

how high they are? Just count those lines. That's the famous gorge below the Falls. Now, how far is it from the Horseshoe Falls on the Canadian side to the bridge between Queens-ton and Lewiston, right near the old bluff?"

"I get exactly seven miles," said Ed.

"Now, Ed, you're the engineer. You tell me what else we need to know besides the fact that the Falls has cut back seven miles, in order to find out how long since it started cutting back."

"Oh, let's see," said Ed, scratching his head and looking rather puzzled. "If it cut back one mile a year, it would take seven years to go the seven miles. Sure, that's it. We have to know how much it cuts back in a year's time. Have they kept measurements on it, so they know how fast it is cutting?"

"Yes," said Paul, very much pleased with the aptitude of his pupil. "Between 1827 and 1905 the American Falls receded about three feet a year. But the Horseshoe Falls receded five feet per year between 1842 and 1905."

"Well, those figures don't do us much good. There is too much variation there. If you figure by those measurements, your final answer will be only guesswork."

"That's true enough, Ed. And that is why the final answer you do get is not a scientific fact, but only an hypothesis, or at best a theory. However, we can arrive at some conclusions by using what most scientists think the average rate of erosion is. I looked up some figures this afternoon. Croneis and Krumbein, geologists at the University of Chicago, figure the Falls has receded at about five feet per year. Powers and Ball of the Northwestern University figure three and one-half feet per year. Of course the faster it cuts, the less time it will take to cut down that distance of seven miles, so let's start by taking the slower rate. Suppose you do the figuring."

"That will be easy. I like math. There are 5,280 feet in a mile, so we multiply that by seven to find how many feet there are in the seven miles. That makes 36,960 feet. Now we divide that by three and one-half to see how many years it took to cut back that seven miles. And the answer we get is 10,556 years."

"Now what is your answer if the rate of erosion is five feet per year?"

Ed worked a few minutes and then said, "At five feet per year it would have taken 7392 years."

"Now Ed," continued Paul, "the two biggest factors in cutting back the rock under the Falls would be the volume of water going over the Falls and the load of rocks, mud, and



debris in the water. They tell us there was once a monstrous continental glacier over this region, and that Niagara Falls had to be formed after the glacier was here. Now do you think there would be more water or less water right after the glacial period than now?"

"Why, anyone would know there must have been more water right after the glacier was here. And everybody knows that a glacier moves rock, mud, debris, and everything in front of it, so there must have been a lot more debris going over the Falls at the beginning than there is now. Oh, I get what you are driving at. You mean that it must have cut a lot faster at first than it is doing now because there was more water and more debris to start with. If it is cutting back five feet a year now, maybe it cut back at the rate of ten feet a year or maybe even a hundred feet a year at first."

"Ed, old boy, if all the so-called scientists were as logical as you, men wouldn't be calling the Bible untrue. You've hit the nail on the head. So you really can't prove that Niagara Falls is over, say, five thousand years old. It might be older, but the men who call it much over ten thousand years old are really stretching a point."

"Say, Paul, what was that you said about a theory?"

"Oh, yes. Well, you see, when men invent an idea about something, like for instance, how this earth came into being, we call that an hypothesis. That just means a guess. And it is perfectly all right if a man wants to guess, just so he calls it a guess."

"Well, I guess so. Old Prof Jenkins' favorite saying is: 'Do you really know the answer or are you just guessing?'"

"Good old Prof Jenkins. It's six years ago since I had him in chem. How he used to pile on the assignments. But say, I really learned things from him. But now back to this hypothesis business. As I said, an hypothesis is just a man's guess about how a certain thing happened. Of course he ought to have some sort of reasons for what he says or nobody will pay any attention to it. But now if his hypothesis is tested out by several others, and it begins to look like his guess is the right one, we call it a theory. It still hasn't been proven, but it hasn't been disproven either."

Ed was getting eager to ask something, and now he broke in with, "What would you call the idea of the evolution of man from lower forms of life?"

"Ah," said Paul, "Any good scientist would agree that that doesn't deserve the name 'law' or even 'theory' but that it is merely an hypothesis. And no first-class scientist

holds to that hypothesis today."

"Well now that makes it easier to study the stuff. When they call it the truth and anybody with a lick of sense can see it doesn't look sensible, it makes me mad. But if they would just say it is their guess, then for politeness' sake a fellow could listen to them air their views and pass his own judgment on it afterward."

"That's right, Ed. We'd get further if everyone with a guess called it a guess, and those with facts labeled them facts. You see, after an hypothesis has been tested enough, it warrants being called a theory; then when tested much more, it can rise one step higher and become what we call a scientific law. That just means that it is thoroughly proven, well-established, and practically universally accepted as true. Now we come to the crux of the whole matter, and if you'll listen carefully, I'll try to explain it in as few words as possible. Geologists have never found any remains of man going back further than the glacial periods. So if they are evolutionists and want to prove that man is much older than the Bible says he is, naturally they will try to prove that the glacial age was much more than six thousand years ago. But Niagara Falls did not start until after the last glacial period. Look what Croneis and Krumbein write in their book "Down to Earth."

I copied this today from page 293:

The rate of approximately five feet per year makes it possible to ascertain the time involved in the erosion of the original brink to the falls back to its present position. The various answers of from 18,000 to 20,000 years are all of the same order of magnitude.

"Now when men get eighteen thousand years out of a plain arithmetic problem that an eighth grader could figure as 7392 years, we are justified in saying that it looks as though they are either not honest or else they are poor mathematicians. But that is why I wanted you to get a map and measure the distance for yourself. You see that Niagara Falls

### The Doctrine of The Holy Spirit

By W. E. Cook, Pastor Downtown Baptist Church, Oklahoma City.

A condensed Scriptural study of the Holy Spirit. The book is designed to meet the needs for Bible Study Classes, Prayer Meeting talks, Youth Meetings, etc. 10 chapters of Bible

References. Price 35 cents.

Order from

**Downtown Baptist Church**  
629 W. Main Street  
Oklahoma City, Okla.

does not prove the Bible to be untrue. Instead, it confirms the Bible by showing that all that geologists have found out about ancient man still fits in reasonably with God's revelation."

"Well, thank you, Paul. I never knew geology would help so much to prove the truth of the Bible. Everything does if it's really scientific, doesn't it? No one is going to trip me again on Niagara Falls."

—:o:—

**"Walk humbly with thy God."**

—Micah 6:8

"The one who walks with God always gets to God's destination."

### A HOMILY ON HOMILETICS

One day I was riding along a country highway when I met a farmer with a load of hay so big that it took up the whole roadway. To get around it we almost upset in the ditch. That event furnished me with a valuable homiletic lesson. I said to myself: If that hay were baled it would not take up a quarter as much space, and there would be just as much hay. Many sermons are like that load of hay. They need baling. There will be just as much hay, just as much food for your people. Loose hay has thrown many a church attendant into the ditch, and he has never returned to be treated to another such prolix experience. For length, remember that you will have other chances to preach; for fervor, preach as if this were your last chance.—Henry B. Williams, in Watchman-Examiner.

The shortest sermon on record was uttered by Dr. Augustus Muhlenberg in 1866, at the funeral of Robert Brown Minturn, a beloved physician and founder of St. Luke's Hospital, New York. The text was taken from Micah v. 8:—"What doth the Lord require of thee, but to do justly, and to have mercy, and to walk humbly with thy God?" And this was the sermon:—"So did he."

—From The Dawn.

### A MINISTRY OF INTERCESSION

Send requests for PRAYER for Physical, Material and Spiritual Needs.

NO CHARGES

**REV. HARRY HEINECKE,**  
619-11 Ave., Greeley, Colorado

### FREE CATALOG

Listing an extra large stock of merchandise for the Church and Sunday School. Also splendid seasonal and Christmas gifts, with many fine items for the home.

**THE BOONE PUBLISHING CO.**  
P. O. BOX 200, DES MOINES, IA



# Studies in Galatians

## Study Number 10

By Harold A. Wilson

In this study we consider the first fifteen verses in the fifth chapter of Galatians. Reading through these verses, we discover four key expressions, and these we shall consider in order.

**The first key expression we consider appears in verse 1, where we read of "The Yoke of Bondage:"**

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (Gal. 5:1).

The yoke of bondage spoken of here is the Law of Moses. We are forced to this conclusion by the discussion concerning the Law in preceding chapters, and particularly in view of the closing verses of chapter four. The verses which follow in this fifth chapter support this conclusion, for here we read,

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

For I testify again to every man that is circumcised, that he is a debtor to do the whole law (Gal. 5:2-3).

In so saying, Paul again calls our attention to the fact that to receive in one's person the mark of circumcision is to make himself responsible for the Covenant with which that mark stands connected. That is, in so doing he takes upon himself the obligation to keep the whole law.

In this connection let us remind ourselves once more of the Council at Jerusalem, called to consider the question, "Must Gentile converts be circumcised and keep the law before they can be saved?" (See Acts 15:1-6). In speaking to this question, Peter said,

Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they (Acts 15:10-11).

Thus Peter and Paul, led by God's Spirit, unite in testifying that the Law of Moses is an unbearable yoke of bondage. How foolish, then, it is for men to bring themselves once more into bondage to the law, after they have once been set free by the Lord Jesus Christ.

**It is at this point that the second key expression is closely linked with the first. This second expression is, "Ye Are Fallen from Grace:"** Christ is become of no effect un-

to you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

In saying, "Whosoever of you are 'justified by the law,'" Paul evidently put quotation marks around the words, "justified by the law." In other places he clearly affirms that, "By the works of the law shall no flesh be justified" (Gal. 2:16. See also Rom. 3:20). Quite evidently, in the scripture before us, Paul refers not to a thing actually accomplished, but to a claim which has been made by those addressed to have been "justified by the law." It is to these poor, self-deceived souls that he says, "Ye are fallen from grace."

Let us think carefully here. On this expression some have based their teaching that a Christian who backslides loses his salvation. Is this the teaching here? Other scriptures plainly teach that a soul who once trusts Christ as his Saviour, is saved and cannot lose his salvation. Among these are such clear, ringing declarations as the following:

Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).

I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand (John 10:28).

Him that cometh unto me, I will in no wise cast out (John 6:37).

Is Paul contradicting these plain assurances when he says, "Ye are fallen from grace?" Perish the thought!

Remember that grace has more than one manifestation. It is true that believers in our Lord Jesus Christ are saved by grace and not by their own good works (See Eph. 2:8-9). But the work of grace does not stop there. Once having been saved, believers are exhorted to "grow in grace and in knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). When Paul says, "Ye have fallen from grace," he is not referring to salvation by grace. Once having received the grace of God in salvation, no man can forfeit ~~that~~ grace. But if we will let it, God's grace will do more than save us. It will transform and develop us. It is this rich experience of grace from which these Galatians have fallen. And it is in this sense that "Christ has become of no effect" to them. Their backsliding

has hindered His working in their lives, and as long as they continue in it, though they are saved, they make it impossible for their Lord to work in them the transformation which He yearns to work. (See Rom. 12:1-2).

**The third key expression which we find in these verses is, "The Offence of the Cross."** This appears in verse 11:

And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased (Gal. 5:11).

What faithful pastor has not witnessed again and again "the offence of the cross." Many are glad to receive the message of salvation through the Cross of Christ. Many will thrill to the exposition of prophecy, and the place of the Cross in prophecy. But when it dawns on souls that in the plan and purpose of God, the Cross is designed to effect deep and abiding changes in established customs and habits, immediately they draw back, and in many cases they begin to criticize and persecute the one who has preached the truth which has offended them! They are willing to be **saved** by the Cross, but they are not willing to be **changed** by the Cross. What a pity! How much blessing they rob themselves of by such unwillingness. And, worst of all, in such drawing back they rob Christ of His rightful Lordship in their lives, they rob themselves of their usefulness to Him in this life, and their consequent reward in the life to come.

**Finally we note as the fourth key expression in these scriptures, "All the Law Is Fulfilled in One Word—'Love:'"**

All the Law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself (Gal. 5:14).

When our Lord Jesus Christ was asked to tell which is the first and great commandment in the law, He answered,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets (Matt. 22:37-40).

Now we find this summary of the

(Continued on page 327)



# Suffering: Why? and How?

By NORMAN B. HARRISON

## Chapter VII

"Be ye all likeminded, sympathetic (Gr.), loving as brethren, tender-hearted, humbleminded"—

I Pet. 3:8, R.V.

From Eden down human life is basically self-interested and self-centered. We would fain coin a word to describe it—a state of "selfness." Man being such as he is, suffering becomes an absolute necessity for the breaking down of the barrier of self-interest and the creating of a genuine heart concern for others.

It is much to be doubted whether life on this globe would be endurable but for the tendering of the hardness of the human heart through sorrow, trial and disappointment; through sickness and infirmity that halt and limit the proud, self-reliant spirit; through the oft thwarting of selfish, ambitions, perchance through the loss of possessions and with them their power for self-gratification.

If, in spite of all the suffering and its tendering influences, men still fight and squabble as they do, what would this world be if there were no suffering and none of its softening restraints? It utterly baffles the imagination.

The answer to this native, inherent "selfness" is the Christian life in its full realization. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2:20, R.V.). "WE thus judge, that one died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (II Cor. 5:14, 15, R.V.). "To me to live is Christ" (Phil. 1:21).

Thus the Christian life contemplates and provides for an absolute change of center—not I, but Christ. The Christian life is the "unselfed" life.

But—is it? Observation answers, No. The average Christian—possibly yourself included—has never made the change. Self is tenacious of his rights; he claims a life-tenure. He holds to the saddle and rides on to gain his ambitious goal.

It is here that suffering enters—enters for the deposing of Mr. Self. Then in turn God enters—enters as He was never privileged to do before, for the comforting and strengthening that meets and matches the suffering. "Who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by

the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4).

God's comfort, then, is not intended just to make us comfortable. It terminates not upon us, but upon others. "Whether we be afflicted, it is for your consolation" (II Cor. 1:6). Our God has thus attained His twofold purpose. The life is "unselfed" through suffering, and the sufferer has become a sympathizer.

Sympathize means to "suffer with." We do not suffer alone, nor do we leave our fellows to suffer alone—we suffer together. Our hearts flow together; they harmonize; brotherly love draws them into a common bond of understanding. They are united in a fellowship of suffering.

Then, if we have not suffered in vain; if we know the comfort; if we have experienced the heart cure, we have reached a degree of usefulness in this sorrowing world to be found in no other way.

Just as in radio the sending and receiving instruments must be harmonized, attuned each to the other, so in human life. Suffering does the tuning, fitting the heart life of one into that of his fellow. Happy indeed the one who has so profited by his sorrows, pains, trials and disappointments as to have become a sending instrument in the Lord's hands. Multitudes in this stricken world are on the receiving end.

We have seen it time and again. The one who has suffered and known its "profit"—to such the steps of the needy, the sorrowing, the discouraged are drawn as by a magnet, there to avail themselves of attentive ears and understanding heart, made so by suffering akin to theirs, assured that back to them will come the needed help. If you have entered the school of suffering, make sure of your "U. S." degree—Understanding Sympathizer.

The writer may be pardoned a personal testimony, capable of duplication in thousands of lives. When but a youth he suffered the loss by death of his only brother, followed by his own sickness to the very brink of death, having scarcely recovered when his father was taken—all within three months. In the words of our homely expression, it seemed that the bottom had fallen out completely. But we have often been reminded that that experience of sorrow was the heart training for entering sympathetically into the lives of others in the pastoral duties of succeeding years. How unsearchable are His ways with us!

## THINGS CHRISTIANS CAN AND CANNOT KNOW

(Continued from page 308)

fact—the deity of Christ. Peter's first sermon, after Christ's period of instruction and after Pentecost, led up to this very fact. The very last thing he said in his sermon was: "Therefore let all the house of Israel KNOW ASSUREDLY that God hath made that same Jesus whom ye have crucified both Lord and Christ!"

It was also a fact that Christ was truly a man, a fact that can be known. Christ had hungered, thirsted, eaten, grown weary as all men. The manhood of Christ was a fact that could be known. Without trying to fit these facts together, and explain how they affected each other, but simply adding the facts that it was possible to know concerning Christ—this is the sum—the deity of Christ and the manhood of Christ.

## STUDIES IN GALATIANS

(Continued from page 326)

Law further compressed. Why is this?

The explanation lies in the fact that no man can love his neighbor as he should until he first has the love of God in his heart. Only souls who have been born again by faith in our Lord Jesus Christ are capable of really loving:


Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God (I John 4:7).

Even we believers can love our neighbor as we should, only as we yield ourselves to our Lord and permit Him to live out His life in us. We need to pray, with the songwriter,

Lord, lay some soul upon my heart,  
And love that soul through me,  
And may I humbly do my part  
To win that soul to Thee!

When we are willing to let God's love be expressed through us, then we find that what naturally is impossible to us becomes possible, and we can exclaim in joyous triumph, with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

**Baker Book House**



Catalogs free  
Libraries purchased

1019 WEALTHY ST., S.E.  
GRAND RAPIDS 6, MICHIGAN



## OUTLOOK AND FUTURE

(Continued from page 307)

novel experience of a people always guided by an exalted justice and benevolence." You and I live, less than two hundred years later as citizens of the world's most powerful nation. God and prayer have done this. Our country has not always been true to its slogan: "In God we trust," but it has acknowledged Him officially, and He has blessed us far beyond all other nations.

Lincoln, the Great Emancipator, trying to heal the wounds of internal strife, was God led. His great Gettysburg address could have been inspired only from above.

It was no accident when, as you recall, in the darkest days of World War I, President Wilson called our country to its knees, that the tides of battle turned to German collapse and allied victory. Christian democracy has never lived up to our expressed ideals, but every fine and worthy motive we have—our benevolence, our concern for minorities, our hospitals and schools, our appreciation of the worth of an individual life and soul, the high regard we have for womanhood, the place of a little child in our affections, these and many other virtues taken from the teachings of the Master have made America great, and His smile has been upon us until we have become the world's most powerful nation. Surely we have lived in a prophetic and glorious past. Let me sum it up with the words so aptly penned in S. A. Ward's "America the Beautiful:"

"O beautiful for spacious skies, for  
amber waves of grain,  
For purple mountain majesties  
above the fruited plain.

"O beautiful for pilgrim feet, whose  
stern impassioned stress,  
A thoroughfare for freedom beat  
across the wilderness.

"O beautiful for heroes proved in  
liberating strife,  
Who more than self their country  
loved, and mercy more than life.

"O beautiful for patriot dream that  
sees beyond the years,  
Thine alabaster cities gleam, undimmed  
by human tears.

"America, America, God shed His  
grace on thee  
And crown thy good with brotherhood  
from sea to shining sea."

## II. WE LIVE IN A POTENTIAL PRESENT

In less than two hundred years  
we have become the wealthiest and

most powerful nation in all the world. Through the pioneer spirit, industry and thrift of our people, and above all through dependence upon and the blessings of Almighty God, we have conquered the wilderness, and made the desert to bloom; through Boulder Dam and the Tennessee River projects we have started to harness our rivers. We own more than half the gold of the world, buried at Fort Knox. In mass production, in addition to automobiles, telephones, radios, electric refrigerators, and washing machines there are so many other articles which we manufacture and use, totaling more than half the production of the world, that to enumerate them sounds fantastic. We have the learning of the ages on our library shelves, over 400,000 volumes in one library a few blocks from this building. We are grinding out college graduates by the multiplied thousands every year. Through labor-saving machinery and wealth, without the character to go with it, too much leisure is rapidly becoming our greatest problem. We have made five hundred years, maybe five thousand years' progress in scientific inventions, in production, and in distribution in the last fifty years, but we are not better people. Our very wealth has become our greatest curse. It has caused us to depend more upon self and man's knowledge and less upon God. We see the character of our people disintegrating before our very eyes.

O yes, there is an enlarged printing and distribution of the Bible, in nearly every language, being sent out by the American Bible Society. There are more missionaries being sent out as the years go on, and there are more church members than ever before, but we are losing instead of gaining on a percentage basis, as the population grows—and we have lost our convictions. The power of unregenerate Rome and also pagan Communistic Russia is rapidly engulfing our country right under our eyes, while we sleep on. The one big opportunity of our life-time to proclaim the saving power of the gospel came to us a little over a year ago, when the staggering and stupendous power of the atomic bomb vividly revealed to us the utter destruction which the next war can bring in a few hours to all the large cities of this great nation. And yet we have hardly dared to mention openly and urgently the convictions of our deepest hearts to the groping, harried leaders of our national destiny, when at this table we know the only source of our continued existence, influence or power is God Himself, Creator of the entire universe, the One Who created the atoms our scientists have learned to split.

## III. YES, WE FACE A PROBLEMATIC FUTURE.

Our wealth and organizing cannot save us, our gold and silver in unregenerate pockets is becoming a canker and curse, and can't be held in our cold dead hands when we die. With all our knowledge we are in utter confusion. Selfishness, lust, power-blocs rule our National Congress, while God's prophets thunder from the past: "The wicked shall be turned into hell and all the nations that forgot God." My beloved country, you are on the rocks—you are like the "valley of dry bones." You have nearly all knowledge, but lack the wisdom to use it, which only God, through the Holy Spirit, can give. You are at the precipice. Look down at the yawning abyss, smell the brimstone and burning sulphur, then wipe the smoking scene from your reopened eyes, hear the wailing and cries of the doomed, and then hear God's call in II Chron. 7:14:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Yes, we face a problematic future, and if we do not start again into the ways and hedges of our day bearing the precious seed of the gospel everywhere, but especially to our leaders in places of high and official responsibility, if we do not pray until God charges our pastors with new power, we who sit around this table will witness worse disasters than the fifty million dead in the terrible war just closed, which came because national leaders did not keep close to God nor stop a crazed and warped leader who warned those same national leaders in writing of his plans, years before he had the power to carry them out.

If Martin Luther almost single-handed could lift the clouds from the dark ages in Europe; if John Knox could save Scotland through his grip on God in intercessory prayer; if hot-hearted Wesley and Spurgeon could turn England back to God and so establish spiritual religion as to point her direction for several centuries; if Finney, Moody, Sam Jones, Billy Sunday, and others could bring nation wide revivals to America; and if a majority of these men were only plain ordinary laymen, Moody just a dull shoe clerk on fire for God, when they felt a call to leadership in such movements—surely God can use America for this day and He can raise up leaders for this hour. Perhaps some such as are in this room now.

Our natural wealth is being dissipated rapidly, and perhaps a majority of our business men and congress-



sional leaders are convinced (God pity but bless and lead them) that they will solve the problems of war debt by more taxation and tariffs—and through the means of changing money from one pocket to another. A poor groping politically minded Congress encourages the development of the liquor and tobacco industries for the revenue they bring and closes its eyes to the degradation, and wages of sin, while God's prophet thunders again: "The wicked shall be turned into hell, and all the nations that forget God." Why do I say we face a problematic future? Because our family altars are gone, and with them a great multitude of our families. The Sabbath is so highly commercialized, there is no time nor quiet place to hear God's "still small voice." The Sunday supplement, the radio announcer, and movie actor have taken our eyes away from the sanctuary, and we ministers have forgotten Isaiah's vision of God—"Holy, Holy, Holy." It was God Who called us as His ambassadors to proclaim His Holy Word. We must again preach on sin before there will be repentance followed by salvation. We church men give only three-fourths of one percent to spread the spiritual message, the foundation and backbone of democracy, at home and abroad, while our same church families spend several times this amount for amusements as sedatives to lull their restless consciences to sleep. America, you and I "are our brothers' keepers." The nations of earth look to us for spiritual and temporal food and leadership. Hungry bodies and sunken eyes look this way; bony hands reach toward us. Our God and our philosophy of government could bring new hope and joy to the earth's teeming millions of our day, if we determined to be God's instruments to bring it about. We Christians need to lay our wealth and talents on the altar. God has been good to us, but there isn't much time now. If we want to save America and our generation, we must lose our lives in service for mankind and weak nations now. God can't ignore our lethargy in allowing human servitude and spiritual blindness to go unchecked throughout the earth, when we have the talents which could be used and enlarged ten fold by using them. Our rising "Youth for Christ Crusade" is showing our children's parents the way.

The Laymen's Movement, "A Spiritual Awakening for America," through calling our leaders back to God and the strength of His might, could solve the confusion of knowledge, with the order and sureness of wisdom. Surrendered wills, dedicated brains and fortunes, importunate pleading with God will prolong Armageddon, or at least win more of our loved ones and friends. It will ennoble our lives, give peace to our troubled hearts, and prepare our be-

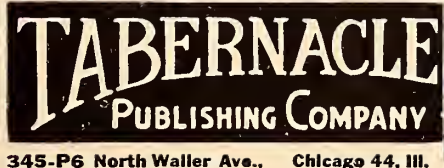


See what "striking power" it has for the conquest of Souls in this great day of spiritual opportunity. Send for FREE sample—no cost—no obligation except to consider its worth in the work of your Church or Sunday School. "The grandest book I've ever seen in my fourteen years in the ministry," writes a California pastor. "Our Church is a singing Church," says another minister, "and 'Tabernacle Hymns Number Four' just fits our needs."

**Many Features and Advantages**

"Tabernacle Hymns Number Four" has the spiritual depth and tone, and that strong, triumphant Evangelical appeal required TODAY. The heart-hungry, groping after God, are satisfied and led to Salvation by its life-changing songs and Scripture readings. Build your "Advance" program around this book of amazing power—the latest and best of the Tabernacle series. Outstrips its predecessors—embraces a wider range of spiritual experience and more richly emphasizes fundamental truths. In this "Song Book of the Nation" you will find the cream of beloved hymns and songs that never die and beautiful new compositions—a rich assortment of Devotional, Second Coming, Blood, Promise, Testimony, Consecration, Evangelistic and Children's numbers—God's whole plan of Redemption.

*Satisfies young and old. A book of quality and character in contents, material, and binding. Attractive cloth covers, tinted edges—and priced surprisingly low.*



345-P6 North Waller Ave., Chicago 44, Ill.

**Mail Coupon for FREE Copy**

**TABERNACLE PUBLISHING CO.,**  
**345-P6 North Waller Avenue Chicago 44, Ill.**  
 Please send us FREE sample of "Tabernacle Hymns Number Four" as we need new song books in our Church.

Name \_\_\_\_\_  
 Address \_\_\_\_\_

I am ☐ Pastor, ☐ Superintendent, or  
 Church and Denomination \_\_\_\_\_ Total Membership \_\_\_\_\_

Expect to buy new song books. (date) \_\_\_\_\_

Pastor \_\_\_\_\_  
 Address \_\_\_\_\_



# The Analogy Principle

By THE EDITOR

This principle underlies the entire Word of God and is used by the Holy Spirit for purposes of proof and revelation. There is an astonishing frequency of occurrence and its importance cannot be logically questioned.

There are some who say that reasoning from analogy is not acceptable proof of any point. There are some philosophers, logicians and scientists who decry it. Yet the theory of evolution, so blindly accepted by lesser lights, is based solely upon supposed analogies. Alas! the studied succession has countless gaps in it, and the supposed analogies are strained and grossly imaginative! What consistency for the so-called culture and science of the day to demolish the principle of analogy, and then build upon the wreckage the idol of evolution, and call upon all men everywhere, from the great to the lowly, to worship the lying farce which they have builded!

Nevertheless, the analogy intelligently employed, and under proper limitations, is of inestimable value.

Man's mind naturally turns to analogies. Man was created that way. Emerson says, "Man is analogous—he studies relations." God has given this Book for man, and He has placed within it abundant evidence that He knew the tendency of the human mind to reason from analogies.

## THE PRINCIPLE DEFINED

The analogy principle is that principle of divine revelation under which God imbeds wonderful truths in some apparently remote biblical incident, making those truths demonstrable by a series of similarities or contrasts.

In order to draw an analogy five points of similarity or contrast are required. These points of similarity or contrast must have unique aspects.

This principle may be called the type principle.

We have said that uniqueness is required in order to draw an analogy. Let us consider an example. I cannot prove that I saw the same man that my friend saw because the man had a nose, hair, and two eyes, for my friend saw a man with the same characteristics. Certainly there are points of similarity, but every point is commonplace, and so the analogy is valueless. All men have noses, hair and eyes. But, if the points are unexpected, or unique, they have tremendous value. Suppose the man was seven feet tall, and that he wore

a long-tailed checkered coat. Suppose that there was a carnation on his coat lapel, and suppose that he wore a monacle over his right eye. Suppose that we saw him stooping to get into a model T Ford car. Suppose also that he had with him a small woman about five feet tall. Suppose that the woman was carrying a poodle dog, and this poodle dog had a pink ribbon about its neck. My friend says, "I saw the same couple." His mind has performed the analogy as rapidly as the unique characteristics were given.

Under this principle the types and shadows come into view. The most ordinary events of the Old Testament become guide posts pointing to Christ, Antichrist, some future event, or some truths relating to salvation or the personal Christian life.

## THE BIBLICAL WARRANT

The Bible is the most beautifully illustrated book that was ever written. It is full of choice pictures. The New Testament refers back to the Old Testament pictures, and explains them.

For the endorsement of the analogy principle we use the law of full mention—the direct statement which is seen in at least three passages.

The first passage is I Cor. 10:11, which reads: "Now all these things happened unto them for ensamples; and they are written for our admonition."

This passage relates to the wilderness experiences of Israel, and says that "all these things happened to them for ensamples (types)." Then Paul explains the certain lessons which are in the events. We notice that the chapter refers to the Red Sea experience, to Moses, the cloud, the smitten rock, the golden calf, and the fiery serpents. Verse 11 is a summary and a direct statement: "These things happened unto them for ensamples."

The second passage is Hebrews 10:1, which reads: "For the law, having a shadow of good things to come, and not the very image of the things . . . ."

This verse refers to the Law as being a "shadow" of good things to come. This shadow was not the very image, but was a shadow or a type of the real thing or substance which was to come.

A third passage is Romans 5:14, which states that Adam was the "Figure" of him that was to come."

It is therefore indicated that the men of old were typical characters. Adam was a "Figure," or a **type**.

Besides typical incidents and characters, there is typology in material things, such as: the Tabernacle and Temple, and the furnishings thereof; also the adornment of the priesthood (Heb. 8:4-5). The ceremonies connected with the offerings were typical in meaning. Every detail was clearly given—"The Holy Spirit thus signifying"—"What was a **figure** for the time then present" (Heb. 9:8-9). There is every reason to believe that the whole Levitical economy was divinely instituted to foreshadow the person and work of Christ.

To sum up: if ever one says that he or she does not believe in the types, it is well to point to John 1:29. When John the Baptist declared that, he meant that all the lambs offered in sacrifice were types of Christ. And, point to John 3:14, in which our Lord plainly made the lifting up of the serpent of brass a type of His own lifting up in crucifixion. Or, it may be pointed out that Peter in I Peter 2:5, speaks of the stones of the Temple, and the Levitical priesthood as types of Christian believers. Then, in Hebrews, we are told of "the new and living way—through the veil, that is to say, His flesh" (Heb. 10:20). Thus, the veil of the Tabernacle and the Temple was a type of Christ's incarnation in human flesh; and the rending of the veil of the Temple a type of His death.

The reasons for studying the types are plain:

1. It is clear that God puts great value upon them.
2. Our Lord again and again referred to them.
3. Not only does Christ speak of the types—they speak of Him.
4. The New Testament writers make much of the types—recording their fulfilling.
5. There are many New Testament passages which cannot be understood without familiarity with the types. The entire argument of the book of Hebrews centers in the types.
6. The types help to make the prophecies plain.
7. Our belief in the divine inspiration of the Word is strengthened.

## THE PRINCIPLE ILLUSTRATED

The Old Testament Scriptures are something more than a compilation of historical narratives; something more than a record of historical events and social and religious legislation. The Old Testament Scriptures are a stage on which is set forth in vivid symbolry the drama of the stupendous events of the future.



"Whatsoever things were written aforetime, were written for our learning" (Rom. 15:4).

Many have taken it in hand to write on Abel, Noah, Isaac, Joseph, Moses and David as prefiguring Christ. The typology of these characters is quite familiar to us. The

characters of ill-fame are typical also. The evil characters prefigure the Antichrist. Types of the Antichrist occur from the very beginning of the Scripture story. Among the types of Antichrist are Cain, Nimrod, Pharaoh, Saul, Goliath, Absalom, Nebuchadnezzar and Haman. Let us consider Pharaoh as a type.

1. Pharaoh was king of Egypt (the world) and the oppressor of Israel (Ex. 5:2).

2. Pharaoh was a God-defying king (Ex. 5:2).

3. God's two witnesses (Moses and Aaron) performed miracles before Pharaoh (Ex. 7:10).

4. Pharaoh had magical or demon resources at his disposal (Ex. 7:11).

5. Pharaoh made fair promises to Israel only to break them (Ex. 8:8, 15; 9:28, 32).

6. Pharaoh's actions brought upon himself and his kingdom the judgments of God.

Water turned to blood (7:21).

Hail (9:23-24).

Fire (9:23-24).

Locusts (10:14-15).

Sun darkened (10:23).

Pestilence (9:15).

7. Pharaoh and his host were judged of the Lord and utterly destroyed at the time Israel started out for the Promised Land (Ex. 14:27-28).

These analogies are discovered in every part of the Bible. Some of them present various aspects of Christ's person, mission, and work; some of them deal with prophetic truth concerning Israel; others unfold the character and career of the Antichrist; while still others unfold the

1. Antichrist will be king of the world, and the oppressor of Israel (Rev. 13:3, Rev. 12).

2. Antichrist will be in open defiance against God (II Thess. 2:3-4, Rev. 13:5-6).

3. God's two witnesses will perform miracles before the Antichrist (Rev. 11:6-7).

4. Antichrist will have demon resources at his disposal (Rev. 13:13-15).

5. Antichrist will make a covenant with Israel only to deceive Israel by breaking it (Dan. 9:27).

6. The Antichrist shall bring upon himself and his kingdom the judgments of God.

Water turned to blood (Rev. 16:3-4).

Hail (Rev. 8:7).

Fire (Rev. 8:7).

Locusts (Rev. 9:3).

Sun darkened (Rev. 16:8).

Pestilence (Rev. 16:2).

7. Antichrist and his followers will be judged of the Lord and destroyed at the time Israel shall enter into their everlasting inheritance and possession (Rev. 19:19-20).

truths concerning the personal Christian life. These analogies reveal that the Bible is the most beautifully illustrated book that was ever written—full of choice pictures.

(Next installment: The Illustrative Principle).



Introducing  
MISS HENRIETTA WATTS,  
College Librarian,  
graduate of  
Kentucky University  
Library School

## OUTLOOK AND FUTURE

(Continued from page 329)

loved country for real world leadership the next quarter of a century if we have that much time. Jesus may come tomorrow, and He may not come for centuries "for the day and hour man knoweth not," but what a comfort if He should come and find us busy and happy and using the glorious power He has given America to extend His message of salvation and our Christian ideals of democracy. The future is problematic, but the biggest problem is **you and me.**

### THE NEED OF THE WORLD

I know the need of the world,  
though it would not have me know;  
It would hide its sorrows deep,  
where only God may go;  
Yet its secret it cannot keep; it  
tells it awake or asleep;  
It tells it to all who will heed, and  
he who runs may read  
The need of the world I know.

Oh, Christ is the need of the world;  
down under its pride of power,  
Down under its lust of greed, for  
the joys that last but an hour,  
There lies forever its need. Christ's  
love is the law and the creed;  
Christ's love is the aim and the  
goal of life of each hungry soul—  
The need of the world is His love.

Will we set ourselves to win the  
pagan half of America, and take  
Christ and democracy to those who  
look to us for help, or will we sit  
supinely by "while Rome burns?" The  
answer is still ours to make. But we  
must not delay. Time is running out.

—:o:—

The hand which was pierced for  
thee is ordering thy trials. He who  
routed the storm is the hiding-  
place from it.

## BACK ISSUES

VALUABLE MATERIAL AND STUDY HELPS ARE  
CONTAINED IN BACK ISSUES OF

## GRACE AND TRUTH

Complete Years 1926-1945  
at the following prices:

**UNBOUND \$1.50 for each year**  
**CLOTH 3.25 for each year**

Order from: **GRACE AND TRUTH**  
2011 GLENARM PLACE DENVER 5, COLORADO



# BACK PAGE COMMENT

## COMMUNISM, ROMANISM AND PROTESTANTISM

Some leaders among Evangelicals are suggesting that we ally ourselves with the Roman Catholic Church in the fight against Communism. While we are unalterably opposed to Communism, shall we ally ourselves with a church that has almost as bloody a record as Communism?

It is a well-known fact that certain radicals in the Federal Council of Churches are attempting to use religious prejudice and the arousing of religious hatred to swing Protestants into the camp of friendship for Russia and Communism. These radical leaders, such as Dr. Clayton Morrison, Dr. E. Stanley Jones, and Dr. Oxnam, tell us that they find themselves in sympathy with the humanitarian aims avowed by Communism, and they would rejoice in a world order based upon Marxian principles and precepts. Such an order would be atheistic. Bolshevism, Modernism and Atheism are allies.

The Pope in a recent speech called upon the United Nations to cast out the Soviet Union from its membership. He also went to the length of inviting Protestants of the world to join with the Roman Church in a crusade against Russia and Communism as "the wreckers of civilization." Shall Protestants do this?

It is no secret that the Roman Church has been, and is, identified with that other totalitarian ideology known as Fascism. It is no secret that the Roman Church gave its support to Hitler and the Nazis during the past war. In our opinion, Fascism is to be as much opposed as Communism. While we do not believe in shaking the bloody hand of Russia, shall we in opposing Communism shake another hand that is just as bloody?

Let it be remembered that the hands of the Roman Church are just as bloody as those of communistic Russia. Are we to forget the massacres of Vichy and St. Bartholomew—when scores of thousands of Protestants died for their faith? Are we to be unmindful of the conquest of the Roman Church in Ethiopia in recent years, in which thousands of innocent people perished? Shall we be unmindful of the persecutions in Roman Catholic dominated countries, notably, the persecution of Protestants at the present time in Mexico?

The Protestants of our country need to be fully awake to the perils of both Communism and Romanism. The Communists, including near-communist preachers, pink parlor Bolsheviks, and Federal Council radicals will betray the **Stars and**

**Stripes** when the hour strikes. Likewise, Romanism, if it gains dominance, will destroy our blood-bought liberties. We are opposed to both Communism and Romanism. We should ally ourselves with neither one. Protestantism should not join hands with Romanism in the fight against Communism. Rather, Protestants should fight their own battle.

## INDIAN INDEPENDENCE

In various parts of the world there is much clamor for the independence of India from Britain. We doubt not that much of this is propaganda put out by the Communists. India, herself, has hundreds of thousands of Communists within her borders. They may be seen marching the streets of her cities, following the "Red" flag and singing praises to the revolutionary movement.

India may be entitled to freedom, but it is not safe to give her independence now, as she is helpless to defend herself against foes within and without. India would be unable to stand against the inroads of the Russian hordes.

In our opinion, independence from Britain would mean enslavement to Russia and Communism. The totalitarian regime of Russia would like to control the 350,000,000 of India, the 500,000,000 of China and Japan—and hurl them against Britain and the United States in a bid for world dominion. In this event, an "independent" India would help constitute the world's greatest peril.

There is need for clear thinking in these days. The Soviet leaders have thrown God out, and they would spread anti-Godism all over the world, doing away with the missionary enterprises in the countries enslaved in their dominion.

★ ★

## GOSPEL BROADCASTING

Modernists, Atheists and Commu-

nists are all joining hands to keep the Gospel from the air. Sinister and powerful forces are behind the scenes working and arranging to force the cancellation of all independent religious broadcasts. If their plans are consummated radio stations will refuse to sell time to Christian leaders. Occasionally we hear of a Gospel broadcast being put off the air. Recently a radio pastor who had been broadcasting from a Cincinnati station for several years was informed that his program was taken off the station.

We who love the Gospel should pray much that the Gospel may be kept on the air. Satan is the "prince of the power of the air," and we know that he surely must hate the Gospel going over the air. Our God is much more powerful, and He is able to frustrate the purposes of the enemies of the Gospel.

READ...

## PROPHECY MONTHLY

Editors: Keith L. Brooks and Howard W. Kellogg

Handbook of World Events in the light of God's Word; also digest of the most dependable prophetic thought. News and views gathered by Research Staff of American Prophetic League, Inc.

## Subscribe Today

Trusted and appreciated for many years by Bible teachers over the world because of its dynamic information, sane presentation and conviction-laden articles.

Only \$1 for 1 yr. sub. You'll wonder why you didn't have it before. Sample free. Write.

## PROPHECY

Box BB, Eagle Rock Sta.,  
Los Angeles 41, Calif.

## VISUALIZE OR FOSSILIZE

## WANTED

5,000 LIVE WIRE ENERGETIC CHRISTIANS TO EVANGELIZE AND VISUALIZE THE GOSPEL.

FOR INFORMATION WRITE:

ROBERT CRICHTON  
ROUTE 5 COLUMBUS, MISS.

NAME .....

STREET ..... CITY ..... STATE .....



# THE BIBLE that will Surprise You!

Reveals Spiritual Meaning of Verses  
Gives Desired Information More Quickly



55 FEATURES...

7 GREAT DEPARTMENTS MAKE—

## THE NEW CHAIN-REFERENCE BIBLE

Truly a Bible PLUS a Biblical Library  
in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

### READ WHAT OTHERS SAY:

Rev. Charles E. Fuller, Director, Old Fashioned Revival Hour Broadcast: "I have enjoyed this new edition of the Chain Reference Bible, and, frankly, I am finding it more and more useful in preparation for my weekly messages on the Old Fashioned Revival Hour. I wish every preacher and teacher of The Word had a copy of this most usable and logical reference work." Dr. Leander S. Keyser, Former Prof., Wittenberg College: "The New Chain Reference Bible is a treasure-house of useful information. Surely this is the Bible that ought to be in every home." Dr. J. A. Huffman, Dean, Winona Lake School of Theology: "I have never seen so much splendid help crowded into a single volume of the Bible." Dr. F. M. McConnell, Editor, Baptist Standard: "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary

Bible in a week. It is a whole library in itself." Dr. Jas. B. Chapman, Gen. Supt. of Nazarene Churches: "It is a Bible, a Concordance, a Bible Dictionary, a Commentary, a Book of Outlines, and an Encyclopedia, all under one cover and still it is not clumsy. I certainly would urge you to buy it and use it." Dr. William Evans, Director of Bible Conferences: "I find it all that you claim for it. It is a most efficient and scholarly and helpful Bible, and I recommend it most heartily." Bishop Thos. Casady, Protestant Episcopal Church: "It soon pays for itself in time and labor saved alone." Dr. H. Frammer Smith, Former Pres., Pa. Bible Institute: "To anyone desiring a better knowledge of the Scriptures, I would say, examine this work before buying any other Bible." Evangelist W. W. Lovelless: "A thousand dollars could not buy my copy of this new edition, if I could not get another."

Most  
Helpful  
Bible  
Published

## Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical and Chain Reference Systems.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart Showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible Study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with Index for quickly locating places.

### Other Features in Text Cyclopedia

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables

you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hatred, Courage—Fear, etc.

33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments listed in Chronological Order.
36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A List of the Prophets of the Bible.
40. List of Judges of Israel and Judah given in Chronological Order.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

### Eleven New Features Added in the Third Improved Edition

45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

### Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW  
for this  
big FREE  
descriptive  
BOOK



### Agents Wanted

B. B. KIRKBRIDE BIBLE CO.,  
Dept. G-1310 Meridian Life Bldg.  
Indianapolis, Indiana.

☐ Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

☐ Send your special terms to Representatives.

Name

Address

City  State

# B. B. Kirkbride BIBLE CO.

Dept. G — 1310 MERIDIAN LIFE BUILDING

INDIANAPOLIS, INDIANA

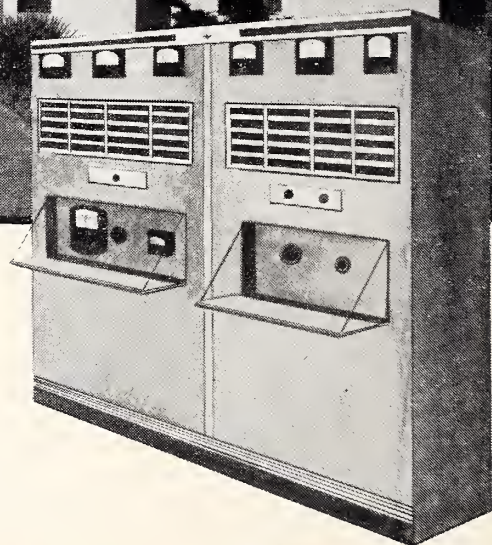


# STUDY FM BROADCASTING AND ELECTRONICS AT JOHN BROWN UNIVERSITY



**J**OHN BROWN UNIVERSITY has pioneered in the training of radio technicians and broadcasters. KUOA, the University owned and operated radio station, is now nearly a quarter of a century old and is operating as a full commercial radio station used to train students who will go into the radio field as engineers, announcers, station managers, program directors, commercial managers, and writers. The emphasis in this training is all-round preparation for radio work. Students may specialize according to their own desires. Training for careers in Christian radio has been the purpose behind this great radio station. Now John Brown University is again

New FM equipment, including a 4-bay FM antenna, transmitter, and studio control panels, are being installed as rapidly as materials become available.



pioneering in the radio field. Through its regular courses in radio, are being added a number of courses which will deal directly with frequency modulation. In addition, John Brown University will soon own and operate a strong FM station. This station will be used as is KUOA for the training of Christian workers for the radio field.

## JOHN BROWN *University*

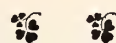
SILOAM SPRINGS, ARKANSAS

ADDRESS ALL INQUIRIES TO DR. JOHN E. BROWN, PRESIDENT



# GRACE AND TRUTH

THE PROMISES OF GOD



November, 1946

... grace and truth came by Jesus Christ—John 1:17

LIBRARY  
of the  
SEWER BIBLE COLLEGE



Thy Word have I hid in mine heart that I might not sin against Thee.—Psalm 119:11



# Denver Bible College

## *Purposes*

1. To instruct and train Christian men and women in the knowledge of the Word of God.
2. To provide high quality instruction in the Liberal Arts with a world outlook.
3. To train undergraduates from all walks of life who possess the desire and will to accept the call of God as ambassadors to the Rocky Mountain states and to mission fields around the world.
4. To give instruction in the practical theological field, which, coupled with a broad general education from a conservative Christian point of view, will enable students to give forth the Word of God in power.

## *Spiritual Aims*

DENVER BIBLE COLLEGE is firmly and wholeheartedly dedicated to the high ideal of producing men and women of strong faith, of crusading spirit, with poise and vision, who will return to their various communities and lift the spiritual level of the entire Rocky Mountain and Great Plains region.

Our message on the Christian life is positive. We build on faith—a mighty faith—and where we cannot build we will not destroy.

## *Academic Standards*

DENVER BIBLE COLLEGE SCHOOL OF THEOLOGY offers an advanced course leading to a Bachelor of Theology degree. The School of Liberal Arts offers a four-year co-educational course leading to a Bachelor of Arts degree, with a Bible or Sociology major.

In addition to an exhaustive study of the Bible as the Word of God, students receive a broad general education in Science, History, Government, Philosophy, Psychology, Mathematics, English, Languages, Speech, and Music.

*For Catalog and Information, write*  
**REGISTRAR, 2011 GLENARM PLACE, DENVER 5, COLORADO**



DOCTRINAL STATEMENT  
DENVER BIBLE COLLEGE  
GRACE AND TRUTH MAGAZINE

★ ★

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

# GRACE AND TRUTH

MAURICE G. DAMETZ  
EDITOR

GERALD P. NORTON  
MANAGING EDITOR

VOL. XXIV

NOVEMBER, 1946

No. 11

## THE PROMISES OF GOD

### EDITORIALS

Editorially Speaking: Modernist Vaporings; Important Announcement; Only One Way of Escape; The Jewelry of the Bible; Dr. Kramer Called Home; Alumni Join in the Campaign ..... 334

Back Page Comment: Atom Control; Persecution in Korea; The Plight of the Jews; Refugee Jews Obey "Voice" ..... 356

### TOPICAL STUDIES

God's Open Hand ..... *Richard S. Beal* 335  
Unfailing Promises ..... *Max Kronquest* 337  
Prove Me Now ..... *Léo S. Lapp* 338  
Sweet After Bitter ..... *Gavin Hamilton* 339

### SERIAL BIBLE COURSES

Studies in Galatians ..... *Harold A. Wilson* 340  
Suffering, Why? How? ..... *Norman B. Harrison* 342  
The Illustrative Principle ..... *The Editor* 343  
Truth in Type ..... *Aaron Schlessman* 345  
With the New Books ..... 346

### DEPARTMENTS

D.B.C. at Home and Abroad ..... *Faye Arbuthnot* 347  
Helps for God's Workmen ..... *Clarence Swihart* 348  
Youth Page ..... *Elmer Seger* 349  
Sunday School Lessons ..... *Sam Bradford* 350

## WHO'S WHO AMONG OUR CONTRIBUTORS

**Richard S. Beal** is pastor of the First Baptist Church of Tucson, Arizona.

**Gavin Hamilton** is a gospel minister and Bible teacher residing at Birkhead, England.

**Max Kronquest** is pastor of the Berean Baptist Church of Santa Fe, New Mexico. He is also chaplain of the New Mexico State Prison.

**Leo C. Lapp** is Dean of the Faculty, Denver Bible College.

SUBSCRIPTION RATES: United States, Possessions and Canada, 1 year \$1.50, 3 years \$4.00, 15 cents per copy. Clubs of five \$1.00 each per year. Foreign, one year \$1.75, clubs of five \$1.25 each.

Published monthly by Denver Bible College, 2011 Glenarm Place, Denver 5, Colorado. For change of address please notify GRACE and TRUTH, 2011 Glenarm Place, Denver 5, Colorado.

Entered as Second Class Matter, Oct. 27, 1922, at the Denver post office under the act of March 3, 1879.



# EDITORIALLY SPEAKING

## MODERNIST VAPORINGS

On January 26, 1946, the Board of Foreign Missions of the Presbyterian Church in the U.S.A. adopted a resolution commending one of its members, Dr. Henry P. Van Dusen, on being elected to the presidency of Union Seminary of New York. This seminary is well known for its apostasy and radicalism. It was cast out of the Presbyterian fold almost fifty years ago. Its retiring president, Dr. Henry Sloans Coffin, was recently Moderator of the General Assembly of the Presbyterian Church in the U.S.A. These happenings cause us to wonder if there is not a movement on foot to take the Union Seminary back into the Presbyterian fold.

The modernists are noted for their mischievous musings and vaporings. Dr. Harry Emerson Fosdick preached a sermon on the "Peril of Worshipping Jesus." Dr. G. Bromley Oxnam has written a book in which he applies the phrase "Dirty Bully" to the God of the Old Testament, and his book has become a classic of modernism. Dr. George A. Butterick also pictures the God of the Old Testament as the devil, saying, "Your God is my devil." Dr. Van Dusen keeps pace with these other modernist leaders; he does not fall behind them in the least. He calls the cherished doctrine and the glorious truth of the deity of Christ, "distilled nonsense."

In a book published in 1942, entitled, "Liberal Theology: An Appraisal," Dr. Van Dusen discusses the church's creeds and declarations of the church councils in regard to Christ. Concerning the Chalcedon Creed he says: "To the logical mind it sounds like distilled nonsense. There the phrases stand, side by side, in all their seeming contradiction and glorious incredibility: 'perfect in deity and perfect in humanity'—'God truly and man truly'—begotten before the ages of the Father . . . in the last days born of Mary the virgin . . . It is as though the fathers were determined to affirm their certainties at whatever humiliation to reason" (p. 208). It is very plainly seen from this statement that Dr. Van Dusen denies the virgin birth of Christ. He therefore does not believe in the deity of Christ. He believes it all to be "distilled nonsense." This phrase, "distilled nonsense," ought to be attached to Dr. Van Dusen for all 'he years to come.

★ ★

### IMPORTANT ANNOUNCEMENT!

We have an important announcement for our "Grace and Truth" family. Will our readers brace up

now? Be sure that you do not miss one word of what we are going to say. This is the most important announcement that we have ever made relative to our magazine. Here it is!

Beginning with the January issue we are going modern. Now, don't get too excited over the expression, "We are going modern." Don't tell your friends that "Grace and Truth" is joining the apostasy. We mean that you are going to receive a brand new Grace and Truth in the 6x9 pocket size—the size that you can slip right into your pocket and carry along with you. You can go to work; you can go shopping; you can go over to your neighbor's or friend's house, or you can go to church or midweek service with "Grace and Truth" in your pocket. Or in the case of the women-folks—they will be able to carry "Grace and Truth" in their pocketbooks.

As to the content of our magazine, we will be putting into it the same excellent topical studies and Bible study material plus some additional features and improvements that you will like. The minimum size will be 64 pages. The subscription price will be \$2.00 a year, with single copies at twenty cents.

Now, tell all your friends about the new pocket size "Grace and Truth" and get them to subscribe. Once they subscribe to "Grace and Truth" they will never want to be without it.

★ ★

### ONLY ONE WAY OF ESCAPE

A cartoonist has very recently published a picture of all the animal creation going into a modern ark, two by two. This ark is hooked up with a rocket which is aimed into space. It is hoped that somewhere out there in the universe the animal passengers and the remnant of humans will land on a planet where there is safety from the fury of atomic explosions.

A noted scientist has recently stated: "We are going to have to leave this planet to escape the tragedy of the atomic age." He means that there is not going to be a safe place on this earth. He states that the a-bomb is only one of several secret weapons which include guided missiles, artificial satellites, bacterial and chemical weapons. These will literally wipe out cities and nations.

From the tragedy of the atomic age there may be no physical escape but there is spiritual escape in the great salvation which God has provided for us in Christ. As we keep our eyes upon Jesus there is escape from fear, anxiety and worry—knowing that God cares for His own in the midst of physical danger and

peril. Apart from this great salvation there is no escape (Heb. 2:3). There will be, however, physical escape for an entire generation of Christians before the dark night of the great tribulation sets in (I Thess. 4:16-17; 5:1-9). None of us deserve to be spared the awful fury of the tribulation days, but God, in His great grace and according to His eternal purpose, will remove the Christian church out of the world into the safety of His presence.

★ ★

### THE JEWELRY OF THE BIBLE

The promises of God are the jewelry of the Bible. Every page of the Sacred Volume is rich and sparkling with the divine assurance of God's love, faithfulness, and power toward His people. There is a gem from this casket of the Word to fit every need of our lives, and to fill us with confidence, comfort, and hope. The promises are called "exceeding great and precious" (II Pet. 1:4). They are exceeding great and precious because of the Promiser. They are the throbbings of the infinite and deathless love of God. They are the echoes of His heart sounding from every page of the Word. Argosies of wealth, mines of gold, all the treasures that interlace the solid globe, all the glories that glow in the armies of the stars are not to be compared with the exceeding great and precious promises of God which compose the jewelry of the Bible.

★ ★

### DR. KRAMER CALLED HOME

On Tuesday, August 6th, Dr. James W. Kramer (affectionately called "Big Jim") was called home to be with the Lord following a fall which occurred in his own home. Dr. Kramer was widely known as an evangelist. In the past 26 years some 42,250 additions were made to the churches which he served in evangelistic campaigns. He was on fire with a passion for souls. In following out Paul's injunction, "Do the work of an evangelist," he used no stunts, fadisms, lectures, or hobbies—he used only the gospel. He reported to us that the last 19 meetings had netted an average of 115 additions to each church served. He gave Christ all the glory. Dr. Kramer was a valued member of the Board of Trustees of Denver Bible College.

★ ★

### ALUMNI JOIN IN CAMPAIGN

Following a picnic of the D.B.I. D.B.C. Alumni in City Park, Denver, on the evening of August 6, the group enthusiastically endorsed the \$200,000 campaign, and voted unanimously to assume the \$10,000 item which is to take care of Student Aid.

(Continued on page 344)

GRACE AND TRUTH



# God's Open Hand

By R. S. Beal, D.D.

The text for this sermon is James 1:5, which reads, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The title of the message comes from Weymouth's translation of the word "liberally," which is "with open hand." This is the way God gives. It is always with open hand. He is never stingy with those who have a need and who come to Him to meet it.

The need suggested in this text is that of wisdom. Wisdom is a big word and especially so in the Bible, where it occurs over 450 times. It is the normal thing to find such a book as God's Word stressing wisdom, for it is indeed a book of wisdom in the highest possible sense. Having come from God, it is filled with heavenly wisdom. To find the wisdom this Book exalts means that we must comb it and under the power of the Holy Spirit allow its truths to completely possess us.

The importance of wisdom is suggested in Colossians 4:5, where we are told to "walk in wisdom toward them that are without, redeeming the time." And again in Colossians 1:28, where we learn that in our preaching we are to warn and to teach "every man in all wisdom; that we may present every man perfect in Christ Jesus." And this need is further laid upon us in Colossians 3:16, where we are told, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Turning to James 3:15-17 it is to learn there are two sources of wisdom. This portion of truth reveals there is a wisdom from above and a wisdom from beneath. One is from God and the other from the devil, and they stand in sharp contrast. The problems of life will not be solved by the natural mind of man and the wisdom that comes from below. The wisdom we so sorely need, and for which we should pray, cometh from God—a wisdom that sees and acts beyond our own. The wisdom of this world has never led men to God and to Christ, to peace and hope. Its course is steadily backward and downward.

When we speak of wisdom, what do we mean? There are plenty of folk who have knowledge and have it in abundance, but somehow they do not seem to possess the wisdom

spoken of in my text. Wisdom is the practical application of knowledge. Suppose we had full knowledge of the dictionary but could not form a sentence; of what value would such knowledge be in a practical way? We know many things but find it difficult to apply them, hence the need of following out the injunction of this text. I know people whom we might call walking encyclopedias, yet they hardly know enough to button their coats, or to do other simple and useful things in daily life. They lack in wisdom.

There are people who possess power, love, knowledge, money, and personality, but the proper use of these qualities is sadly missing. It is truly hard to find a wise man. Diogenes, of whom we used to read in school, went about with a lantern in hand seeking for an honest man as if it took a light to find one even in the daytime. He might have found it even more difficult to discover a person who really takes wisdom from God. But, thank God, we believe such folk can be found. They have taken God at His Word and have proven the reality of this glorious passage.

Studying the text before us, it has suggested five things to my mind. Let us face them together. First I would have you note that

## IT SUGGESTS A NEED

"If any of you lack wisdom." If we are absolutely honest with ourselves, we will all have to confess a feeling of real need in this respect. The immediate context would suggest a need for wisdom in time of trial. The apostle James is speaking of the trials and troubles that come to the Christian. Such things are very perplexing to us all and we wonder why they come and what God's purpose must be in allowing them. In the face of them we feel so helpless, and we sense our blindness and lack of understanding. But whatever the need is, God has promised to supply it, and He will not fail in this case.

God's children are desperately in need of wisdom for daily guidance. We all realize how short-sighted we are and how little we know of the course we are taking. Time and again folk ask me how it is possible for one to determine the right decision or how to obtain the guidance of God. Feeling a lack of understanding, many blindly open their Bibles and let the finger fall on a passage, or they toss a stick in the air or resort to some other kind of substitute.

None of these will take the place of the wisdom that He provides for those who ask.

In these troublesome days when conditions are so uncertain and we know not whither our path may lead, Christians need to gird themselves and prepare for conflict. We must not take any false steps. We need to pray for revival and a renewal of interest in spiritual things. Let us keep in mind that the pathway to this desired blessing is by way of pain and poverty. The church of Jesus Christ has never been able to stand prosperity as well as she has been able to endure poverty. May God help us to walk in the right way.

We need wisdom to appreciate the opportunities which are given to us for His service. Many times when open doors are before us, we entertain doubt as to their merit and value. This is because we lack that wisdom which is from above. So many magnificent opportunities are before us, yet we are dull of apprehension. We need wisdom to see them, to use them aright and to make no mistake.

And just as we need wisdom to know what to do, so we need wisdom to understand one another. There is a woeful lack here. We have never learned to sit down where someone else has been compelled to sit. We have not been able to put ourselves in the places of others. Our hearts are hard and often cruel and utterly lacking in the compassion of our Saviour and the love of God.

A further consideration of the text of this message brings us face to face with the fact that

## IT SUGGESTS A METHOD

The method is very simple. It is found in the words, "Let him ask of God." This surely seems like a simple and easy way of obtaining what we need, and it is. This is a wondrous revelation of the readiness of God to hear and answer the heart-cry of His people. If we are believers and we discover we have a need, all we are instructed to do is to ask God to meet it. Perhaps we have failed to ask because the devil has come and whispered that God is too far away to hear, or He is too busy to pay attention to our petty wants, or it is all contrary to the laws of nature; therefore what profit is there in prayer? To such doubts many have succumbed and they have failed to ask God.

Direct asking of God is constantly emphasized in the Bible. If God tells us to do something, then let us do it without question. Matthew 7:7 says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Again, John



14:13, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Phil. 4:6, "Let your requests be made known unto God." And James 4:2, "Ye have not, because ye ask not." The question arises, why don't we do what God says? When we are up against difficulties and we have trying problems to solve, why not do as the text suggests, "ask of God"? God doesn't mean that we are to "mumble" when He definitely says, "ask." We often repeat some little jingle and fancy we are making our requests known to God. If I understand the import of the little word "ask," it means putting everything we have into the petition.

Let us not be impatient with God. Waiting on Him is a great thing to learn no matter what past experiences we may have had. Many are like Saul. The enemy were at Michmash, and were about to assault the army of Israel. Samuel had bidden Saul to wait for seven days. The little company were afraid and were hiding in holes and he could scarcely tell where they were. Saul was to wait seven days no matter what happened. The enemy was fully armed and pressing down fast upon Saul's men. It was hard waiting for a man like Saul. He did fairly well because he waited almost seven days. If he had only waited seven days, the story would have been different. When Samuel, God's prophet came, he reproved Saul because of his disobedience to God. He had to learn a bitter lesson and more than Saul have gone down to defeat simply because they did not abide God's time. They thought they knew better.

We must ever keep in mind that the asking we are to do is in utmost faith. The verses following my text emphasize this, "But let him ask in faith, nothing wavering (having no doubts): for he that wavereth (doubts) is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Looking at the text again, it is to see that

### IT SUGGESTS A SOURCE

"Let him ask of God." It doesn't say, "Let him ask of men," but "Let him ask of God." The source is infinite and that is the thing that counts. When will men learn the vanity of worldly wisdom? "The world by wisdom knew not God" (I Cor. 1:21). "Hath not God made foolish the wisdom of this world?" (I Cor. 1:20). Earth's great ones are not those through whom God's wisdom comes. Humility is the divinely appointed channel. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things

from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). The babes in this passage are the simple, trusting ones.

The God to whom we are to turn for wisdom is our heavenly Father, and He will not deny His redeemed children. We have gone in every direction for wisdom rather than in the right direction. The reason men do not go to God is because there is so much unbelief lurking in their hearts. We fail to take God at His Word as this text suggests.

The story is told of a little girl, an evacuee from London, who had just arrived in the eastern United States. Her bedtime prayer included the King, the Queen, and others back home, concluding as follows: "And God take good care of Yourself, because if anything happens to You, we're sunk." Such a prayer as this seems a bit childish and somewhat amusing, but the little girl had the right attitude. The Psalmist cried concerning the vanishing heavens and earth, "They shall perish, but thou remainest . . . thou art the same, and thy years shall not fail." The only permanent thing in this great universe is God. It is to Him that we are to turn to find all our needs met. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Studying this great text a little further, it is to discover that

### IT SUGGESTS A MEASURE

It reads, "that giveth to all men liberally and upbraideth not." Liberally means with open hand and this is the way God does it. We can go back through the Old Testament to find many illustrations of this truth and how often God exercised an open hand. We think of Bazaleel, to whom He gave wisdom in connection with the building of the tabernacle of old. Then to Solomon and Ezra and Daniel. Turning to the New Testament, it is to read the story of God's generosity in imparting wisdom to such men as Stephen and Paul. Proverbs 2:6 reads, "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

I am glad the text does not stop with a statement as to God's liberality, but that it goes on to mention another thing, only from the negative standpoint. "He upbraideth not." God does not condemn, find fault or make fun of us no matter how ignorant or how often we feel the need of coming to Him.

Dr. F. B. Meyer suggests what a blessing it was for the prodigal son that he did not meet his elder brother before his father. Had his brother met him first, no doubt he would have upbraided him for leaving home and playing the fool. In so doing, he

would have killed all hope in the prodigal's heart and, in all likelihood, he would not have come back to the father's house.

There was no upbraiding on the part of the prodigal's father. Not a word was uttered about the wasted wealth and the wild and evil life. That anxious-hearted father gave with open hand and upbraided not. This is just like God. He gives and He gives. He gives tears and blood. He gave His only begotten Son and all the wealth of heaven with Him. In I Corinthians, the 13th chapter, Paul wrote a significant thing about love—it "believeth all things, hopeth all things, endureth all things," that is, it upbraideth not. It endures rather than upbraids.

Looking at the text once more, it is to see that

### IT SUGGESTS A CERTAINTY

"And it shall be given him." This shows how God responds to the faith of His children. This means that God will take matters into His own hands and deal with the vexing problems by His wisdom which He is willing to impart.

Sometime ago I read a very interesting story about a famous Christian woman which illustrates this point. I pass it on to you.

Madame Guyon, after the death of her husband, was asked to administer in a lawsuit involving twenty-two litigants, and each wanted his share. They all came to her and said, "We do not wish the case to go to court, for we will not get anything. We would like you to take the papers your husband had before his death, in which he has all the data collected, and read them and render a decision." She said she couldn't do it because she did not know anything about business, but she did promise to pray about it and later give her answer. She prayed much and after a while the people came again and urged her to take their case and she finally consented.

The first thing she did was to take the papers and spend thirty days in prayer, locked up in her room, in order to get wisdom from above. She only withdrew from her room for meals and church services. She would take one paper and another and pray and pray until she felt she had God's mind concerning each individual case. At the end of the thirty days of prayer, she wrote the decision and then brought together the twenty-two people involved. Before she read the decision, they said to her that they would submit willingly to any decision she might make even though her decision might not be according to their ideas. The marvelous thing about it

(Continued on page 344)



# Unfailing Promises

By Max B. Kronquest

"... There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (I Kings 8:56b).

As Solomon arose from his knees in prayer he spake this testimony with "a loud voice." Prayer always prepares the Christian's attitude. Much prayer so excludes the justification of "self," that our hearts can only offer thanksgiving for God's unfailing promises. Prayer makes paramount and primary the spiritual truths, and leaves secondary the temporal and material things. Prayer gives us the proper perspective of the Lord, His work, and His manifold provisions.

God had promised that Solomon should reign after his father David. Years had passed and this promise and decree of God had been forgotten. When God's Word has been forgotten or set aside it presents a great opportunity for the devil to plant his seed. So Adonijah the son of Haggith "exalted himself, saying, I will be king" (I Kings 1:5). The promise of God to David (cf. I Chron. 22:9, 10), was to have been broken at this place by Adonijah's plot, "... howbeit the kingdom is turned about, and is become my brother's: **for it was his** (Solomon's) **from the Lord**" (I Kings 2:15b). God's promise remained true to the letter; however, because of the ignorance of God's promise the entire nation of Israel was shaken.

Solomon was the unassuming type. A spirit of neglect prevailed throughout the nation. His father was old enough to have died any time, and yet it was not an established fact in Israel that Solomon should be the next king. Adonijah had so managed his political campaign that he was able to state to Solomon's mother in a confidential visit, "Thou knowest that the kingdom was mine, and that **all Israel** set their faces on me, that I should reign . . ." (2:15a). His efficiency had caused an entire nation to swing over to his way of thinking. David awaking to this condition, in the last hours of his life charged Solomon, "I go the way of all the earth: **be thou strong therefore, and show thyself a man**" (I Kings 2:2).

To establish his place as king of Israel, in accordance with the promises and will of God, it was necessary for this unassuming one to order the death of three men—Adonijah, Joab, and Shimei. Abiathar the priest also "worthy of death" (2:26), was released and went back to his own field, not getting the death penalty

because he had in the past helped in bearing the ark. Grace was extended to each of these men on one condition—that they prove themselves faithful, and this was extended through their leader (cf. 1:52). Adonijah's sin reoccurred in a catholic-like request to Solomon by the way of his mother, and Solomon issued the decree for his death (cf. 2:23, 24). May we be sure that we are not following spasmodic unctions, unfounded rumors, self-appointed cliques, or unauthorized committees, but be like Solomon—established in the promises of God.

God's unfailing promises depend upon,

## I. The Ability of God

God is able to provide. Of Abraham it was said,

He staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, **what he had promised, he was able also to perform.** And therefore it was imputed to him for righteousness. Now it was not written **for his sake alone**, that it was imputed to him; **but for us also**, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead (Rom. 4:20-24).

Solomon, Abraham, David, and all the great patriarchs, as listed in the great faith chapter, Hebrews 11, have through faith in God's ability subdued kingdoms, stopped the mouths of lions, and in all have demonstrated the ability of God as found in His promises.

It is to God's advantage and glory that He provide for our daily needs. The carrying out of the promises made to the Jews as they left Egypt for the Promised Land verified the ability of God. The question—can God provide a table in the wilderness?—could not go on unchallenged. Is there anything too hard for God? He sent them the pillar of fire by night and the pillar of cloud by day. He kept his promises further by sending the heavenly manna, the Smitten Rock, and the quail. Doubtless, Solomon had all this in mind when he said, "There hath not failed one word of all his good promise." The Psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25). At no time throughout eternity will any of the countless millions be able

to say that he sought daily bread of the Lord in vain. Nor can any one say that He has not promised and provided for every spiritual need.

God's unfailing promises are borne out in,

## II. The Desire of God

"Fear not, little flock; **for it is your Father's good pleasure to give you the kingdom**" (Luke 12:32). Throughout the centuries God has been seeking to reveal and demonstrate His love for us. "How often," the Lord Jesus said to Israel, "would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37b). God promised a Saviour in the person of His own beloved Son, and the scripture plainly states, "Yet it pleased the Lord to bruise Him" (Isa. 53:10).

The desire of God's heart was turned in our direction before the foundation of the world. "In hope of eternal life, which God, that cannot lie, **promised before the world began**" (Titus 1:2). His love for us did not "pop up" over night, and neither will it dwindle with the years. "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

To list the many promises that have been brought about by the ability and the desire of God would be impossible. But scores of times you and I have been fed with those words, "... **all things work together for good to them that love God** . . ." (Rom. 8:28). God has promised acceptance in the Beloved One, eternal bliss for the redeemed, the full forgiveness of all our sins (Isa. 1:18), the restoration of Israel, the glorious rapture of the church (I Thess. 4:16-18), daily victory over the trials of life, tender watchcare and restoration when we slip, and the resurrection from the grave at the last day. He will go with us through the valley of the shadow of death; He has gone to prepare a place for us; He will never leave us nor forsake us; He promises us peace in the midst of the storm. These promises are but a few, and each of the above could be backed up with many scriptures.

God's unfailing promises are carried out

## III. By the Pledge of God

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). What an all-inclusive and glorious promise for the child of God to feast upon! "... I have meat to eat that ye know not of," was the reply of the Lord Jesus when the overly exercised disciples urged Him to eat. "Jesus saith unto them, My meat is to do the will of him that sent me,

(Continued on page 341)



# Prove Me Now

By Leo C. Lapp

Tithing, or the giving of a tenth of one's income for religious purposes has become an established custom among church people. The federal government of the United States recognizes this by allowing fifteen per cent of one's total income to be exempted from income taxes, providing the money is used for charitable purposes. For many years it has been the established custom of the Church of England to require ten per cent of the income of its members be given to the church and to be collected by the sheriff if necessary. Long before the Christian era, most of the people and the nations of southern Asia paid tithes for religious purposes. Tithing is on the increase in the United States. It has now become a very popular method of securing revenue by several large denominational churches, e.g., the Baptists, Presbyterians, and others. Most of these people feel that there is something meritorious in tithing; but few of them know of the biblical method of tithing, and some actually become angry when informed of what the Bible does teach on the subject.

It is only from the Bible that the rule of tithing is learned. Abraham, the father of all the faithful, paid tithes. Jacob paid tithes, and so it is natural that Moses should also order tithing to be the rule of giving for the nation of Israel. Tithing, or giving of a tenth of one's income, was the rule of giving in the Old Testament.

**Tithing is not taught as such in the New Testament.** Especially not as taught by some preachers and evangelists to bolster their own incomes.

**There is only one place in the New Testament where tithing might even be inferred.** That place is in I Corinthians 16:1-3. The subject is concerning the collection for the saints, not for the church, nor for the pastor, but for the saints. Paul here orders that such giving should be **regular**, upon the first day of each week, that it should be **proportionate**, as God hath prospered him; and finally, not to be taken as an offering when the preacher comes. When the offering was taken it was to be **handled by the local church officers and sent to Jerusalem**. So a summary of the passage reveals the offering to be taken for the saints was (1) regular, (2) proportionate, (3) handled by local officers, and (4) sent to those in need at Jerusalem. Each of these points differ from what many preachers teach regarding tithing, or

proportionate giving. There are other passages in the New Testament from which tithing might be inferred. To understand tithing one must go to the Old Testament. **Concerning giving by the nation of Israel the following points are found:**

1. Each year there were seven feasts in Israel, all of which required ample provision (Lev. 23).
2. There were five offerings in Israel for which each Israelite must make adequate provision (Lev. 1-7).
3. There were yearly offerings for the support of the temple (Exod. 30:11).
4. There were forty-eight levitical cities to be provided and maintained for the priests. Josh. 21:41).
5. There was the **first tithe** to be paid annually to the Levites and priests (Lev. 27:30-33). The priests tithed their offerings to the High Priest (Num. 18:20, 32).
6. There was the **second tithe** annually to be reserved by the people for their own religious life (Deut. 14:22-27; 12:17, 16:16).
7. There was the **third tithe**, which consisted of one-tenth of the total income to be paid every third year, to the widows and poor (Deut. 26:12; 18:28). Here it is well to remember that Abraham and Jacob paid tithes, all of them no doubt, including this one.
8. Beside all these the Israelites gave all **first born** of man and beast to the priests as God's representatives, or redeemed them at set prices (Exod. 34:20).
9. The **first fruits** of all crops were given with each crop (Num. 18:13).
10. There were gleanings of the harvest (Lev. 19:9-10).
11. The Israelite was to borrow and lend without hope of return (Deut. 15:17).
12. One-seventh of all time was to be set apart for rest (Exod. 20).
13. There was the year of Sabbath every seventh year, and the year of Jubilee every fifty years, at which time two years of rest for land, animals and man were enjoined. Beside this, all debts were cancelled on the year of Jubilee.
14. There was the paying of vows as a religious function.

15. There was the giving of offerings.
16. There was the giving of alms to the poor.

In reality, only the last two items were accounted as free will gifts for an Israelite. The remaining fourteen points were religious duties and obligations apart from which the Israelite did not keep the law of God as enjoined by Moses. The failure to keep these obligations showed that the Israelite did not have the Spirit from God. He did not have that which was necessary to keep the penalty spoken by the law from falling on him. Herein is the secret of the judgment of the Israelites in the Old Testament and the Jews in the present time. One's soul is of more value than any money saved.

If the items mentioned above are the minimum of requirements of a godly Israelite under the law, what must be the minimum of requirements of those persons now under grace? Can it be less under grace than under law?

Paul, the apostle, was of Jewish birth as was Jesus, the Saviour. Both spoke of regular and proportionate giving. If they referred to tithing as a rule for the Christians, they could have used no other inference than that of the Old Testament mentioned above, and if this is the case **then modern emphasis upon tithings are flat and insipid and lukewarm**. Let us review again what tithing, as taught in the Bible, would do as a method of giving:

1. It would mean that all churches and schools would be paid for before the erection began (Exod. 35:5).
2. Every person would give an annual payment to keep the church in repair.
3. Places of abode and food provision would be given to the pastors.
4. One tenth of each person's total income would be given to the church to spread the gospel.
5. One tenth of each person's total income would be used for personal religious activity for the family.
6. One third of one tenth of each person's total income would annually be given to the poor and to widows.
7. Every first born of man or animal would be given to the Lord for His service.
8. No crops would be harvested without first giving a portion to the Lord's work.
9. Besides all these things mentioned above, there would be the giving of gifts, and of offerings, and of

(Continued on page 344)



# Sweet After Bitter

By Gavin Hamilton

The ways of God with men move swiftly toward one grand climax. It is the manifestation of the King and the kingdom glorious. Already, the birth-pangs of this new era press us sorely. They come with ever-increasing severity and at more frequent intervals. For, as in the natural where travail precedes deliverance, so it is in the spiritual. The sorrows of the hour, to be followed by the greater sorrows of the tribulation period, intimate that deliverance is near.

Such procedure takes a predetermined course. It was the way the Master trod. Unlike us, He knew and appreciated it. To the bewildered couple He said: "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24:26). First, the **cross**; then the **crown**... the **tree** before the **throne**... the bitterness of death followed by the sweetness of life.

Peter lets the secret out. "Jesus of Nazareth, a man approved of God . . . Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain, whom God raised . . . and made both Lord and Christ" (Acts 2:22, 36). Herein is vested our salvation and that in One who was in all points tempted as we are. Our souls adore Him for His obedience unto death, even the death of the **cross**. We behold the marks of dark dishonor, not in the sense of tragedy, but in the sense of triumph.

Bitterness then sweetness! Divine symbolism teaches this age-long truth. John in eating the book finds it sweet in his mouth, but bitter in his stomach (Rev. 10:10). It is the book of the divine purpose. Its message was blessing after the curse, triumph to follow tragedy, sweetness to come after bitterness.

How sweet and pleasant to anticipate kingdom blessings: to be free from sin and sorrow, trial and travail, disaster and death! Such a prospect pleases. But the way there . . . ah, that is different. It is strewn with pitfalls, hardships, heart-aches, pains and disappointments. They carry bitterness in their train.

Quickly think of Joseph . . . his bitterness in being sold by his brethren, his character challenged and

condemned, and his body subjected to prison treatment. Then pass on to Moses. See the sorrow of heart as he is turned down by those he came to deliver after spending forty years in Midian in the school of divine discipline. Finish with David, God's anointed, yet his life in jeopardy at the hands of both Saul and Absalom. Consider these men as they travel along the rugged road of experience, and sweetly remember that it was the royal road to the throne. The destined end reached, sweetness became their portion.

Thus shall it ever be. Paul speaks plainly; his words cannot be misunderstood. "We must through much tribulation enter the kingdom of God" (Acts 14:14). Surely he could speak with authority! Note in II Corinthians 11, his experiences incurring bodily pains and privations. "In labours more abundant, in stripes above measure, in prisons more frequent, in death oft," etc. Nothing sweet here. Indeed, this is his "Marah"; the waters are bitter. But read on—the scene changes. He is now in the third heaven, the paradise of God. Visions flash before his soul; revelations pour into his ear; his heart thrills. Straight from the celestial he comes with these words of lifelong resolve burning in his bosom—"In such an one will I glory." This is the **tree** which sweetens every bitter cup. Hallelujah!

Samson's riddle becomes a Pauline reality. "Out of the eater came forth meat, and out of the strong came forth sweetness" (Judg. 14:14). Paul cast into prison: what a tragedy! But is it? Through the prison gates come those epistles we treasure more than gold. We recall the word **tragedy** in lieu of its opposite—**triumph**. True, the prison knew its bitterness, but we everlastingly taste its sweetness. Consider what the epistles mean to us. What comfort in trial, joy in sorrow, and strength in weakness have been ours!

Missionary enterprise has fellowshiped in both bitterness and sweetness. Fiery trials, pining sicknesses, and cruel martyrdoms have been the order of the day. But the results! Blessed be God, as we behold the golden grain taken from the harvest fields and waved before the Lord, we rejoice with joy unspeakable. Here

both the sowers and the reapers rejoice together. Oh, the sweetness of it all!

After the church comes Israel. She has a future. "The gifts and calling of God are without repentance" (Rom. 11:29). Once more in the place of privilege and responsibility—reaping where we have sown—she will head for the kingdom glorious. Her prospect enroute however might well act as a deterrent. There is waiting for her "the great tribulation" with all its bloody horrors and unprecedented sufferings. Bitterness will overflow. Weeping shall endure for the night but her joy cometh in the morning. The break of the new day will introduce Christ to her waiting heart. It will be a "morning without clouds." Then shall she enjoy the sweetness of sins forgiven, and the blessedness of association with Him in His everlasting reign.

"Cursed is the ground for thy sake . . . thorns also and thistles shall it bring forth to thee" (Gen. 3:17-18). In echoing tones creation replies in groans and travail pains. She longs for deliverance. Our bodies, too, part of this creation, wait for the adoption, to wit, the redemption by power. And we come first! The Lord's return will immediately impart immortality and the perfect image of the "Firstborn among many brethren." This shall herald the imminent deliverance of creation itself (Rom. 8:19, 30).

One word more. It is about yourself, beloved. Have you a trial? Is the experience bitter? Do you suffer physically or mentally? Have you reached wits-end-corner? Stay, my soul! The Lord is at hand! He is about to turn your bitterness into sweetness. Remember the word: "No chastening for the present seemeth to be joyous, but grievous: nevertheless **afterward** is yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

"In a little while He that shall come will come, and will not tarry." Precious promise indeed. Then, ah then, with travail past we shall wave in triumph the victor's palm. All bitterness shall be history. Sweetness—infinite, ineffable, eternal sweetness—ours. So cheer up, and look up; your redemption draweth nigh. To be with Christ, and to be like Christ shall abundantly recompense the sorrows borne now. At any moment you may break into singing, as the consciousness of its reality dawns—

"For ever with the Lord,  
Amen! so let it be."

---

The solvency of a bank or the strength of a government gives value to the notes issued. So it is the infinite solvency of the Divine Ruler that makes all God's promises to be "exceeding great and precious." And on them rests the true Christian assurance and his peace of mind in the darkest hours.



# Studies in Galatians

By Harold A. Wilson

In Galatians 5:17-26 there comes before us one of the most important teachings to be found in all God's Word. This is the teaching concerning the believer's two natures and the soul. Let us consider this teaching under four headings:

First we recognize the **distinction** which this scripture makes between the two natures and the soul. We have this distinction in verses 16-17:

This I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.

Here we have three entities—"the Spirit," "the flesh," and "ye."

The flesh is the carnal nature, resident in every son of Adam. The flesh is called elsewhere in the Word of God, "the old man" (Eph. 4:22), and "sin" (Rom. 6:6, 11-14), as distinguished from "sins," which are the deeds of the soul under the control of this carnal nature. The origin of this sinful nature is clearly seen in Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." The old nature was begotten in Adam by the fall, and by him was transmitted to the whole race through natural generation. It is because of the presence of this sinful nature in all men that our Lord Jesus Christ said to unregenerate men, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

The wickedness — the incurable wickedness — of this sinful nature is seen in such scriptures as the following:

The carnal mind (mind of the flesh) is enmity against God, for it is not subject to the law of God, neither indeed can be (Rom. 8:7). The old man . . . waxeth corrupt after the lusts of deceit (Eph. 4:22, R.V.).

This carnal nature is resident in every man, believer or unbeliever. His presence and activity in human hearts is the real reason for the violence, bloodshed, and unbridled lust which is in the world today. And his presence and activity, even in the hearts of believers, is the reason that so many Christians fall into sin and live defeated lives.

The Spirit, on the other hand, is the new nature which is begotten in the believer by the miracle of the new birth. Of this we are told in II Pet. 1:4, where we read that, "Unto us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature."

This new nature is as unchangeably righteous as the old nature is incurably corrupt. It is of this new nature in the believer that the scripture speaks, when it says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God" (I John 3:9). This new nature is called in other scriptures, "the new man" (Eph. 4:24), and "Christ in you" (Col. 1:27). The new nature is God's own nature, imparted exclusively to those who trust the Lord Jesus Christ as their Saviour.

The "ye" in this scripture refers to the souls of those addressed. It is the soul which is the seat of the mentality, the will, the judgment, the emotions, the senses, and the impulses. The soul is the man himself.

So we see that in the believer in our Lord Jesus Christ, along with the soul, reside two natures—the flesh and the Spirit. This brings us to the second thought—that the two natures are in constant **conflict**. Verse 16 reads, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these two are contrary, one to the other." This statement—that there is conflict between the two—is so clear as to need no explanation.

We will do well, however, to consider what this conflict is all about. In the battle between the two natures there is a clash of wills—the will of the evil one, of whom the flesh is a representative, and the will of our Lord, as represented by His Spirit in the new nature. Thus in the believer there is being fought in miniature the conflict of the ages—the conflict between the Seed of the woman, and the seed of the serpent—Christ vs. antichrist.

The objective for which these two natures are warring is the control of the soul of the believer. If the old man can control, that soul will do the will of the adversary. But if the new man can control, that soul will do the will of God. And the realm in which this battle is fought is the realm of the mind. The old man strives with the new for the control of our thoughts, for, as the scriptures plainly point out, "As a man think-

eth in his heart, so is he" (Prov. 23:7). It is for this reason that the scriptures appeal to us to "put off the old man, which is corrupt according to deceitful lusts," and to "put on the new man, which after God is created in righteousness and true holiness." Between these two admonitions are sandwiched these significant words:

"And be renewed in the spirit of your mind" (Eph. 4:22-24. See also Rom. 12:2, noting the words, "transformed by the renewing of your minds").

The soul can do nothing of itself, apart from the control of the one nature or of the other. This is the meaning of the words, "Ye cannot do the things that ye would" (Gal. 5:17). But the soul can and must decide which nature shall control. This decision is one which cannot be made once for all, but must be renewed every waking moment.

And this leads to the third thing which we wish to consider—how may we gain the **victory** over the flesh?

The recipe for victory is very simple. It is stated in verse 16: "This I say, then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Is that all?—one may ask. Yes, friend, that is all. Just consciously, moment by moment, let the Spirit control your thoughts and your affections, and the victory is yours! And if, in an unguarded moment, you find that you have let the flesh gain control, quietly turn to the Lord, confess the sinful thoughts with which that wicked nature has flooded your mind. Rejoice in the assurance of His forgiveness, and claim once again the victory which He is so able and willing to give.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (I John 1:9).

You see, friend, it is not up to you to keep yourself from falling—it is up to your blessed Lord, as you yield to Him and trust Him for the victory.

He is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy (Jude 24).

It is not up to you to overcome Satan and his cohorts in your own feeble strength—instead God's Word admonishes us, "Be not overcome of the evil one, but overcome the evil one in the good one" (So reads the Greek of Rom. 12:21).

But what happens as we yield to the one or to the other of these two natures? What is the **fruitage** of our yielding?

The scripture plainly shows that if we yield to the flesh, the works of the flesh will manifest themselves in our lives:



Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past that they which do such things shall not inherit the kingdom of God (Gal. 5: 19-21).

In blessed contrast to this horrid list the scripture just as plainly points out the delightful fruit which the Spirit brings forth in our lives as we yield to his control:

But the fruit of the Spirit is love,

joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Gal. 5:22-23).

That victory is sure to all who will enter into their blood-bought spiritual heritage by yielding themselves whole-heartedly to their Lord and to the leading of His Spirit is the clear, ringing assurance of verse 24: "And they that are Christ's have crucified the flesh with the affections and lusts." And it is upon this assurance that the admonition of verses 25-26 is based:

If we live in the Spirit, let us also walk in the Spirit, let us not be desirous of vain glory, provoking one another, envying one another.

between two opinions." "The Lord is not slack concerning his promise . . . ." (II Pet. 3:9a). Let us not be slack in receiving Him as our Saviour, or in claiming more of the Promised Land, as the need may be. "Jesus never fails."

**Messiah: His First Coming Scheduled.**  
by David L. Cooper. Biblical Research Society, 4417 Berenice Ave., Los Angeles, Calif. 555 pages. Cloth \$3.00.

This is a thorough, scholarly and authoritative work on the Old Testament scriptures. The historicity of the Old Testament is thoroughly treated. There are many references to the discoveries of archaeology and the indisputable facts which they set forth. The author has worked out a chronology which is based upon the Bible statements. Archaeological discoveries and historical facts are also employed. The author relies upon the literal interpretation of the Scriptures. This is drawn up in the statement, "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning, unless the facts of the context indicate clearly otherwise." With this we heartily agree. This is the book of a scholar. We heartily commend it to students of the Bible.

## Unfailing Promises

(Continued from page 337)

and to finish his work" (John 4:34). From the smallest anxiety to the most hideous sins, the Lord Jesus holds out His hands with the pledged promise, ". . . Him that cometh to me I will in no wise cast out" (John 6:37).

A check is no better than the one who signs it. A few years ago a woman promised me a ten thousand dollar cash offering. The promise never changed my spirits in the least, since I knew the woman—she lived in a "dream world" most of the time. The promises of God are so different. They are backed by the ability, desire, and divine pledge of God. If but one of those promises were broken, God would be proven a liar and none of the other promises would be dependable. The very character of God is at stake in keeping every promise, regardless of how important that promise may seem to us. He is definitely obligated to back up every promise. It is utterly impossible for Him to break one—He cannot lie. "If we believe not, yet he abideth faithful: he cannot deny himself" (II Tim. 2:13). "For when God made promises to Abraham, because he could swear by no greater, he swore by himself" (Heb. 6:13).

In conclusion may we add that, while the rainbow is a token of the promise that God will never destroy the earth by water again, the Word of the living God is the token of covenant which covers all of the promises of God.

Only those who accept the promises of God benefit from them. The Promised Land was enjoyed by those who claimed the promise. Promised salvation is for those who claim it. It was through unbelief that Israel struggled so long in the wilderness. It is unbelief that causes us to "halt

## BIBLE LOVERS' STUDY QUARTERLY

# "The Bible Expositor and Illuminator"

Comments on the International Uniform Lesson Topics

By

Spirit-filled writers

- ★ \$1.25 a year, payable in advance
- ★ 35c a quarter, single copy
- ★ 30c each a quarter, two or more copies to one address

Send in your order today

UNION GOSPEL PRESS  
Cleveland 1, Ohio

REQUEST—FREE—

(Specify which)

{ Bible Catalogue  
{ Sunday School Literature and Supplies Catalogue  
{ Book Catalogue



# Suffering: Why? and How?

By NORMAN B. HARRISON

"But if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (I Pet. 4:16, R.V.).

Up to this point we have been occupied with the problem of Suffering: why should we suffer? We have seen that, having a God such as He is, in a world such as it is, human nature being as it is, there is much reason for suffering and much profit from suffering.

Now we turn to the further, practical question: how should we suffer? It is here that Peter has much help for us. Peter is the New Testament expositor of suffering. He sees the Christian in an unfriendly world—just passing through. He would have us minded to suffer, expecting it and prepared for it. Others suffer, justly and unjustly. The Christian lives in the same world—a world of suffering. Has he purchased immunity from it?

What does it mean to "suffer as a Christian?" (1) To accept willingly whatever suffering of whatever nature may be our lot because we are Christian, as others suffer for being a murderer, a thief or an evildoer (I Pet. 4:15). (2) To display the attitude toward our suffering and the spirit in our suffering that become a Christian. We should:

1. Suffer Uncomplainingly. In this the Israelites passing through the wilderness set a negative example for us—read I Cor. 10:1-13. They murmured; they complained; they found fault with their lot, with their leaders and with their Redeemer God, bringing upon themselves the divine displeasure. Learning from them, let us cheerfully trust through it all, expecting to experience His grace sustaining us and His hand delivering us (vs: 13).

2. Suffer Unresistingly. The set, unbending, unyielding attitude, unwilling to accept the trial without a struggle, not crediting a Heavenly

Father with loving wisdom—such an attitude is a refusal to "suffer according to the will of God" (I Pet. 4:19). It is not only un-Christian; it is great spiritual loss. The trial was sent to train us in the yielded life. Only a constant yielding can produce a yielded life. Resisting is refusing to learn. In this, nature becomes our teacher. The unbending pole snaps before the storm. The oak, yielding to its smittings, acquires sturdiness and strength of fibre. Today the oak's ability to withstand the storm is an object lesson in how to suffer.

3. Suffer Undeservedly. In this we grievously fail our great Leader in Suffering. Read very thoughtfully I Pet. 2:19-24. If we suffer patiently for our wrong-doing there is nothing praiseworthy in that—it's what we deserve. But if, when we do well and suffer for it, we endure patiently, this is acceptable with God (vs. 20). Why? Now we are suffering undeservedly. This is Christian. This is Christ-like. This is fitting into the pattern—the example of suffering He left for us. To this kind of suffering, to this manner of suffering, we are called (vs. 21).

Having read these searching words from Peter's pen, reading on we have brought to mind our Saviour's attitude under suffering utterly undeserved (vss. 22-24). We behold Him in Pilate's judgment hall, faced with the greatest injustice ever heaped upon a man. We see our Saviour as our example in His sufferings for us, uncomplaining, unresisting, undeserving. And that calm, majestic figure calls to us: "Follow Me."

4. Suffer with Christ and for Christ. It is glorious to know that our Christ not only suffered for us but even today is suffering with us. To those who would hurt His own He cries, "Why persecutest thou Me?" We are given to see Him walking amidst the candlesticks, sharing the lot of his suffering saints (Rev. 1:13).

"In all their affliction He was afflicted" (Isa. 63:9). He suffering with us, and we not with Him? and for Him? "Inasmuch as ye did it not to one of these, ye did it not to Me" (Matt. 25:45).

With this background for Christian living how natural and rightful that we should "go forth therefore unto Him, bearing His reproach" (Heb. 13:13). Paul regards the multiplicity of his sufferings—II Cor. 4:8-18; 6:1-10—as a sharing with his Lord and Saviour, supplying what might be lacking in the personal sufferings of Christ (Gal. 6:17; Col. 1:24). If Christ the Head suffered in His day upon earth, how should His body suffer in our day! So Paul writes from prison: "To you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf" (Phil. 1:29, R.V.). What we are wont to call service—doing this or that—by no means comprehends the calling of a Christian. Sharing in suffering we most truly serve.

5. Suffer Rejoicingly. Here is a height left unscaled by most of us moderns. The early Christians, arrested and berated, were found "rejoicing that they were counted worthy to suffer dishonor for the Name" (Acts 5:41, R.V.). Of Christian people Paul says that "we also rejoice in our tribulations" (Rom. 5:3, R.V.). And the midnight praises from the Philippian prison, while their backs were smarting and bleeding, attested that Paul and Silas practiced rejoicing in suffering. If Paul taught us that we should "rejoice always" (I Thess. 5:16, R.V.), it was only because he himself lived it, as he testifies of his own experience of suffering: "As sorrowful, yet always rejoicing" (II Cor. 6:10, R.V.). Peter likewise insists that Christians regard their "fiery trial" not as a "strange thing" but as an occasion for rejoicing, here and hereafter: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:13).

"Sometimes a light surprises  
The Christian while he sings."

★ ★

\* \* \* \* \*

It is related of Joseph Mackey, formerly publisher of the "New York Commercial Gazette," that having a large number of workmen in his office, he had them print for his personal use an entire Bible in which, wherever a general promise occurred, he had his own name inserted, as, for instance: "Joseph Mackey, ask and receive, that your joy may be full"; "Joseph Mackey, my grace is sufficient for thee"; "Joseph Mackey, greater is he that is in you than he that is in the world."



And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son (John 14:13).



# The Illustrative Principle

By the Editor

In the works of God every enlargement of our powers of vision and observation through the lenses of the telescope, spectroscope and microscope brings to light new wonders of God's creative hand; so every increase of real insight into the Word of God overwhelms us with evidence that the same hand has been at work; and as the "heavens declare the glory of God, and the firmament sheweth His handiwork," so the Law of the Lord is seen as absolutely beautiful and perfect.

God uses many different means of enforcing His truth. Sometimes it is by repetition or re-statement. Sometimes it is by great summaries and direct statements which are full and comprehensive. Other times it is by means of analogy (types) that He would make His truth vivid to us. More frequently it is by means of illustrations which serve as window-lights and lenses. By this means, truth comes into a clear view, thus, divine truth is magnified.

## THE ILLUSTRATIVE PRINCIPLE DEFINED

**The Illustrative Principle is that principle of divine revelation whereby God, in order to clarify and give force to His truth, uses parables, symbols, imagery, and rhetorical figures to illustrate important facts.**

God's method of illustration falls chiefly into parables, symbols, imagery, and figures of speech, which are several in number. All are met with commonly in scripture, and they serve to demonstrate the self interpreting fact.

## THE ILLUSTRATIVE PRINCIPLE EXPLAINED

As to parables, three prominent sorts are found in the Bible.

1. Parabolic utterance (Matt. 13, Luke 15, John 15).
2. Parabolic action. The miracles have a moral and spiritual meaning.
3. Parabolic pictures and objects, as the tabernacle and its furniture.

Biblical parables are narratives, either of fact or fiction, used to convey moral and spiritual truth and instruction. They may be historical, ethical and allegorical all at the same time; but the higher meaning is lost or obscured in the lower, the spiritual in the literal. Commonly, some hint as to the true interpretation accompanies each parable.

Parables are common to both Old and New Testaments. A parable is, in the Bible usage, a similitude usually put in narrative form. In the Old Testament, parables appear in the form of short proverbs, maxims, or metaphors expanded in narrative form (I Sam. 10:12; 24:13; II Chron. 7:20; Num. 23:7, 18; 24:3; Ps. 78:2; Prov. 1:6; Ezek. 12:22; 20:49). The longest Old Testament parable is that of the Lord and His vineyard (Isa. 5). Some thirty parables were spoken by Christ. Half of them have to do with judgment.

A **symbol** is an object used to represent another object, because of resemblance or analogy. Some examples are as follows:

1. The four beasts of Daniel 7, representing four kingdoms.
2. The goat of Daniel 8:5-7, representing Alexander.
3. The dragon of Rev. 12:3, representing Satan.
4. The white horse of Rev. 19:11, representing victory.
5. The locusts of Rev. 9:7, representing evil forces.

Symbols must be interpreted with regard to the context where they are used, and by their analogy to other symbols.

In Ezekiel's prophecy the cedars of Lebanon (31:3-14) represent men.

The **figures of speech** which are used in the scriptures are classified as follows:

1. Comparison—where one thing is compared to another.
2. Contrast—where two things are set in opposition.
3. Simile—likening one thing to another in express terms.
4. Metaphor—when one thing is used for another without expressing the likeness formally.
5. Allegory—similar to a parable, not capable of literal interpretation.
6. Type—where one thing supplies a suggestion or forecast of another.
7. Apostrophe—where an individual or an attribute is addressed.
8. Hyperbole—an overstatement or use of exaggerated terms.
9. Metonymy—representing a thing by one of its attributes or accompaniments.
10. Impersonation—animate attributes ascribed to inanimate things.

11. Riddle—an analogy offered as a puzzle.
12. Anthropomorphism—ascription of material forms to God.
13. Anthropopathy—an ascription of the passions of man to God.
14. Litotes—the use of a weaker expression for a stronger.
15. Synecdoche—the use of a part for the whole, the whole for a part, a definite for an indefinite, a genus for a species, a species for its genus, or other similar substitutions because of the near relation of the things concerned.

The examples of the figures of speech are abundant.

**COMPARISON** (Psalm 84:10). A day is compared with a thousand years. The position of a doorkeeper is compared with an abode.

**CONTRAST** (Prov. 11:1). False balances are contrasted with just weights.

**SIMILE** (Ps. 103:11-16). The greatness of God's mercy and grace are likened to the heights of heaven above earth, and the distance between east and west. In Psalm I the godly are likened to trees and the ungodly to chaff.

**METAPHOR** (Eph. 2:19-22; 6:10-20; I Peter 2:6-7). The temple of believers. The panopolpy of God. Christ the cornerstone. Other well known examples of the metaphor are: Luke 13:32, "Go, say to that fox"; Jer. 2:13, "forsaken the fountain," "hewn cisterns"; Gen. 49:9, "Judah is a lion's whelp"; and Ps. 51:7, "Purge me with hyssop."

**ALLEGORY** (Judg. 9:7-15; Ps. 80:8-16). The allegories of the trees and the vine.

**TYPE** (Rom. 5:14). Adam is declared to be a type of the coming "second man."

**APOSTROPHE** (Isa. 51:9; 54:1-5; I Cor. 15:55). The arm of the Lord is addressed as a person, Israel as a wife, death and the grave as individual foes with power to inflict sting and achieve victory.

**HYPERBOLE** (Matt. 16:26). "Gaining the whole world."

**METONYMY** (Gal. 6:17; Isa. 59:1). The marks of the Lord Jesus stand for identity with Him in suffering. The Lord's arm and ear stand for His power to hear and to save.

**A. METONYMY OF CAUSE AND EFFECT**

1. The person acting is put for the thing done.
  - a. Christ for His doctrine (Rom. 16:9).
  - b. The Holy Spirit for His effects (II Cor. 3:6).
  - c. Parents and ancestors for



posterity (Gen. 9:27; Exod. 5:1).

2. The cause is put for the effect.
  - a. Mouth, lips and tongue are put for speech (Prov. 25:15; Deut. 17:6).
  - b. The hand for writing (I Cor. 16:21).
  - c. Sword, famine and pestilence denote effects (Ezek. 7:15).
3. The effect is put for the cause.
  - a. God is called salvatton (Exod. 15:2).
  - b. Faith is called our victory (I John 5:4).
  - c. Bread is put for seed (Eccles. 11:1).

**B. METONYMY OF SUBJECT—**  
Subject is put for adjunct.

1. The heart is put for the will and the affections (Ps. 9:1; Prov. 21:1).
2. A place or thing denotes that which is contained therein. The earth or world for men (Gen. 6:11; Heb. 2:14; John 1:29). A basket is put for fruit (Deut. 28:5, 17). A table is put for food (Jer. 49:12; Matt. 26:27). The grave is put for what is buried in it (Isa. 38:18-19). Heaven is put for God Himself (Ps. 78:9; Matt. 21:25; Luke 20:4).

**IMPERSONATION** (Ps. 114:3). "The sea saw it and fled" (Num. 16:32); "the earth opened her mouth" (Isa. 55:12); "all the trees of the field shall clap their hands."

**RIDDLE**—Examples of an analogy offered as a puzzle are found in Ezek. 17:3-21 and Judg. 14:13-14.

**ANTHROPOMORPHISM**—In Exodus 33:22-23 and many other passages God is described like a man with face, hands, eyes and ears.

**ANTHROPOPATHY**—In Job 21:20 God's wrath is mentioned. Zechariah 8:2 speaks of Him as a jealous God.

**LITOTES**—Examples of a weaker expression used for a stronger are Acts 21:28, "no mean city," and Matt.

6:19, "lead us not into temptation."

**SYNECDOCHE**—The use of a part for the whole, the whole for the part, a definite for an indefinite, genus for species and a species for its genus.

Ps. 46:9. Here the bow and spear are substituted for all the implements of war.

Luke 6:19. Rather, all that touched Him were healed.

Luke 12:52. Definite for indefinite, "five against two."

Luke 16:15. Here the genus is substituted for the species.

In Romans 1:16 the word "Greek" is substituted for the Gentile world.

## God's Open Hand

(Continued from page 336)

was that when the decision was rendered, every one of the twenty-two people was entirely satisfied. There was not one word of complaint. When we let God arrange our affairs or settle our difficulties and differences, it will be the same for us. Only God can provide such wisdom as will deal effectively with the everyday problems of practical life.

We read in Proverbs 4:7, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." And we may get it by going to the right place. It is said that a young woman who had made her life useful and successful told a younger girl how she did it. She remarked that until she adopted what she called the two-day plan, her life was of little value. Immediately her friend interrogated her as to what she meant by the two-day plan through which she found success.

The plan called for two things: first, to forget the day that was gone, and secondly, to make the coming day the very best possible. She remarked how she used to worry a great deal over things that were past. She would go over them in her mind and fret about them. But now in her simple plan she would dismiss all that was left behind and she would focus her attention on the morrow and what it could bring forth, with the idea of seeking to make it the best day possible.

If we seek that wisdom which cometh down from above and which God is so willing to give to those who ask Him, we shall discover the secret of making both today and tomorrow the kind of days they ought to be.

## Prove Me Now

(Continued from page 338)

alms, as the Spirit led, in time of emergency and of great need.

The gifts and alms should be given above the tithes. The gifts and alms should be given quietly for Jesus said, "When you give an alms, let not your right hand know what your left hand doeth." Alms would be given in secret and in quiet, but the tithes would be paid openly as an obligation and as a debt to society.

As required by the Lord, anyone who would withhold a tithe would become guilty of not paying an honest debt; anyone who paid only his tithes and never gave an alms would be guilty of having a covetous heart and not a heart of compassion for those in sudden need. Herein was the true Israelite revealed, and herein is the spirit of compassion of God and of Christ revealed. To pay all of the tithes is fine, but it is not sufficient. If anyone who speaks of tithes speaks of them in this fashion, as in the Bible, I am quite sure that the meaning of his Bible is much different than the ordinary Christian worker's idea of tithes.

## EDITORIALLY SPEAKING

(Continued from page 334)

Each alumnus is called upon to share in this fund, as well as obtain gifts from others for it. The Denver Bible College expresses its gratitude for the confidence evidenced in the alumni action. Already, a considerable sum has been subscribed.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me (II Cor. 12:9).

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (II Peter 1:4).

Many of the afflictions of the righteous: but the Lord delivereth him out of them all (Psalm 34:19).





# Truth in Type



## JOSHUA, A TYPE OF CHRIST

By Aaron Schlessman

In many points, and with a close similarity of outline, Joshua is a type of Christ. He is one of the prominent Old Testament figures, the successor to Moses, and a man of God. He was indeed a Saviour of his people, a man who put on "the whole armor of God."

Joshua records the consummation of the redemption of Israel out of Egypt. Redemption has two parts: "out" and "into" as Moses states it in

Deuteronomy 6:23, "He brought us out from thence, that he might bring us in, to give us the land."

He was one of the twelve spies, but he and Caleb were the only ones who believed God was able to do what He promised. His original name was Oshea (Numbers 13:8), but it was changed to Jehoshua, of which Joshua is a contraction. He was truly

a saviour to his people, leading them safely through the place of death into the Promised Land, a place of victory and blessing through divine power. "The Lord gave them rest round about . . . and there was not a man of all their enemies before them . . ." (Josh. 21:44). Joshua led to victory. He was a wonderful advocate when they suffered defeat (Josh. 7:5-9), just as we have our Glorious Advocate when we suffer defeat (I John 2:1).

### Joshua

1. Joshua's name signified salvation (Num. 13:16).
2. Joshua was well-fitted to lead and sympathize with his people (Josh. 1).
3. Joshua was a divinely appointed leader (Num. 27:18-19).
4. Joshua was a great conqueror and led to victory (Josh. 12).
5. Joshua, like his predecessor Moses, accomplished the great things wrought by him through the power of God (Josh. 1:5).
6. Joshua completed the work which Moses began (Josh. 3-4).

Joshua typified Christ in name. He was called at first Oshea (Num. 13:8), which, being interpreted, is salvation. Later his name was changed to Joshua (Num. 13:16), that is, saviour or deliverer. Likewise, Christ's name signifies salvation. "Thou shalt call his name Jesus for he shall save his people from their sins" (Matt. 1:21). Jesus said He "came to seek and save that which was lost" (Luke 19:10). When He sent forth the twelve He commissioned them to "go to the lost sheep of the house of Israel" (Matt. 10:6). He is truly Saviour from both the penalty and power of sin.

Joshua, as a leader, was well fitted to lead and sympathize with his people. His early life was spent in the Egyptian bondage. He was in the wilderness journey—a sharer of their labors and hardships. He was a man among men, a man of strength, yet he sought the will of God. He knew their testings, their trials, and consequently was well fitted to be their leader and guide (Joshua 1). Christ is preeminently the One fitted to lead and sympathize with His children. "He took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7). "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful

high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18). "He was tempted in all points like as we, yet without sin" (Heb. 4:15). What a Saviour Jesus is!

Joshua was a divinely appointed leader. He was not of man's choosing, but God's choice. "The Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him. And set him before Eleazar, the priest, and before all the congregation; and give him a charge in their sight" (Num. 27:18-19). Christ is divinely appointed. He was "sent from God" to be the Saviour of His people. He is the Leader who shall triumph over every foe. "Behold, I have given him for a witness to the people, a leader and a commander to the people" (Isa. 55:4), and John bore witness of Him "that all through him might believe" (John 1:7b).

Joshua was a great conqueror. He smote the Amalekites and subdued the Canaanites, the Amorites, the Perizzites, in addition to other victories as recorded in Joshua 12. He went forth in the strength of God unto victory and subdued the land. Christ is the **Great Conqueror**. He

### Christ

1. Christ's name signified salvation (Matt. 1:21).
2. Christ is preeminently the One fitted to lead and sympathize with His children (Phil. 2:7; Heb. 2:18).
3. Christ is a divinely appointed leader (Isa. 55:4).
4. Christ is the great conqueror, and leads to victory (Heb. 2:10; Isa. 53:5; Rom. 8:37).
5. Christ who is God as well as man wrought through His own power (Matt. 1:21; John 5:21; Heb. 7:25).
6. Christ likewise completed the work commenced by Moses (John 1:17; Matt. 5:17; Acts 13:39; Rom. 10:4).

met Satan in the Valley of Death, but came forth conqueror. He lives. Praise His name! Although Satan bruised His heel, as prophesied in Gen. 3:15, Christ bruised Satan's head, and came forth from the grave in resurrection power. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10). "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5). "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). "We are more than conquerors through him that loved us" (Rom. 8:37). Our God is faithful.

Joshua, like his predecessor Moses, accomplished the great things wrought by him through the power of God. God spoke, saying, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Josh. 1:5). What assurance! God was with Joshua and in leading His own people in battle against the enemy. The promise, "I will not fail thee, nor forsake thee,"



was given, and God could not break it. Christ, who is God as well as man, saves and guides His people by His own power. "He shall save his people from their sins" (Matt. 1:21); "even so the Son quickeneth whom he will" (John 5:21). God gives us victory through our Lord Jesus Christ, who has power to save all who put their faith and trust in Him. "He is able to save them to the uttermost that come unto God by him" (Heb. 7:25). Christ's promise, "Him that cometh to me, I will in no wise cast out" (John 6:37), will stand for eternity. Grasp the promises by faith. They are for you. "He ever liveth" to give victory to His people. "Thanks be unto God who giveth us victory through our Lord Jesus Christ."

Joshua completed the work which Moses began. Moses let Israel out of Egypt, but Joshua brought them into Canaan (Joshua 3-4). Christ likewise completed the work commenced by Moses. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Christ came "not to destroy, but to fulfill the law" (Matt. 5:17); "and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). The law given by Moses was a schoolmaster to lead us to Christ (Gal. 3:24). Christ completed the law, fulfilled it, and "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). In truth the "law came by Moses, but grace and truth came" by the fulfiller of the law, Jesus Christ.

"How calm the judgment hour  
shall pass  
To all who do obey  
The Word of God about the  
blood,  
And make that Word their  
stay."

Truly the poet has sung:

"Grace there is my every debt  
to pay,  
Blood to wash my every sin  
away.  
Power to keep me spotless day  
by day,  
In Christ for me."

#### ★ THE NEED FOR PRAYER

The lack in many churches and in the lives of many more Christians is prayer. Business, social life, and almost everything else crowds in and prayer is neglected. But prayer is the agency to move the arm of God. Prayer will open the treasures of the skies. Prayer—the effectual prayer—will bring the answer in advance, and then we can stand still and see the marvelous workings of God, who has a good deal more to give than most folks are getting.

—Publisher Unknown



## WITH THE NEW BOOKS

**Twelve Tremendous Themes**, by John R. Rice. Sword of the Lord Publishers, Wheaton, Ill. 177 pages. Cloth \$1.50.

Twelve great doctrines are dealt with by the author who is an evangelist of wide experience who is being greatly used of the Lord. The fundamental facts of our faith are dealt with in a refreshing and convincing manner. The chapters, "How True Is the Bible?" and the "Scientific Accuracy of the Bible" are especially good. Other chapters are: "Can a Saved Person Ever Be Lost?" "Sunday or Sabbath—Which Should Christians Observe?" "Is There Literal, Physical Fire in Hell?" and "Jesus May Come Today!" Be sure to obtain this book. It is excellent reading.

**Religious Liberty in Latin America**, by George P. Howard. The West-

minister Press, Philadelphia, Pa. Price \$2.00.

The Latin American problem gets a thorough airing in this work by Dr. Howard. In answering the questions raised in the book, the author, by statistics and by quotations from prominent South Americans, proves that Latin America is not as Roman in many cases, either in numbers or in spirit, as is North America.

Protestantism brought liberty to the United States, and the Latin Americans desire that same kind of liberty. Prominent Latin Americans feel that the greatest tragedy that could happen in Latin America is to ban protestantism. Clergyism or clericalism has, from the time of Babylon, desired to retain control of peoples for its own benefit and profits. This system is responsible for the present propaganda coming to North America. The present propaganda comes mostly from the Roman clerics in North America but also some from Latin America.

This book is one which, if read, will be much quoted. Anyone interested in protestantism, the truth, liberty, and in contemporary events must read this little book by Dr. Howard.

## "Lift up your heads"

**Again, the Eastern Sky is blackened**—and another war looms on the horizon.

**Christian—Let Your Light Shine.**

Now is the time to give the Gospel—the only means of Salvation and consolation.

**Death again will claim** its heavy toll—perhaps as never before. Let us help **rescue the perishing.**

**The Macedonian Call** from Poland to meet the spiritual and temporal needs of our surviving orphans and other victims of Nazism is very urgent.

**Europe is threatened with another catastrophic winter**—one that may prove worse than the last and more costly in human lives. The Director of BETHEL Mission, Rev. Leon Rosenberg, has gone to Europe again.

**The Lord opened** seven other countries, besides Poland, to him where he will administer spiritual and material help. The prayers and cooperation of God's people are coveted.

Headquarters of

**Bethel Mission of Eastern Europe, Inc.**

252 N. Dillon St.

Los Angeles 26, Calif.



# D. B. C. AT HOME AND ABROAD

By Miss Faye Arbuthnot

The J. O. Records, with their motion picture equipment, brought the gospel to many churches and groups in Colorado through the summer months. The letters of recommendation given them by the pastors of churches in which they served are proof enough of the fine work they are doing.

October 7 found them in Sabetha, Kan., where they lived before coming west. They were scheduled for an eight-day meeting in the Woodlawn Baptist Church, Oct. 13 through Oct. 20. In the early winter they will head south hoping for many successful meetings there through the winter months.

Bud Kirkpatrick, a former student of D.B.C., was a visitor at the College. He is the photographer for the San Diego zoo. He furnishes pictures for various Christian publications, and he also is working on pictures for children's books. He has two children—Steve, two, and Shirley, six—whose pictures appear in several books, "Shirley Goes to Mexico," and "Shirley Visits the Zoo."

Fred Lower, another former student, was in Denver visiting friends and relatives. He is pastor of the Immanuel Baptist Church in Kankakee, Ill.

Miss Katherine Harder, a former student, who has been doing children's work in Kansas City, felt led of the Lord to do some nursing during the polio epidemic since the classes were closed. She has had the opportunity to speak to many concerning their soul's welfare.

We copy a portion of a letter received from Miss Anna Thorell ('25):

"A ten-day campaign was held in which the gospel of love once more went forth to the Mexicans. Through the public address system the message was brought directly into many homes. Every night gospel songs from Buenas Neuvas Spanish gospel recordings were played before the service, and often it sounded like a great choir from the tent; though not very many ventured inside they told us how much they enjoyed the singing and the message.

"Since the campaign we are beginning to see the results. Some have decided for Christ, and there is a spirit of reverence and more appreciation of the Word of God which gladdens our hearts.

"Marjorie Thompson of the Orinoco River Mission spent several days with us speaking to the children and young people and visiting in the homes—she felt as though she were again in Venezuela, where she is preparing to return. Two new missionaries are going to the field with three others who are returning. Possibly they have already arrived by this time. Mr. and Mrs. Eddings are in the east doing deputation work where a number of young people are thinking of going soon to finish their training on the field.

"Continue to pray for the salvation of the Venezuelans and the Mexicans."

John Wood ('43) and William Moffett ('43) had very successful meetings in Woodruff, Kan., last month. Mrs. Wood, a former student, and Mrs. Moffett held children's meetings.

The gospel team who went out from the Denver Bible College this summer saw many alumni, former students, and friends. They held services in the Independent Bible Church in which they visited with Rev. Ivan Pulis ('34) who is pastor, and Mrs. Pulis, a former student. Rev. Laurel Inabnit ('38) and Mrs. Inabnit ('37) attended the meeting. Mr. Inabnit is pastor of the Grace Gospel Tabernacle in Bozeman, Montana, and is active in the radio ministry there.

A meeting was held in the Glen Ellyn Bible Church of Glen Ellyn, Ill. Rev. Elmer Seger ('35), former pastor, has now moved to Denver with his family—Mrs. Seger, a former student, and their three children. Rev. Seger is a professor at Denver Bible College.

At the Gull Lake Bible conference in Michigan the gospel team visited with Rev. Donald Kathan ('44) and Mrs. Kathan, a former student. Mr. Kathan is pastor of a church in Bloomingdale, Mich. Rev. Wm. Swihart, former student, and Mrs. Swihart, as well as Mr. LeRoy Sargent and Mrs. Sargent ('34) who faithfully served on the Denver Bible Institute staff for several years, were present at the conference. Rev. Pat Clifford ('33) had charge of the children's meetings at the conference. The team also held a meeting in Three Rivers Bible Church, Three Rivers, Mich., of which Rev. Clifford is pastor.

At the Buffalo Bible conference the gospel team met Mrs. Georgenia

Hammond, a former student, who is home on furlough from Columbia, South America. They saw Elsie Mott ('44), a candidate for South America under the E.U.S.A., who is at the present time in Toronto, Canada, for a three-month candidacy period. Betty Newman, a student at Buffalo Bible Institute, Buffalo, N.Y., was also present at the conference.

Mr. T. W. McKee and Mrs. McKee ('39), Alline Coulter ('44), and Marie Poll ('44) attended the National Sunday School Association convention in Chicago, Oct. 2-6. While there, Mrs. McKee told a children's Bible story over the Moody Memorial Church broadcast.

Rev. Ray Olander, a former student, spent some time visiting his father and sister in Denver the latter part of the summer. He is pastor of the Presbyterian Church at Alexis, Ill.

Mr. and Mrs. O. O. Wood were welcome visitors at the College. They are doing evangelistic work in rural districts. They are making their home in Sutton, Neb. Mr. and Mrs. Wood are the parents of three graduates, James ('38), Ruth ('37), John ('43), and one former student, Mrs. Clyde Shaffstall.

All are in Christian work or training for His service.

Mr. Clarence Swihart ('42) and Mrs. Swihart ('43) made a trip to Canada to visit with Mr. and Mrs. LeRoy Sargent.

A letter was received from Louise Jackson ('41), who is working with the Child Evangelism Fellowship in Guatemala. Her letter is filled with praise and thanksgiving to the Lord for meeting her needs. She is very busy and has been teaching in Spanish. She asked for continued prayer for herself and for that field.

Born—

A daughter Frances Elaine to Mr. and Mrs. Claude Fondow ('43) on June 8.

\* \* \*

A daughter France Elaine to Mr. Ed Hartley ('37) and Mrs. Hartley on June 11.

## Mail "Grace and Truth" for Christmas

CHRISTIAN SERVICE PRESS, MOLINE, ILLINOIS

Offers you this value in magazine reading. A non-denominational fundamental magazine published six times a year for only 25 cents — a little over 4 cents a copy.

CHRISTLIFE MAGAZINE 25 cents A YEAR

JAN. 1 1947 SUBSCRIPTION PRICE WILL BE 50 CENTS A YEAR. Articles, stories, poems, games, etc. Send your name and address together with 25 cents for a full year's subscription to CHRISTIAN SERVICE PRESS, MOLINE, ILLINOIS



# Helps for God's Workmen

By Clarence Swihart

## ANSWERED BUT NOT EXPECTED

James McConkey says that one summer when he was ill he spent the summer on the shores of the Great Lakes. Sailing was the only recreation possible. One day when sailing in the midst of the bay, the wind suddenly died out. His boat was utterly becalmed with not a breath of air astir. The hot rays of the August sun beat down mercilessly upon his weak body. He had come out with a stiff breeze, and naturally he began to pray for a breeze to take him back. For an hour he prayed, but no breeze came. Then he espied a boat coming toward him. An old fisherman, realizing that Mr. McConkey would be helpless out in the bay with no wind, came out to row the sailboat to harbor. Then Mr. McConkey says he learned his lesson. **His real need had been for deliverance, and while God had denied the words of his petition, He provided for his need.**

—Sunday School Times

★ ★

## BETTER THAN A LOT OF FAITH

Most of us wish we had more faith. While so wishing, we forget that we have something far more valuable than faith. Dr. McQuilkin of Columbia Bible College has quoted a letter from George Allan, founder and director of the Bolivian Indian Mission, who told of a visit he and his wife made at the famous Mueller Orphan Home in Bristol, England. Mrs. Allan, looking at the five large buildings said, "Dr. Burton, it must take a lot of faith to keep all this going." Dr. Burton answered, "Mrs. Allan, little faith in a strong plank will carry me over the stream; great faith in a rotten plank will land me in it." When Hudson Taylor, years ago, was introduced to an audience as a man of great faith, he humbly said, "I am a man of small faith in a God of great faithfulness." God's faithfulness is more important than our faith; it is His faithfulness that creates our faith; and, "if we are faithless, He abideth faithful; for He cannot deny Himself" (II Tim. 2:13, R.V.). Let us take our eyes off our variable faith and fix them upon the fact and faithfulness of Him who is the unchanging Rock of Ages.

—Sunday School Times

★ ★

## GOD'S WORD A LAMP

A man two was trying to find the Lord became so distressed that he

sought counsel of a minister at night. He could not go ahead, and so was afraid to venture, and had become discouraged and almost in despair. He obtained no relief, and started for home. As he carried a lantern, the minister asked him why he did so. "To light my way, because it is so dark," he replied. "But can you see your way home from where you stand?" was asked. "Oh, no; it is very dark, just ahead." "Of what use then is the light?" "It will light the path as I go the same as it does here." "Thy word is a lamp unto my feet, and a light unto my path," said the minister. "Walk in the light you have, and go on doing so, and it will shine around you all the way as you need to see." This simple illustration showed him how easy it is to find and walk in the way of salvation.

—Three Thousand Practical Illustrations in Religion and Morals

★ ★

## NOT MAN'S FOOTPRINT

A Frenchman was crossing the

desert with an Arab guide. Day after day the Arab never failed to kneel on the burning sand and call upon his God. At last one evening, the unbeliever said to the Arab, "How do you know there is a God?" The guide fixed his eye upon the scoffer for a moment, and then replied: "How do I know there is a God? How do I know that a camel and not a man passed last night? Was it not by the print of his hoof in the sand?" And pointing to the sun whose last rays were fading over the horizon, he added, "that footprint is not of man."

—New Bible Stories

★ ★

## THE HOPE OF RESURRECTION

King Edward the Confessor, nearing the end, said: "Weep not, I shall not die, but live; as I leave the land of the dying I trust to see the blessings of the Lord in the land of the living."

Queen Victoria, most famous of all queens had written over her husband's mausoleum: "Farewell, well-beloved! Here at last I will rest with thee, and with thee in Christ I shall rise again."

—Christian Reader's Digest

"Adopt the program of God, and you have a right to the resources of God."

—The Presbyterian

## TRAINING TRUE to the BIBLE

## PLAN TO ATEND THE AMERICAN SEMINARY OF THE BIBLE

## STUDENTS from COAST to COAST

Thorough three-year course (including summer semester) in Bible, theology, and prayer for pastors, evangelists, Bible teachers, missionaries, and other Christian workers. Tuition is free; room and board are provided for practical assignments in the various departments of the Seminary. Write for catalogue to Registrar, 1101 East 35th Street, Brooklyn 10, New York.

Read **The PROPHETIC WORD**, recommended highly by Christian leaders and laymen in America, Canada, and the British Isles. Editor: Rev. G. P. Raud, President of the American Seminary of the Bible. Sample copy sent on request.

1101 E. 35th St.

Brooklyn 10, New York

## VISUALIZE OR FOSSILIZE WANTED

5,000 LIVE WIRE ENERGETIC CHRISTIANS TO EVANGELIZE  
AND VISUALIZE THE GOSPEL.

FOR INFORMATION WRITE:

ROBERT CRICHTON  
223 North Ave., N.E.

Atlanta, Ga.

NAME .....

STREET ..... CITY ..... STATE .....

GRACE AND TRUTH



# YOUTH PAGE

By ELMER E. SEGER

## MEMORIZING THE WORD

### I. Why Memorize the Word?

The reason for memorizing the Word of God is plainly stated in Psalm 119:11, "Thy word have I hid in my heart that I might not sin against thee." Notice that it is hidden in the heart, not merely kept for quick reference in a handy pocket Testament. It acts something like an umbrella. It is wonderful to have an umbrella, isn't it? But no matter how good the umbrella is, no matter how well-made or expensive, handy or beautiful, it does absolutely no good if you do not have it with you at the time it is raining. Sin does not wait until you have a Bible near you before it attacks you. It may come at any moment, day or night, wherever you may be. Therefore you want to have the Word in a place where you are sure to be able to use it, and that place is in your heart. You want to use the Word constantly because "by taking heed thereto" you will cleanse your way (Ps. 119:9).

### II. What Should Be Memorized?

It is the Word of God which should be memorized but young people often wonder where to start. It would certainly do no harm to memorize any part of the Bible. There are people who have "learned by heart" whole books of the Bible. It will be sufficient if you start with verses. Sometimes whole chapters are important enough to merit being learned. But generally single verses or short passages of a few verses are most effective as ready ammunition on the road to victory. Every person ought to learn these verses: John 3:16, Eph. 2:8-9, Phil. 1:6, Heb. 4:12, I John 1:7, Rev. 1:5, Rev. 22:12. It would be hard to stop noting the verses one ought to know, but there are certain verses like these which stand out like bright diamonds in the jewel-box of God's Word. It is possible to obtain lists of choice verses, but a better method of selecting them is to choose verses which particularly appeal to you in your daily Bible reading.

### III. When Should You Memorize?

The time to begin memorizing is not tomorrow. Tomorrow never comes. Yet many young people pave their lives with good intentions and save their consciences with the

brilliance of tomorrow's performances. Begin now with even as little as one short phrase in Titus 3:8, "Be careful to maintain good works." You can stop in the midst of your reading and commit that to memory. Perhaps the next time you will take a whole verse. But don't worry about tomorrow. Do something today. You may wish to spend a few minutes on a choice verse each morning before you start with the day's activities, or each day when you read the Word. But by all means, seek to review the verse more than once during the day. One of the finest spiritual exercises ever devised is one used by a man who stopped to pray to the Lord or review a thought or word of Scripture every time he stopped his car for a stop sign. That was only a momentary reflection, but it was often, and it very often resulted in his continuing to reflect on the things of the Lord as he drove on. Just so, if you will refer often to the verse you are memorizing, it will better accomplish God's purpose in your life.

### IV. How Should You Memorize?

Sometimes a person gets so ambitious to memorize the Scripture that he bites off more than he can chew. Start in easy. Like singing a song, which is easier to speed up than to slow down, memorizing is psychologically more satisfactory when started slowly and progressively speeded up than when it is necessary to retrench from a pace already started. A verse a day would be wonderful, but one verse per month really learned would be better than a half-hearted verse-a-day program. Try writing your choice verse down on a card or in a notebook and repeating and reviewing it until you have learned it thoroughly. Perhaps you should plan on one week for the first one. After you have worked on the second verse several days, then review the first one also. Keep reviewing all of the verses as you learn new ones.

### V. Will You Memorize?

You will surely memorize God's

Word if you realize that it "is quick and powerful" (Heb. 4:12), it "is a lamp" (Ps. 119:105), and it is inspired (I Tim. 3:16). Will you do it? Let me know how you come along with this means of realizing the spiritual victory the Lord Jesus Christ died to provide for you.



## DENVER BIBLE COLLEGE REACHES NEW HIGH

The fall enrollment of Denver Bible College has increased four hundred percent over the same period of last year. Twenty-three states are represented in the student body.

Colorado leads off in first place with one hundred seven students, followed by California, Kansas, Nebraska tying for second place. Michigan is in third place with Texas standing at fourth. These students represent eighteen evangelical denominations. This is a very representative group both as to church affiliation and geographic location. New teachers have been added to care for the increased enrollment. The latest to be added are Lee Long as Professor of Philosophy and Miss Marie Garberson as Instructor in English.

## ALONE WITH GOD

A minister at a meeting, in the course of his sermon, advised that the people, as they retired from the service, should go away and be alone with God for fifteen minutes. A brother followed the advice, and was brought into the most delightful fellowship with Jesus. The unfolding of things belonging to the Kingdom of God, even in that fifteen minutes, was rich and glorious. If you want to be let down into eternal mysteries, into the Godhead's deepest sea, be alone with God.

—Publisher Unknown

## The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
In Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS  
Training Native Evangelists;

Over 6000 church members won from  
Idolatry.

Write for Fuller Information.

## FORTY-SIX YEARS AGO

Dr. C. I. Scofield, during his Dallas pastorate, founded on "Faith" principles a mission which has today nearly 100 missionaries and 400 native workers from Guatemala to Panama. More Gospel heralds needed to enter open doors in Spanish and in Indian languages. Will you pray?

For Free Literature and Information Write

THE CENTRAL AMERICAN MISSION, Dept. GT, 3611 Congress Ave., Dallas 4, Texas





# Light . . . ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY SAM BRADFORD • ILLUSTRATIONS BY CASEY SMITH



SAM BRADFORD, D.D.

"Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission."

## A LETTER ON CHRISTIAN LIVING

DECEMBER 1, 1946

LESSON TEXT: Acts 19:1-20:1;  
Eph. 6.

PRINTED TEXT: Acts 19:23-30; Eph.  
6:13-18.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:13).

As preparation for the study of Paul's ministry in Ephesus, it is interesting to remember that Ephesus was the center of transportation and commerce for the entire Mediterranean world. It was a political center, for every proconsul going to his post in Asia Minor was obliged to land at Ephesus. This city was a center for the general court for that area of the Roman empire. Ephesus was also a religious center. Those who spoke of the world worshiping Diana of the Ephesians (Acts 19:27) were not far from wrong. Much of the wealth that came to the silversmiths and others who made idols, images, and charms of Diana came from the sale of their wares to travelers from all parts of the world and to those going to all parts of the world.

### LESSON OUTLINE

#### I. Paul and the Disciples of John the Baptist (Acts 19:1-7).

##### A. John's Message.

John's message was the message of the Kingdom. His call was, "Prepare ye the way of the Lord." His command was, "Repent and be baptized." His disciples believed on Christ as the Messiah. They were baptized, portraying their conception of Him and His kingdom.

##### B. John's Disciples.

John's disciples did not know the message of salvation through the shed blood of Jesus Christ. They were disciples of the Messiah rather than of Christ the Saviour.

##### C. Paul's Ministry.

Paul, first, preached Christ after having learned that these disciples did not know anything about the Holy Ghost. No man can truly know

the Holy Spirit except he has known the Christ.

Paul's ministry was, second, baptism. Regardless of the fact that these disciples had been baptized in all sincerity, they had been baptized only with the baptism of John which was a baptism concerning the kingdom. Upon learning of the Christ and of the ministry of the Holy Spirit, the disciples of John became the disciples of Christ and were baptized portraying His death and resurrection. God emphasized the ministry of the Holy Spirit in their lives by giving them the gift of tongues and of prophecy.

#### II. Paul's Ministry in Ephesus (Acts 19:8-41).

Paul's ministry in Ephesus was really divided into two phases.

##### A. In the Synagogue (Acts 19:8-9).

Paul preached in the synagogue for three months "disputing and persuading the things concerning the kingdom of God." The teaching that he would give to these people concerning the kingdom of God would be, first to persuade them that Christ was their Messiah, and, secondly, that they should accept Christ, the Messiah, as their Saviour.

The preaching of the kingdom might be outlined as follows:

1. Preparation of the kingdom through Israel.
2. Prediction of the kingdom through the prophets.
3. Prediction of the King through:
  - a) Prophets
  - b) Types
  - c) Symbols
4. Presentation of the King in the birth and life of Christ.
5. Rejection of the King.
6. Israel's only hope—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

##### B. In the School of Tyrannus (Acts 19:9-10).

Paul ministered to the people using the school of Tyrannus as a house of worship and preaching for two years. Here he preached "the word of the Lord Jesus." After turning from the Jews in the synagogue to the school of Tyrannus, he taught and preached the gospel of grace.

A further study of Paul's ministry in Ephesus would bring us to note that God honored his ministry and confirmed his preaching by the performance of special miracles. However, it is well to note that these miracles were not performed in the way that modern fanatics, claiming to be followers of Paul's example, would set their healings before the public. There were not "healing" meetings. The healings were not the result of evangelistic meetings or even of prayer meetings. The healings were entirely separated from the presence and ministry of Paul. They were the work of God to confirm his ministry.

### THINKING THROUGH THE LESSON

Acts 19:1. While Apollos was at Corinth "watering," Paul was in Ephesus "sowing." Paul did not begrudge that Apollos had entered into his labors and was building upon the foundation that he had builded at Corinth.

Acts 19:1. ". . . finding certain disciples." These disciples professed faith in Christ as their true Messiah, but as yet they were in the "first grade" in the school of Christ. There were about twelve in number (vs. 7).

Acts 19:2. "Have ye received the Holy Ghost since ye believed?" The Revised Version renders this, "Did ye receive the Holy Spirit when ye believed?" All believers have the Holy Spirit. It behooves all believers to make sure that they are filled with the Spirit. Do we bring forth the fruit of the Spirit? Are we led by the Spirit? Do we walk in the Spirit? Are we under the government of the Spirit?

Acts 19:2. "And they said unto him, We have not so much as heard whether there be any Holy Ghost." These people were not saved for they had never heard the gospel of salvation through Jesus Christ and regeneration by the power of the Holy Spirit.

Acts 19:3. Paul's question, "Unto what then were ye baptized?" and their answer, "Unto John's baptism," demonstrates the difference between the gospel preached by John of the coming king and that by Paul of a crucified and risen Saviour.

Acts 19:4.5. Upon learning that

GRACE AND TRUTH



they did not know that there was a Holy Spirit, Paul taught them concerning the Christ and they were baptized in the name of the Lord Jesus. Even though we have accomplished the letter when we have obeyed in ignorance or in error, still it is imperative that obedience must be by knowledge and understanding.

Acts 19:13-16. These who attempted to imitate the work of Christ were overcome by the power of evil which they sought to drive out of a demon-possessed person. This illustrates the saying that Jesus gave that if He were of Satan He would not drive out the demons.

Acts 19:17. The testimony of the defeated fakirs cause fear to fall upon the unbelievers and the name of the Lord Jesus to be magnified.

Acts 19:18-22. There must have been multitudes of magicians in Ephesus who had great profit by the religion of that city. The power of God is manifested in that those who had been magicians of the city brought their books together and burned them, even to the price of "fifty thousand pieces of silver."

Acts 19:23-41. Certain points of this story of confusion at Ephesus are important to note.

Vs. 27. When the power of God is truly manifested in Holy Spirit revival, the powers of evil tremble.

Vs. 28. For the multitudes to cry "Great is Diana of the Ephesians" made no sense. Paul had never challenged the greatness of Diana of the Ephesians. He had simply exalted the greatness of God.

Vs. 29. False religion can never produce results. It can only produce "confusion."

Vs. 30. Paul was no coward. He sought to enter in unto the people and was only dissuaded by the disciples.

Vs. 32. In the matter of false religion, it is always true that some try one thing and some, another. The speech of the town clerk (vss. 35 through 40) is a demonstration of the protection given by the Roman government for the spread of the gospel. This too was a provision of God for the spread of the gospel in that early day.

**SOLID FACT**

Preach Christ.  
Do not bother to throw down idols—they will fall of their own weight.  
We need not attack other religions or religious groups. If they are powerless, they will die without our wounding them.

**THE LESSON ILLUSTRATED**

**The Clear Tone**

A visitor going into the studio of a great painter found on his easel some very fine gems, brilliant and sparkling. When asked why he kept them there, the painter replied: "I keep them there to tone up my eyes. When I am working in pigments, insensibly the sense of color becomes weakened. By having these pure colors before me to refresh my eyes the

sense of color is brought up again, just as the musician by his tuning fork brings his strings up to the concert pitch."

For right living we need clear conceptions of the perfect One. Only such conceptions produce high moral impressions. We need to be toned up. We need the high and holy life of the perfect Man, Christ Jesus.—"Three Thousand Practical Illustrations."

**PAUL ADMONISHES THE CHURCHES**

DECEMBER 8, 1946

LESSON TEXT: I Cor. 6:10; 11:17-27; Rom. 13:13, 14; Eph. 5:18-21.

PRINTED TEXT: I Cor. 11:20-27; Rom. 13:13, 14; Eph. 5:18-21.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:13, 14).

In this lesson our Sunday School lesson committee has drawn from three scriptures which set forth three separate truths concerning the believer. These three make a natural outline.

**THE LESSON OUTLINE**

**I. Facts of the Believer's Standing and State (I Cor. 6:9-10).**

These two verses are taken out of the context unless the full portion is considered (I Corinthians 6:9-12).

**A. The Believer's Previous State. (I Cor. 6:9-10).**

Paul's first statement excludes all the unrighteous from the kingdom of God. Then, because certain sins were particularly prevalent in Corinth, he lists them in verses 9 and 10. This tabulation of sin is not limiting. It is simply for example. These verses, 10 and 11, interpret Leviticus 13 and 14. In verses 9 and 10 the picture is given of the lepers and their exclusion from the camp of God. Their triple cleansing is given in verse 11. This ceremonial cleansing of the people of Israel was a type and symbol of the cleansing by the blood of Christ. Those who were unclean were outside the camp and only the shed blood could cleanse.

**B. The Believer's Present Standing (I Cor. 6:10-12).**

This portion presents a wonderful declaration of the effectiveness of the grace of God through cleansing by the shed blood of Jesus Christ.

**1. "Ye are washed."**

Only the blood of Jesus Christ can cleanse from sin. "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool" (Isa. 1:18). "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

**2. "Ye are sanctified."**

Sanctification means "set apart." The believers are set apart:

- a) To be children of God (John 1:12).
- b) To eternal life (John 3:16; 3:36).
- c) To be heirs of God (Rom. 8:17).

Sanctification is accomplished through the redemptive work of Christ

**MILLIONS WITHOUT HOPE IN EUROPE**  
*Need the Gospel Now!*

More than a year after the close of war millions in Europe are still groping after peace. Sick in body and spirit, they can find nothing which offers hope and courage for the future. Truly now is the time for the church of Christ to bring those helpless millions the hope of the gospel.

The EUROPEAN CHRISTIAN MISSION, which has been preaching the gospel in Europe for over forty years, has European and American missionaries at work in Germany, France, Holland, Poland, Spain, Hungary, and Czechoslovakia. Missionaries from our British center are now strengthening the hands of these faithful workers, and new American workers are preparing to leave for the Continent in October or November.

The opportunities for the cause of Christ in Europe are both unique and tremendous. Europe's 400,000,000—without hope and peace—constitute a whitened harvest-field in which through prayers and gifts you can labor with eternal fruitfulness. Will you bring to these perishing multitudes the hope of the gospel through the European Christian Mission, a soul-saving work which needs the prayers and the gifts of God's people?

**EUROPEAN CHRISTIAN MISSION**

Rev. G. P. Raud, President      Rev. T. MacDonald, General Secretary

|                    |                      |                               |
|--------------------|----------------------|-------------------------------|
| United States      | Canada               | Great Britain                 |
| 1101 East 35th St. | 32 Roxborough St. E. | 25 Beulah Hill, Upper Norwood |
| Brooklyn 10, N. Y. | Toronto 5, Ontario   | London, S.E. 19, England      |



and not through the works of the flesh. Paul was writing to the most apostate church described in the New Testament, yet he said to them, "Ye are sanctified." This statement concerns **standing** (the believer's position in Christ) and not **state** (the believer's walk upon earth). Apostate religions of today, which would make sanctification that which could be accomplished by efforts on the part of the individual, have lost sight of the distinction between standing and state

### 3. "Ye are justified."

Justification is also a part of our salvation through Christ. God not only forgives sins but also justifies the sinner. Justification is the complete erasure of sin and the imputation of righteousness (Rom. 4:5-8). God buries sin in the depths of the sea. He removes it as far as the east is from the west, blots it out as a thick cloud, puts it behind His back, and remembers it no more. Although these Corinthians had been great sinners, they were justified when they were saved, and their standing before God was such that it was as though they had never sinned.

## II. Symbols of the Believer's Faith (I Cor. 11:20-27).

This subject of the Lord's Supper should be studied in conjunction with those portions of the gospel which introduce the Lord's supper, i.e., Matt. 26:20-30; Mark 14:17-21; Luke 22:14-20. This subject falls naturally into three heads:

### A. The Partakers of the Lord's Supper (I Cor. 11:17-22).

God's Word is explicit and positive concerning the lives and attitudes of those who would partake of the Lord's Supper. In vs. 18 he condemns division and declares that division in the fellowship of partakers makes it impossible for them to partake of the Lord's Supper. In vs. 20 He condemns the practice of making the Lord's Supper a feast where some may be gorged and other remain hungry.

### B. The Bread (Matt. 26:26).

The bread symbolizes the broken body of Jesus Christ. No man has the right to partake of the broken bread of the Lord's Supper until he has partaken through faith of the broken body of Jesus Christ unto salvation. In John 6:32-35 Jesus declares Himself to be the Bread of Life. That "Bread" was broken on Calvary and no man can live except he partake of the One Who was and is the Bread of Life. Partaking of the bread of the Lord's Supper is a testimony:

1. That the partaker has accepted Christ as Saviour.
2. That he is enjoying fellowship through continued partaking of the One Who is the Bread of Life.

### C. The Wine (Matt. 26:27-29).

The wine portrays the shed blood of Christ. Only those who believe in that shed blood and have partaken of it unto salvation have any right to partake of the Lord's Supper. Partaking of the elements of the Lord's Supper, first, symbolizes the death of Christ (vs. 26); and second, declares

the faith in and reminds of His coming again.

## III. Evidences of the Believer's New Life (Rom. 13:13-14).

It is declared in the Word that "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). These verses, with similar verses throughout the New Testament, simply admonish the Christian to live the liberty and privilege that are his.

- A. Freedom from Sin and Its Power (Rom. 6:18-22).
- B. Freedom in the Lord for Fellowship, Service, and Victory (Col. 3:1-3; Eph. 5:19-21).

## THINKING THROUGH THE LESSON

It is a wise thing for every Christian to consider carefully the state that was his before his salvation. Because of the sinfulness of that state, it is possible for one to deceive himself, his loved ones, and his friends into thinking that he is a good fellow. But God has said, "There is none righteous, no not one" (Rom. 3:10). "All have sinned and come short of the glory of God" (Rom. 3:23). Whether his particular sin is listed in I Corinthians 6:9-10 or whether his sin is of the most secret nature, every unbeliever stands with the army of those whose sins are listed there.

Secondly, the believer should carefully review his standing before God. His soul should be filled with constant rejoicing and praise for all that God has done for him in that he has been lifted from the miry pit, his feet set on a rock, and his way established.

Then every believer should examine his present state, for it is not reasonable that one should receive so much from the hand of God and have such freedom and privilege for his life and that one continue to live under the bondage of sin.

Great care should be manifested as the Christian comes to the Lord's Supper. It is not a matter to be easily and lightly considered.

It is God's demand that each Christian should show evidence of his salvation. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Where there is no warmth, we assume there is no fire. Where there is no evidence of Christ-likeness, we are driven to assume that there is no indwelling Christ.

## THE LESSON ILLUSTRATED

### The Bible of the Unsaved

One night, just before the late Captain Bickel was retiring to rest, he met at the deckhouse door a ruffian who had been wonderfully converted on one of these voyages. Although a rough, untutored man, he had gone at once to others telling the story of his conversion and of Christ as he had received Him.

Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to



### BOX ASSORTMENTS PAY Biggest Profits

Get top sales and profits from this DeLuxe Sample Line of nationally known, extra quality, popular priced Christmas Cards. Magnificent, colorful, right up to date in quality, art, design.

**SAMPLE FREE** 50 for \$1.00  
FREE. Get this assortment before you start. It's tops in profit-making for greeting card salespeople everywhere. Also complete line of Bibles, Books, Stationery and Everyday Cards. Rush name today for your starting offer.

**WESTERN ART STUDIOS, Dept. 13-R**  
257 So. Spring St. Los Angeles 12, Cal.

a certain man on the morrow. He shook his head, "No, no, Captain; he does not need that."

"But why not?"

"It won't do him any good."

"But why?"

"Because it is too soon. That is your Bible, and thank God, it is now mine; but it is not his Bible."

"What do you mean by that?"

"Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live, Christ lives and is revealed to him."

Writing of this incident, Captain Bickel said, "Friends, I did not sleep that night. I knew it in a way, of course, but to say, 'As you live so Christ lives in that man's soul, in that house, in that village, in four hundred villages!' God help me! I had been called a thief, liar, foreign spy, traitor, devil in public and private, and had not flinched; but to face this! 'As you live, Christ lives in a hundred thousand lives. As you fail to live Christ, Christ is crucified again.' What wonder that the message of the converted ruffian sank deeply into my heart! What wonder that I slept not!" "More Illustrations and Quotable Poems"

Subscribe to . . .  
"Grace and Truth"  
. . . for a friend.

## READ... PROPHECY MONTHLY

### Editors:

Keith L. Brooks and Howard W. Kellogg  
Handbook of World Events in the light of God's Word; also digest of the most dependable prophetic thought. News and views gathered by Research Staff of American Prophetic League, Inc.

### Subscribe TODAY

Trusted and appreciated for many years by Bible teachers over the world because of its dynamic information, sane presentation and conviction-laden articles.

Only \$1, 1-Yr. Sub. You'll wonder why you didn't have it before. Sample free. Write Box BB, Eagle Rock Sta., Los Angeles 41



## A LESSON ON CHRISTIAN BROTHERHOOD

DECEMBER 15, 1946

LESSON TEXT: Philemon (entire book).

PRINTED TEXT: Philem. 4-20.

"I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus" (Philem. 4-6).

In order to properly understand the study of the book of Philemon, it is necessary that the student should first find the story behind the letter. This story may be easily drawn from the letter itself by the things that Paul says and the request that he makes.

Philemon lived at Colosse. He was evidently a wealthy man for he had a house large enough to receive the church. He was a convert of Paul and was likely a leader in the church that had been established there at Colosse. One of his slaves was named Onesimus. This Onesimus was not a good slave. He was "unprofitable" (v. 11). Evidently he had robbed his master before leaving because Paul (v. 18) offered to pay for what Onesimus had taken. This unprofitable slave, who was not a Christian, had run away from his earthly master, only to run into the arms of the heavenly Master (v. 10). His transformation after his conversion was so complete that Paul could say that he was "now profitable to thee and to me." The penalty for a run-away slave was severe punishment, even death. However, Paul's letter to Philemon is an earnest request that Philemon forgive and receive Onesimus, not on the basis of a slave only (although there is no suggestion that Philemon should free the slave), but that he should receive him as a brother in the gospel. Paul would willingly have retained him as a helper, but he was conscious of what was due the master in Colosse. He was conscious of the law and public opinion, so he sent Onesimus back to Philemon.

The Christian family in the apostolic age is pictured in this letter.

- (1) The master of the house—Philemon
- (2) His wife—Apphia.
- (3) Their son—Archippus.
- (4) Their slave—Onesimus

### THE LESSON OUTLINE

#### I. Paul's Greetings to Christian Friends (Philem. 1-7.)

It is important to say at the outset of this study that this letter is the letter of a gentleman. It is the most gentlemanly letter in existence. It is an example of the kind of letter which the Holy Spirit would inspire.

Vs. 1. Although Paul was a prisoner in a Roman jail, still he counted himself "a prisoner of Jesus Christ." In this first verse in his relationship with Philemon as a brother dearly beloved and as a fellow-labourer, Paul

did not set himself over Philemon with authority to command but on the same level with the binding tie of love.

Vs. 2. His second greeting is to the wife of the home, Apphia, and to Archippus, the son, and to the Christians who met in that house as a place of worship.

Vs. 3. The typical greeting of Paul is expressed here, "Grace and peace." As in every gracious letter, Paul begins his communication with a commendation.

Vss. 4-7. Paul's commendation was primarily based on "love and faith," first, "toward the Lord Jesus," and secondly, "toward all saints." What can be added to real love and faith expressed toward God and toward the Christian brotherhood? In the sixth verse he commends Philemon that his faith is not static but has been communicated to others. Therefore, his prayer is that that communication "may become effectual" by his testimony of acknowledging every good thing which Christ has given. Verse seven expresses his personal appreciation for the love of Philemon and his appreciation that that love also refreshes the Christians who receive the ministry at Colosse.

#### II. Paul's Appeal on Behalf of the Run-Away Slave (Philem. 8-21)

Here is Paul, using every Christian means to prepare the way for the return of the unprofitable run-away slave who deserved death, but in whose behalf Paul requested forgiveness and Christian fellowship.

Vs. 9. Paul does not appeal on the basis of his authority but he lays himself, an old man and a prisoner, before Philemon asking a favor (vs. 10) for one whom he calls his son. This same slave, Onesimus, by some strange circumstance in running from his master in Colosse had found himself in the presence of Paul in Rome and had become converted to the Christian faith.

Vs. 11. Paul reminds Philemon that truly Onesimus was a worthless slave, but that since his conversion he had become valuable.

Vss. 12-14. Although Paul needed the assistance of Onesimus, yet he would not keep him but sent him again to Philemon (vs. 12) requesting that Philemon would receive Onesimus as he would receive Paul.

Vs. 15. In this verse, Paul sets forth his conclusion concerning the trend of matters. Philemon had run away from his master "for a season." However, he found Christ and became a brother to his master "for ever."

Vs. 16. Here Paul makes his request that Philemon should not receive Onesimus as a slave but as a brother of the Lord.

Vs. 17. Paul appeals on the basis that he and Philemon are partakers in the gospel and that Philemon should receive Onesimus as coming from a partner.

Vs. 18. It is here that Paul offers to pay any loss that Philemon has sustained, but he reminds Philemon

(vs. 19) that Philemon owes his very salvation and his hope of eternity to him.

Vs. 20. Paul appeals on the basis of his own personal joy for the restoration of fellowship between the slave and the master.

Vs. 21. He has perfect confidence that Philemon will fulfill the things that he requests. Thus the Spirit of God takes the two extremes of society—the master and the slave—and, on the basis of Christian salvation and Christian fellowship offers an appeal that applies in any age, that in Christ there shall be no social status. A mighty lesson in Christian forgiveness is presented.

#### III. Paul's Conclusion to the Letter (Philem. 22-25).

In this conclusion Paul assumes that as the door of the heart will be open to the run-away slave, Onesimus, so the door of the home will be open to Paul as a Christian brother. He even counts on the prayers of Philemon to enable him to visit in that home.

Vs. 23. Epaphras, evidently an earnest servant of God and a faithful minister of Christ (Col. 4:12) had been a sort of messenger between Paul and the church at Colosse, but now Paul lets it be known that even Epaphras is a prisoner in Rome.

Vs. 24. Marcus was John Mark (Acts 12:55). Demas (Col. 4:14) was the one who in II Tim. 4:10 is stated to have deserted Paul. Lucas is Luke, the beloved physician (Col. 4:14).

Vs. 25. Paul closes his letter with the prayer for the grace of the Lord Jesus Christ to be with the spirit of the one to whom he addresses this letter.

#### SOLID FACT

As Paul made no direct attack upon slavery as an institution, so we have the example that there is a mightier method for the church to use than attacking institutions of evil.

Paul knew that the gospel would destroy slavery, for where the message of the gospel is not bound, men are free.

#### THE LESSON ILLUSTRATED

##### The Great Intercessor

Luther draws a beautiful parallel between Paul's entreaty with Philemon for Onesimus and Christ's intercession with the Father for us, adding, "For we are all his Onesimi, to my thinking." The great Missionary "who went about doing good" is the great Intercessor; and from Pentecost He has stamped that characteristic on His work. If a man believes himself Christ's Onesimus, he will have no doubts about prayer in his name. If one prayer is answered, every prayer must be.—"Three Thousand Practical Illustrations"

—:o:—

Have you prayed  
today?



## A MESSAGE OF LOVE

### (CHRISTMAS LESSON)

DECEMBER 22, 1946

LESSON TEXT: Luke 2:8-20; John 3:16; I Cor. 13; Eph. 3:14-21.

PRINTED TEXT: John 3:16, Eph. 3:14-21 (Luke 2:8-20).

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Ephesians 3:20, 21).

### THE LESSON OUTLINE

The outline of our lesson may very well fit the three scriptures that are given under the Printed Text.

#### I. The Love of God Declared

The chief attribute of God is love. God is love, and love is of God. Therefore, God is the source of all love. His love is an example for all who would follow Him.

##### A. The Fact of God's Love—"God so loved."

The word "so" used here is limitless word. God's love is infinite and limitless.

##### B. The Object of God's Love—"the world."

This does not mean the material world. The love of God does not go out to the inanimate or to the soulless animate. True love is extended to that in which there is a possibility of answering love. God loved the world of men. He had created the world of men for His own fellowship and pleasure. The world of men did not merit His love, but He loved in spite of their unworthiness.

##### C. The Manifestation of God's Love—"that He gave."

Love impelled giving. No Christian has known the love of God whose heart is not impelled to give because of love for the world of lost men and women. As God so loved that He gave, so the true follower of Christ will so love that he will give of life, of talent, of service, of substance.

##### D. The Gift of God's Love—"His only begotten Son."

God-given love demands the best in giving. No cheap offering will suffice. Nothing less than the utmost of sacrifice will satisfy that heart of love. This is an emulation of the great God Whose heart could find no expression for His loving except the gift of His own Son. So the Christian who has truly met God and tasted of His love will be satisfied with nothing less than the utmost of sacrifice. Christmas should be a time of sacrifice rather than a time of celebration, for it is in remembrance of the gift of God's love.

##### E. The Yearning of God's Love—"that whosoever believeth in Him."

God's love and gift of love require an answering love, and that answering love must be based on faith. This gift of love opens the door for "who-

soever." No one, of whatever race or station in life, is barred from participation in the benefits of God's love outpoured through His gift.

##### F. The Benefit of Sharing God's Love—"should not perish but have everlasting life."

God's love is never selfish. The desire on God's part in love was that He might benefit those whom He loved, so He gave His son that those who believe on Him might escape condemnation and have everlasting life.

### II. The Love of God Made Manifest

This portion of scripture brings before us the witnesses to the incarnation.

#### A. The Angels.

In order to understand the message of the angels on the night of Jesus' birth, one must remember that these angels had been sharing the expectancy of God through the centuries waiting for the time and hour when the Son of God should come to redeem man from his sin. These angels had worshiped and praised Him face to face throughout the timelessness of an eternity past, and now were the messengers direct from the throne of God to appear before the eyes of man and speak to the ears of man the message of the King. They speak with authority for they had known the plan of God, and beheld the Second Person of the Trinity leaving the courts of heaven, and had beheld Him take His place in the tiny form of the Babe of Bethlehem. So with authority the angelic messenger could say, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:10-12). These angels were not merely singing an anthem. They were declaring an eternal principle when they said, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13).

#### B. The Shepherds.

The shepherds witnessed the appearance of the glory of God (vs. 9), heard the message of the angels (vss. 10-12), heard the multitude of the heavenly host (vs. 13), and witnessed the fulfillment of all prophecy concerning the birth of the Messiah as they came to the manger to behold the Babe lying wrapped in swaddling clothes.

#### C. The Parents.

Joseph and Mary had been conditioned for this event since both had received declaration from the angels concerning the expected birth of the Christ child. Mary knew that the babe was virgin born for she had known no man. Joseph knew that the Babe was virgin born for he knew that he had not known his wife. There before them in the manger lay the hope of Israel, one virgin born.

#### D. The Holy Spirit.

The Holy Spirit, the Third Person of the Trinity, was careful to witness every detail and to cause that wit-

ness to be written by faithful servants of God who were moved by the Holy Spirit. While learned skeptics and theologians are still arguing about the virgin birth, the simple record of the Holy Spirit is still before us. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matthew 1:18). For all who believe with godly faith, these words close the door of further argument. The argument over the virgin birth was settled by the Holy Spirit nearly two millenniums ago.

### III. The Love of God Proclaimed (Eph. 3:14-21).

We should begin this study with the twenty-first verse. God the Father has intended that by Jesus Christ He should be glorified in the church throughout all the ages, world without end. In order that He might be glorified through all the ages in His Son, the church was built by Christ through the power of the Holy Spirit. In order that the church might glorify Him, the Holy Spirit led Paul to pray a definite prayer for the believers of all ages. In vs. 16 he prays that believers might be strengthened in the inner man; in vs. 17 that Christ might dwell in their hearts; in vss. 17-19 that believers might know the love of God in all of its breadth, and length, and depth, and height, which truly is a love that passeth knowledge in its power to save and to sanctify.

### SOLID FACT

A re-valuation of Christmas giving will show that much of that giving is in the picture of God's love as expressed in John 3:16.

God's gift met man's greatest need. Our gifts should be for the souls of men.

### THE LESSON ILLUSTRATED

#### The Disappointed Guest

Several years ago, in one of our western cities, the church was preparing to entertain a conference of Christian workers. Among those who were expected, was a man whose reputation was almost world-wide. Because of his saintliness, and because of his splendid powers of mind, even the great had delighted to do him honor. When it was known that he would honor the conference with his presence, there was a sharp strife among the good women as to who should have the privilege of entertaining the distinguished guest. By and by, it was decided that he should stay in the home of the wealthiest man in the church.

Late on the night before the opening of the conference, there came a ring at the door of the rich man. Upon opening the door, the mistress of the house found a plainly-dressed old man, who explained that he had been told he was to be entertained at this place. The lady replied somewhat sharply that it was a mistake, as she had no room, other than for those she had promised to take. Seeing the hurt look on the old man's face, she told



him he might try the house across the street, as she knew they had promised to accommodate several of the delegates. The stranger did as she suggested, but with like result. As there was no hotel in this suburb, there was nothing for him to do but to return to the little waiting station and there pass the night. Imagine the chagrin of the rich woman and her neighbor when they learned that the man they had turned away was the one they had so desired to honor! If the faithful Jews in the town of Bethlehem could have known that they were missing the opportunity of taking into their homes Him whom they had longed to honor, there would have been many open doors to the weary pilgrims that memorable night.—“Three Thousand Practical Illustrations”

## PAUL CLAIMS THE WORLD FOR CHRIST

DECEMBER 29, 1946

LESSON TEST: John 4:35-38; Matt. 28:18-20.

PRINTED TEXT: Acts 9:15; 19:21; 23:11, 28:28-31; Rom. 1:13-16; 15:22-24.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16).

It were well for us to reconsider the title which our lesson committee gave to this lesson. There is no intimation in the scripture that the world will belong to Christ until He comes in person as King of kings and Lord of lords imposing His rulership upon the world by the power of His might. It were better to name this lesson, “Christ for the World” rather than “The World for Christ,” for prophecy positively states that “In the last days perilous times shall come” (II Timothy 3:1). “Evil men and seducers shall wax worse and worse, deceiving, and being deceived” (II Timothy 3:13). “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons)” (I Timothy 4:1). Our post-millennial friends are always speaking about Christ for the world, yet on the average their record of winning the lost for Christ is far below that of the despised pre-millennialists who declare that we will never win the world to Christ through evangelism or the efforts of the church but that our task is to draw men as brands from the burning.

In this closing lesson of the old year, let us consider certain points on “Christ for the World.” In order to gain a true picture of what Christ should mean to the world, we must turn from these scattered verses given concerning Paul to the commission which the Lord Himself gave in Matthew 28:18-20 and Mark 16:15-16.

### THE LESSON OUTLINE

#### I. Go Teach Salvation

“Go ye into all the world and preach the gospel to every creature” (Mark

16:15). “Go ye therefore and teach all nations” (Matthew 28:19).

In these days, the work of missions is much confused by the babel of voices concerning the purpose of the gospel. There are those who talk much of the “social gospel.” God only knows one “gospel” and that is the “power of God unto salvation to every one that believeth” (Romans 1:16). God sees men as lost, undone, depraved creatures unfit for fellowship with God and doomed to eternal separation from God in eternal punishment. His purpose in sending His Son was in order that they might be saved from that doom. “Modern” missions are proclaiming Christ as a reformer, an educator, a world peace-maker, or what-have-you. God sees Him only as His Son Who can take away the sins of every man who will believe on Him and give eternal life to all who accept Him as their Saviour.

#### II. Go Baptize

The command here to baptize has a deeper implication than is many times discerned, for baptism, is an ordinance of the church and implies the whole fellowship and responsibility of church life. God intended that all who believe should have a fellowship with other believers in a church.

Again, in this, as we stand at the threshold of a new year, it were well for us to re-think missions. Some missionaries call themselves evangelistic missionaries. When this is carried to extremes, they undertake to move from place to place and from village to village winning people to a decision for Christ but utterly neglecting introducing them in to a fellowship where they may grow in the grace of God and be strengthened by fellowship one with another.

One of the great witnesses which the Christian holds for the world is the fellowship in the church. The love which the early disciples held one for another was the foundation on which the gospel ministry was builded.

#### III. Go Teach Obedience

“Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world” (Matthew 28:20). Ofttimes this verse is used to teach separation from the world or to teach tithing or some other particular point of obedience. But the command is that those who do the teaching and the baptizing have the responsibility of teaching disciples to observe (to diligently perform) those things which Christ had commanded the disciples in the beginning. These three points of the great commission form a cycle:

- A. Win the lost to Christ.
- B. Bring them into the fellowship of believers in the church.
- C. Teach them obedience unto God that they in turn may
  1. Win the lost to Christ;
  2. Bring the saved into the fellowship; and
  3. Teach others to observe the commandments of God.

## THINKING THROUGH THE LESSON

Acts 9:15. Paul was chosen to be messenger to the Gentiles and particularly to the kings of the Gentiles. Secondary was his ministry to the children of Israel.

Acts 19:21. God had placed in Paul's heart the necessity of preaching not only in Asia Minor, in Palestine, in the regions of Greece, but also the necessity of preaching in Rome. God had called him to strike at the very heart of paganism, the capitol of the world empire.

Acts 23:11. In the midst of great danger, the Lord stood by Paul and declared to him that he would be kept safe until he had ministered at Rome. Satan used the power of the Roman Empire and the power of stormy seas to keep Paul from reaching the stronghold of Rome. Paul rested in the confidence that God was able.

Romans 1:13-16. Here is a great sermon on the watch-words of the servant of God.

1. “I am debtor.” This is a beautiful expression for it keeps before our minds that all we owe to God must be paid by ministry to men.

2. “I am ready.” Paul was ready by training, fellowship with God, conviction, and confidence. Nothing could stand in his way.

3. “I am not ashamed.” Shame is closely related to fear. We are now living in a world of Christians who are ashamed of the gospel of Christ. It is more easy to talk about the weather, politics, finance, and even the bread on our table, than it is to talk about the things of God. The average Christian is felled at the thought of witnessing for Christ to his co-worker or neighbor. Paul said, “I am not ashamed.”

Romans 15:22-24. Paul's ambition was evidently to carry the gospel to Spain. However, whether he ever accomplished this ambition is doubtful. It seems rather evident that the happenings in Jerusalem, his imprisonment there, and his being sent down to Rome caused disarrangement of those plans.

Acts 28:28-31. In these last verses of the book of Acts which give the historical account of Paul's life, we leave him in prison seemingly at the end of his activities. However, he was in prison in his own house with opportunity for his friends from all over the Roman Empire to visit him. Consequently, at one time or another there were with him in his ministry there Tychicus, Timothy, Epaphroditus, Luke, Aristarchus, Mark, Justus, Epaphras, Demas, etc. From this experience of being limited in physical activity came the great epistles to the Philippians, Colossians, Ephesians, and Philemon. And so closes the book of Acts with the words concerning this great apostle that should be the epitaph of all who walk by faith in God: “Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”

(Continued on next page)



## Back Page Comment

### ATOM CONTROL

Scientists, statesmen and philosophers are setting forth many suggestions for the control of the atom. The world is stark white with fear. Some sober thinkers say that civilization has but one chance in ten to survive. Some of our scientists continue to demand that we turn over the atom bomb secret to Stalin. To us, that seems the height of treason because Stalin has a program for world conquest. His program calls for violence, the overthrow and utter destruction of all capitalistic governments with consequent chaos and ruin everywhere.

Bernard Baruch has offered a plan for the international control of atomic energy. The plan is to place all atomic activities under an authority controlled by the United Nations. This authority would be known as the Atomic Development Authority, or the ADA. The main part of the plan is international control through ADA of the sources of atomic energy. This plan, to become effective, must be submitted to the commission of the United Nations Organization, then to the individual nations for ratification.

It is not difficult to see how, if this plan goes into effect, the control of atomic energy and the atomic bomb will get into the hands of a small group of men, and then into the hands of one man. According to the prophetic word, **one man**, the beast, or antichrist is going to control the world, and he will cause all the world to wonder at his power (Rev. 13:1-8). Frankly, we believe that all the suggestions and plans for the control of the atom bomb will end in **one man** control. Antichrist is going to appear. Many are the foreshadowings today. Christ is also coming, and antichrist will be consumed by the brightness of His appearing (II Thess. 2:8).

★ ★

### PERSECUTION IN KOREA

The Korean church is a persecuted church, according to information that comes to us indirectly. First, these Christians suffered under Japanese domination. Many were imprisoned for refusing to participate in shrine worship. Now, the information comes to us that the Korean Christians in the Russian-controlled zone are being imprisoned. A petition of complaint from North Korea has been received by the Presbyterian Church in the U.S.A. It declares that the Soviet-sponsored North Korean Interim Government has imprisoned church elders without cause, broken up assemblies, revoked free speech,

jailed pastors, and destroyed a number of churches. The communist Korean government claims that church gatherings are opposition meetings and that all Christians are traitors to Korea and the Soviet Union.

A year or more ago we heard that Korea was to have freedom. Though she was freed from Japanese domination, she has come under a worse tyranny than that ever imposed by the Japanese. From the happenings in Korea it is seen that communism has not changed in its attitude of Jews who rightfully claim Palestine as their homeland? Britain has exiled many of them to the island of Cyprus. President Truman has offered a home for them in America. But no other place is suitable for those whose hearts have been set on Palestine, but are not allowed to set their feet on soil that belongs to them because of the Arab opposition. Many have gotten back to Palestine despite this.

The refugee Jews are in an awful plight. Persecuted in Europe, they set their faces toward their homeland, only to be met by persecution from the Arabs and opposition from the British. Centuries ago it was foretold that among the nations they would find no ease, and the soles of their feet would have no rest (Deut. 28:65). Though this prophecy has been enacted many times during the centuries, it is receiving a vivid re-enactment today.

:o:

### KOREAN CHRISTIANS COMPLAIN

Korea remains divided at the

thirty-eighth parallel. Americans occupying the southern half of the peninsula know little of what goes on in the Russian zone. Throwing some light on current religious activities and indicating Russian occupation policy elsewhere is a petition of complaint from north Korea received by the Presbyterian Church in the United States. In it pastor Kim Hwa-sik declares that the Soviet-sponsored North Korean Interim Government has imprisoned church elders without cause, broken up church assemblies, revoked free speech, jailed two pastors besides himself, and destroyed a number of churches. The Communist Interim Committee charges that many church gatherings are political opposition meetings and that Christians are traitors to Korea and the Soviet Union.

—The Prophetic Word



## LIGHT ON THE LESSON

(Continued from page 335)

### THE LESSON ILLUSTRATED

Ready—

Zinzendorf said to a Moravian brother at Herrnhut, "Can you go as a missionary to Greenland?"

"Yes."

"Can you go tomorrow?"

"If the cobbler has finished my shoes I can go to-morrow."

That was a quick, willing-hearted response.

Wesley said: "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men, but Jesus Christ and him crucified, I would set the world on fire."

"Send us men," said a heathen convert, "with hot hearts."—"Three Thousand Practical Illustrations"

## BACK ISSUES

VALUABLE MATERIAL AND STUDY HELPS ARE  
CONTAINED IN BACK ISSUES OF

## GRACE AND TRUTH

Complete Years 1926-1945  
at the following prices:

UNBOUND \$1.50 for each year  
CLOTH 3.25 for each year

Order from: GRACE AND TRUTH

2011 GLENARM PLACE

DENVER 5, COLORADO



WHY SOME PRAYERS ARE  
UNANSWERED

Peter Mackenzie, the famous Methodist preacher, was noted for the replies he often made to those who favored him with remarks on spiritual matters. "My prayers are not answered," complained a Christian to him one day. "Oh," replied Peter, "possibly that's because your prayers are like some promissory notes—presented before they are due." Do not cease to pray.

—The King's Business

THE LIQUOR CURSE

Who said there is a sugar shortage? 205,716,000 pounds of sugar and syrup were used for beer-making in 1944. Add to this over a billion pounds of grain, which might have fed hundreds of cattle to help out with the meat shortage.

There will be two hundred million bottles less soft drinks in our nation this year because there has been a reduction of sugar to bottlers of carbonated beverages.

While farmers are refused new trucks and tractors, Charles Jacquin et Cie, Inc., makers of "Forbidden Fruits" and "Jacquin Cordials," has a new fleet of trucks operating in Pennsylvania.

Our drink bill in 1934 was \$15.80 per capita and in 1944 it was \$54.

All four Prime Ministers of the British Dominions—General Smuts, Mr. Mackenzie King, Mr. Curtin and Mr. Fraser, are non-drinkers and non-smokers.

Miss Margaret Mary, daughter of President Truman, a student at George Washington University, does not smoke nor drink, which is cheerful reading for those who are concerned about the example set in high places to the youth of America.

—Allegiance

LOVE IS CHEAPER THAN HATE

The cost of making the first two atomic bombs was \$2,000,000,000. This amount would have put 10,000 missionaries in the field for a period of 100 years at \$2,000 each per year.

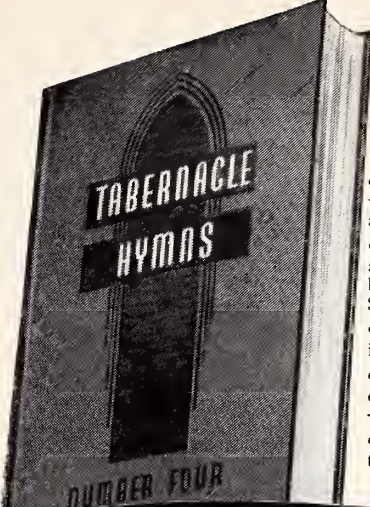

The total cost of the war to America was about \$300,000,000,000. This amount would put 1,500,000 missionaries in the field for 100 years at \$2,000 each per year.

Why will man put his resources to destroying lives and property, when he could use them to do so much good? The answer is, because he would rather please himself than please Christ.

—The Pentecostal Evangel

MARKED IN EAR AND FOOT

The celebrated W. Jay of Bath was wont to say that Christ's sheep were marked in the ear and in the foot: "They hear My voice, and follow Me."



**Features and Advantages**

- 352 pages of old favorites, new numbers and new arrangements.
- Strong evangelical appeal in musical numbers and well chosen Scripture readings.
- Topic index of readings—exclusive feature.
- General index and extensive topical index—over 95 headings.
- Low priced orchestration for 29 instruments.

DON'T miss this opportunity to test this new surprising song book now ready after years of planning and research. Tear out and mail coupon for FREE sample copy today. See and examine this great and welcome aid in winning souls.

CONTAINS the hymns and songs that thrill the nation—Songs that warm the heart, win souls and build morale. Capable of inspiring the whole nation to march on "like a mighty army" to a great and needed Spiritual revival.

Build your 'Advance' program around this book of amazing power—the latest and best of the Tabernacle Series. Outstrips its predecessors—embraces a wider range of spiritual experience and more richly emphasizes fundamental truths. "The grandest book I've ever seen in my ministry," writes one pastor. Hundreds echo his acclaim.

**TABERNACLE PUBLISHING COMPANY**  
345 T6 North Waller Ave. Chicago 44, Ill.

**FREE**

**Sample Copy**

Gladly sent Pastors, Superintendents, Teachers, Leaders, Members of Music Committees, and all Church laymen seeking the best book for their Church and School.

*Satisfies young and old—an all-purpose book for every use. Attractive cloth cover, strongly bound. Price only \$70.00 a 100, not prepaid.*

**TABERNACLE PUBLISHING CO., 345 T6 No. Waller Ave., Chicago 44, Ill.**  
Gentlemen: As we need new song books in our Church please send us FREE Sample of "Tabernacle Hymns Number Four"—the Song Book of the Nation.

Name .....

Address .....

I am ☐ Pastor, ☐ Superintendent, or.....

Church and Denomination ..... Total Membership .....

Expect to buy new song books. (date).....

Pastor ..... Address .....

Supt. .... Address .....



# THE BIBLE *that will Surprise You!*

**Reveals Spiritual Meaning of Verses  
Gives Desired Information More Quickly**



**55 FEATURES...  
7 GREAT DEPARTMENTS MAKE—**

## THE NEW CHAIN-REFERENCE BIBLE

**Truly a Bible PLUS a Biblical Library  
in ONE Volume**

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

### READ WHAT OTHERS SAY:

**Justice Glenn Terrell, Former Chief Justice of the Supreme Court of Florida:** "The inscription over the entrance of the Library of the Florida State College for Women in Tallahassee, Florida, is:

**'The Half of Knowledge Is to Know Where to Find Knowledge.'**

The New Chain Reference Bible is the 'Where' to find the fullest spiritual truths and to gain the most complete knowledge of the Bible in the easiest way. For the past two years I have used the New Chain Reference Bible and I have found it the best of them all." **Dr. J. B. Tidwell:** "The New Chain Reference Bible is the best yet. It has more helps than any other Bible. At my home, we are one hundred per cent for it and wish that a copy of this best of all Bibles might be in every home in the land." **The Late Dr. Geo. W. Truett:** "It is a book of such excellent merit that it ought to be placed in the hands of preachers, teachers, and Bible students everywhere." **Dr. H. Framer**

**Smith:** "I find that it surpasses them all for real practical helps. To anyone desiring a better knowledge of the Scriptures I would say, examine this work before buying any other Bible." **Dr. Leander S. Keyser:** "The New Chain Reference Bible is a treasure-house of useful information. Surely this is the Bible that ought to be in every home." **Dr. Harry Rimmer:** "I feel that no student should be without this splendid aid to Bible study." **Dr. Walter A. Maier:** "I use the New Chain Reference Bible with continued delight and would not be without it." **Dr. F. M. McConnell:** "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary Bible in a week. It is a whole library in itself." **Bishop Thomas Casady:** "It soon pays for itself in time and labor saved alone." **Dr. Bob Jones, Sr.:** "I wish I could influence every Christian to purchase one of these Bibles."

**Most  
Helpful  
Bible  
Published**

## Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical and Chain Reference Systems.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart Showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible Study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index for quickly locating places.

### Other Features in Text Cyclopedia

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables

you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hatred, Courage—Fear, etc.

33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments listed in Chronological Order.
36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A List of the Prophets of the Bible.
40. List of Judges of Israel and Judah given in Chronological Order.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

### Eleven New Features Added in the Third Improved Edition

45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

### Be Fair to Yourself!

**See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.**

**SEND NOW  
for this  
big FREE  
descriptive  
BOOK**



### Agents Wanted

**B. B. KIRKBRIDE BIBLE CO.,  
Dept. 1211 Meridian Life Bldg.  
Indianapolis, Indiana.**

☐ Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

☐ Send your special terms to Representatives.

Name

Address

City  State

# B. B. *Kirkbride* BIBLE CO.

Dept 1211 MERIDIAN LIFE BUILDING  
INDIANAPOLIS, INDIANA



LIBRARY  
of the  
DENVER BIBLE COLLEGE

# GRACE AND TRUTH

....grace and truth came by Jesus Christ—John 1:17

Merry  
Christmas

---

DECEMBER 1946

---



# Denver Bible College

## *Purposes*

1. To instruct and train Christian men and women in the knowledge of the Word of God.
2. To provide high quality instruction in the Liberal Arts with a world outlook.
3. To train undergraduates from all walks of life who possess the desire and will to accept the call of God as ambassadors to the Rocky Mountain states and to mission fields around the world.
4. To give instruction in the practical theological field, which, coupled with a broad general education from a conservative Christian point of view, will enable students to give forth the Word of God in power.

## *Spiritual Aims*

DENVER BIBLE COLLEGE is firmly and wholeheartedly dedicated to the high ideal of producing men and women of strong faith, of crusading spirit, with poise and vision, who will return to their various communities and lift the spiritual level of the entire Rocky Mountain and Great Plains region.

Our message on the Christian life is positive. We build on faith—a mighty faith—and where we cannot build we will not destroy.

## *Academic Standards*

DENVER BIBLE COLLEGE SCHOOL OF THEOLOGY offers an advanced course leading to a Bachelor of Theology degree. The School of Liberal Arts offers a four-year co-educational course leading to a Bachelor of Arts degree, with a Bible or Sociology major.

In addition to an exhaustive study of the Bible as the Word of God, students receive a broad general education in Science, History, Government, Philosophy, Psychology, Mathematics, English, Languages, Speech, and Music.

*For Catalog and Information, write*  
**REGISTRAR, 2011 GLENARM PLACE, DENVER 5, COLORADO**



# GRACE AND TRUTH

DOCTRINAL STATEMENT  
DENVER BIBLE COLLEGE  
GRACE AND TRUTH MAGAZINE

★ ★

## THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

## VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

## TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

## PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

## VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

## BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

## RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

## JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

## PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

## ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

## SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

## HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:11-15.

## THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

## MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MAURICE G. DAMETZ  
EDITOR

GERALD P. NORTON  
MANAGING EDITOR

VOL. XXIV

DECEMBER 1946

No. 12

## MISSIONS

### EDITORIALS

- Editorially Speaking: The Miracles of Modern Missions;  
Watch for the New Grace and Truth; Three Kinds of  
Christians; Unfinished Business; God's Use of Weak  
Things ..... 358
- Back Page Comment: Communism Converts a Baptist;  
The Rapture Question ..... 380

### TOPICAL STUDIES

- What Missions Have Done For Our Church . . . .  
..... Ivan E. Olsen 359
- Experiences in Japan ..... Mrs. Roger Howes 360
- Being a Missionary ..... Leo C. Lapp 362
- Gospel in Soviet Russia ..... Peter Deyneka 364
- There is a Land ..... Walter W. Montano 366
- A Short Story of the Sudan Interior Mission . . . .  
..... Harold L. Ogilvie 367

### SERIAL BIBLE COURSES

- Studies in Galatians ..... Harold A. Wilson 371
- The Law of Appellation ..... The Editor 372

### REGULAR FEATURES

- Echoes ..... 361
- Denver Bible College News ..... 365
- Helps for God's Workmen ..... Clarence Swihart 363
- Youth Page ..... Elmer E. Seger 369
- With the New Books ..... 370
- Sunday School Lessons ..... Harold A. Wilson 375

SUBSCRIPTION RATES: United States, Possessions and Canada, 1 year \$1.50, 3 years \$4.00, 15 cents per copy. Clubs of five \$1.00 each per year. Foreign, one year \$1.75, clubs of five \$1.25 each.

Published monthly by Denver Bible College, 2011 Glenarm Place, Denver 5, Colorado. For change of address please notify GRACE and TRUTH, 2011 Glenarm Place, Denver 5, Colorado.

Entered as Second Class Matter, Oct. 27, 1922, at the Denver post office under the act of March 3, 1879.



## EDITORIALY SPEAKING

### THE MIRACLES OF MODERN MISSIONS

Over fifty years ago, Dr. Arthur T. Pierson published a book entitled "The New Acts of the Apostles." The book is marvelous in content, as it relates the miracles of modern missions. The author goes back to the beginnings of the modern missionary movement (the beginnings were miraculous), and traces the effectual working of the Holy Spirit in the missionary enterprise during the first hundred years of the movement. He calls it an "age of wonders," with missions established in every part of the world.

He then states that the miracles of missions are so numerous that it is necessary to resort to classification and selection; this he did, classifying them into miracles of providence and miracles of grace.

As to providence, he writes of the invention of the steamship, which was coincident with the beginnings of modern missions; but it was not a mere coincidence. The rapidity of transport served to carry the gospel to the heathen.

As to miracles of grace, he speaks of the transformations from cannibalism to Christianity, the great turnings to God in various lands, the rapidity of results, the triumphs of grace which are inexplicable by human power. Idolatry of the most degraded sort, confronted, conquered, uprooted and destroyed! This is the miracle of modern missions.

This miracle has been amplified in recent months. Our men in service came face to face with Christian missions. Not many months ago, the "New York Times" carried the headline: "**SEVEN FLIERS CONVERTED BY ISLAND NATIVES**"—then followed the thrilling story of soul-winning on the part of the natives.

Another report was carried in "The Link," monthly periodical of the Servicemen's Christian League, as follows: "A converted black man dragged him (the American soldier) from the South Pacific and pounded home the gospel so diligently that the kid sat at his feet and learned the way to Christ which he had scorned back home."

These are not isolated cases, as many more could be cited. From a Pacific Island an American soldier wrote home, saying: "Dear Mom: Because of missions, I was feasted and not feasted upon when I fell from the sky into this village." An American army captain commented on what he saw in India, saying: "We have met true and living Christianity here. To see these things is a great

revelation that none of us will ever forget."

When the first convert in the South Sea islands was baptized, those islands were thronged with savages. Cannibalism was their glory. Water bags were made of human skins. They used human skulls for drinking cups, men's bones for ornaments, and men's blood for war-paint. There is scarcely a trace of these barbarities in the South Seas today. Slaves could then be bought for \$7.00. Now, one could not purchase a slave for \$700, or \$7,000, or \$7,000,000. Why? Thousands of churches in those islands give the reason. They testify to the miracle of modern missions. Certainly missions have been a good investment. At least, our service men think so.

### WATCH FOR THE NEW GRACE AND TRUTH

Next month your copy of "Grace and Truth" will be pocket size. You may slip it in your pocket and take it to work with you. Ladies may carry it in their purses. Our announcement of this change in size is meeting with commendation on the part of readers and contributors alike. We are now eagerly looking forward to the first copy of the pocket size edition. Remember that this also will mark the beginning of the Silver Jubilee year for America's Topical Bible Study Magazine. We wish to again call the attention of our readers to the increased subscription rate of \$2.00 a year. However, if renewal is made before January first it will cost only \$1.50. Renew now!

### THREE KINDS OF CHRISTIANS

A new classification of Christian people is suggested: **mission**, **anti-mission**, and **omission** Christians. There are but few who belong to the first group; a considerable number belong in the second classification, but the last class is believed to embrace the great bulk of church members. Many people in the church seem to believe that the work of missions is an optional annex to the work of the church, and they choose to omit missions from their thinking.

Relative to those in the anti-mission group, we are reminded of a story concerning a certain rich man who did not approve of missions. One Sunday at church, when an offering for missions was being taken up, the usher approached the millionaire and held out the offering plate. The millionaire shook his head, saying, "I never give to missions." "Then, take something out of the plate, sir,"

whispered the usher; "the money is for the heathen." It makes us sorrowful when we think of the many in our churches whose vision is narrow, and who are self-complacent.

Into the first group go the chosen few who see the needs of the world through the eyes of Christ. They are the givers and the intercessors. They may be called "world" Christians, not worldly Christians—there is a vast difference.

### UNFINISHED BUSINESS

There is unfinished business before the church today. As long as 65 per cent of the present generation remain in heathen darkness—as long as each passing day sees another 100,000 pass into a hopeless eternity, we are far from finished with our task. We must not be content! There are 170,000,000 people, speaking 1,000 different languages, who have not a single syllable of the Word of God. Four-fifths of those for whom the Word has been translated do not possess a copy of it. We cannot say that our work is done! As long as one half of China's 440,000,000 are still untouched by the gospel—as long as India's population increases 25 for every one that receives the Saviour, and 180,000,000 are wholly unevangelized—as long as the great northland of Siberia and Russia are practically untouched by the gospel—as long as 400 tribes in South America's Amazon basin are unoccupied for Christ—as long as each missionary is responsible for 51,000 souls—as long as we give one cent a year for each heathen soul, our task is not done. Viewing these facts, and summing up our accounts with God, we discover that the task which He has entrusted to us is far from finished.

### GOD'S USE OF WEAK THINGS

About one hundred years ago, Roman Catholic priests gained a foothold in Samoa, and among their wares were richly-dressed images of the virgin Mary with fixed eyes. When the natives saw the newly-arrived doll they began to say to each other, "We have seen the god of the Roman Catholics; we have also seen the plaything of the English children. The plaything opens and shuts its eyes, but the eyes of the Catholic god are fixed. Greater is the plaything of the Protestants than the idol of the Romanists. What must the God of the Protestants be?"

That was sound reasoning on the part of the natives. The priests were absolutely driven from the island because of the dolls which the Protestants' children possessed. The Word of God had free course. God uses the weak things of the world to confound the mighty.



# What Missions Have Done For Our Church

by IVAN E. OLSEN

Missionary Carl J. Tanis of the Sudan Interior Mission gave a series of missionary messages over the Back to the Bible Broadcast in the fall of 1940. These messages were God's means of beginning a missionary program in our church. During these special radio services, Theodore H. Epp, director of the Back to the Bible Broadcast, sponsored a missionary conference featuring Carl Tanis. A delegation from our church traveled almost three hundred miles to attend. God used the missionary messages of this conference to show us our responsibility as a church to put missions first in our program. We invited Mr. Tanis for a missionary conference in North Platte.

The testimony which follows of the blessing a missionary program has been to our church has been requested, and is sent forth that it may encourage other churches into a missionary program.

## MISSIONARY CONFERENCE

During the first week of December, 1940, our church had its first missionary conference. Rev. Carl J. Tanis, Deputation Secretary of the Sudan Interior Mission, was the principal speaker; two young men accompanied him, one had served a term in Africa, the other was ready to leave for Africa, when the necessary funds were received. That missionary conference proved to be the greatest revival campaign our church ever had during the entire four years I had been its pastor. The chief result was not in conversions, but in stirring God's people to action.

The congregation and pastor learned during that week the claim that missionary work has a right to make on the Church today. The Holy Spirit revealed to us, through His Word, that the entire New Testament seemed to have but one message—"Go ye into all the world"; "God so loved the world." "Ye shall be witnesses unto me both in Jerusalem and unto the uttermost part of the earth." When Mr. Tanis emphasized that word "both" found in Acts 1:8, it seemed we had never noticed it before. All our concern was in our one program at home.

I confess I had been pastor of the church for four years, without one bit of vision or concern for missionary work. I had thought that the

evangelization of the world was to be done by the 144,000 of the Great Tribulation period, and that God didn't expect us to do it now. What delusion! Had Jesus meant that, He would have said: "Go ye into all the world, 2,000 years from now, and preach the gospel, you 144,000." But He didn't; He said just what he meant: "Go ye into all the world."

I shall never forget when I heard for the first time how easy it would be to evangelize the entire world in just one generation. Let me pass it on. If one Christian would lead just one unsaved person to Christ in a year, during the second year each of them lead a soul to Christ, during the third year each of the saved lead but one soul to Christ; it would take only one generation to convert every person in the world, and every saved person would have to lead only one soul to Christ each year to accomplish it.

## AN EASY WAY FOR A CHURCH TO SUPPORT A MISSIONARY

God gave us a plan for supporting missionaries, which has worked so wonderfully in our church during these six years that I pass it on, should it be able to bless others as it has us. The average missionary gets between \$35.00 and \$50.00 per month salary. We encourage 12 members of our church to support one missionary, each one of the twelve to pay the missionary's salary for one month. These twelve form a missionary prayer band to meet as often as they wish in prayer for their missionary. The givers know their missionary, hence, know exactly where their money is going. Too often, church members have nothing more than a quarterly conference report, a quota to meet. This is of little challenge compared to their giving directly to a missionary, and hearing regularly from them about their gift.

## HOW IT HAS WORKED

In December of 1940, we took on the full support of one missionary, Dick Brandt. The blessing to our church was so wonderful that since then we have taken on the support of one missionary to China, one to India, one to South America, and also one to Cuba—besides the support of several other missionary activities at home and abroad. In general, we have followed the plan of getting twelve persons to support each mis-

sionary. In several cases, church members are supporting two missionaries, each for a month. In a few cases, some are supporting three missionaries for a month. We are urging that every wage earning member of our church support at least one missionary for one month during a year.

## WILL RAISING MONEY FOR MISSIONS HURT THE CHURCH?

Naturally, some would now ask: "Don't you find that giving to missions robs your church and keeps back your own program on the home front?" I submit below the actual financial report of our church during the years before we had any missionary program, and after:

| YEAR | INCOME     | MISSIONS  |
|------|------------|-----------|
| 1937 | \$1,237.66 | \$ 138.00 |
| 1938 | 2,230.42   | 192.53    |
| 1939 | 2,330.85   | 153.91    |
| 1940 | 2,480.42   | 452.30    |
| 1941 | 3,525.00   | 855.62    |

(This was our first full year with our missionary program).

|      |           |          |
|------|-----------|----------|
| 1942 | 5,210.75  | 1,422.95 |
| 1943 | 12,158.83 | 5,003.61 |
| 1944 | 14,886.47 | 7,647.44 |
| 1945 | 19,228.40 | 8,590.25 |

(From the September report for 1946, indications are that the missionary giving will be the largest in the history of our church).

Our church membership is small. We have approximately a hundred wage-earners. No large gifts from individuals have been received. We believe we have not reached capacity missionary giving, though we had nearer 100% participation of our members in this missionary program this year than any previous year. Missionary giving is urged above the tithe. It is intended to be the offerings of God's people. Only sacrifices should be given missionaries who are sacrificing.

This financial report is given in detail, merely as a testimony of what small churches can do if they put God's program of missions to work. We have tried at all times to encourage our people to put missions first, and we have never suffered for it, but God has abundantly taken care of us because of it. We always try to make giving to missions easy for our people. For instance, we suggested this year to our men who are employed by the railroad, that if they would work one overtime shift of eight hours, each month during the year, they could support three missionaries, each for a month, on the

(Continued on Page 310)

Ivan E. Olsen, D.B.I. '36 is pastor of the Berean Fundamental Church, North Platte, Nebraska.



# Experiences in Japan

by Mrs. Roger W. Howes

## I

"And ye shall hear of wars . . . see that ye be not troubled" (Matt. 24:6).

For four years we had heard and watched that war which Japan called "The China Incident." For two years we had followed the European War. Then on Monday morning, December 8, 1941, we found that war had reached our very door. Simultaneous with Pearl Harbor, Japan had attacked the British and American gunboats anchored in the Whangpoo River at Shanghai. We had heard the firing of heavy guns at 4 a.m. At 7:30 a.m. a telephone message from the American Consul informed us that a state of war existed between Japan and the United States, and requested that "all Americans stay in and obey law and order."

Just before we received that telephone message, we viewed a message from our Heavenly Father which said: "See that ye be not troubled." I am the covenant-keeping God. I made a covenant with Noah more than four thousand years ago, which has never been broken. My faithfulness fails not. He that putteth his trust in me shall **not** be put to shame." That message came to us in the shape of a rainbow—the largest double rainbow that we had ever seen. We went from our west bedroom window to our north study window to view it. Finally, part of the family went up to the roof of our building (China Inland Mission, Home Block) to view the complete arc. This message of assurance sustained us during that first day of war, and during the almost fifteen months when we were enemy nationals in the enemy's country, and finally during the experiences that culminated on March 3, 1943, when we entered the Chapei (pronounced "Cha" as in char-woman; pei=bay. "Cha-bay") Civil Assembly Center. There were more than a thousand people in this camp, housed for the most part in the two buildings left on the campus of the Greater China University on the outskirts of Shanghai—buildings left when the Japanese had finished bombing Shanghai in 1937. Our family of four shared a room with three other families. There

were thirteen people altogether in the room. The room had four windows, so each family had the blessing of a window. These four families represented almost all of the allied countries. We were Canadian and American; on the other side of our curtain were Dutch and Russian; beyond their curtain were English and American; and finally, Dutch Jews. I think our room had the distinction of being the only room in camp that finished internment with the same occupants that began it. What a blessing **now** to have a **room** with a **door** that **shuts**!

## II

"And God humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not . . . that He might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live" (Deut. 8:3).

It was agreed by many that the greatest hardship of our camp life was the poor, and latterly insufficient food provided us by the Japanese. It was the opinion of our medical group (all internees) that it was the poor bread given to us that caused the intestinal epidemic among half of the thousand internees that first summer. The hardest things for us to do without were milk, eggs, and sugar. But often after a period without them, God did provide them. Quantities varied, but each supply was received with joy and thanksgiving. Daily we prayed, "Give us this day, food sufficient for the day." Each egg and each half pint of milk was to us a token of the faithfulness of our God.

Let me tell of just one incident when the Lord provided abundantly, and satisfied my hunger and thirst for milk. This incident took place in the summer of 1944. I was sick with amoebic dysentery, and was losing weight at the rate of half a pound a day. Our family received no fresh milk, and our supply of powdered and canned milk was all gone. And I was, oh, so hungry for milk. Sometimes I could not sleep because of that hunger. Sometimes one or two tins of canned milk came to us in the monthly food parcels from our dear German fellow missionaries, through the agency of the Inter-

national Red Cross. While that milk lasted, often I would get up in the night, fill a cup with water, add a tablespoon of canned milk, and drink that precious fluid. It satisfied and I slept. Finally the medical committee put my name on the list to receive one pint of milk daily. I gave the cream to my elder daughter who had spent five months in bed in the infirmary and hospital; and then gave a little of the milk to my baby girl, and had the rest for my daily diet. But after receiving this milk for about ten days, I was sent to the general hospital in Shanghai for medical treatment. While in the hospital I was able to sell a gift that had come to me from my dear mother before the war started—a pair of nylon stockings. The buyer named the price, and gave me C.R.B. (Japanese Puppet Government money) \$2,500—two thousand, five hundred dollars. With this money I was able to buy one quart of milk daily, paying first \$75.00 per quart, and latterly \$100.00 per quart. Never will I forget the taste of that first full cup of milk—so thick, so sweet, so good, so satisfying. It was good to the last drop; and I drank the last drop, and counted the hours until I should have my next cupful. This milk and other food given me in the hospital, strengthened me to be able to stand the treatment that finally rid me of the amoeba parasite.

How good is the God we adore,  
A faithful, unchangeable Friend;  
We will praise Him for all that is  
past,  
And trust Him for all that's to  
come.

## III

"But Christ as a son (was and is faithful) over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

The hardest day for me in camp was September 19, 1943. This was the day that our American and Canadian friends left the camp to board the Japanese ship, Tera Maru, which a month later met and exchanged passengers with the Swedish ship, Gripsholm, at Marmagoa, India. I was sick in bed. Two doctors had written twice to the Swiss Consul, asking that I and our two daughters might be included among the passengers to be repatriated. There had

Mrs. Roger Howes (nee Mary Fickett) D.B.I. '28 has for many years served as a missionary in China.



been no reply. In my diary I wrote, among other things: "John 11:22; but God's answer seems to be 'No.'" Was God really helpless in the matter? Did He really care? Had He forgotten to be gracious? Could I live through the experiences of a lengthy internment? Would I live until the next boat left China for America? Was God being faithful now? There in bed I began to read and study the book of Romans, assisted by Moule's study of that book. The next day I wrote in my diary: "God is good. 'Grace and peace from God my Father, and Jesus Christ my Lord.'" Yes, He was still faithful. I could not understand His plan, but I knew He had not made a mistake. A year later I was given American Red Cross medicines which healed me. And during the period of internment, He allowed me to be a witness for Him.

#### IV

He giveth more grace when the burdens grow greater,

He sendeth more strength when labors increase,

To added affliction, He addeth His mercy,

To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,

When our strength has failed ere the day is half done,

When we reach the end of our hoarded resources,

Our Father's full giving has only begun.

His love has no limit, His grace has no measure;

His power no boundary known unto men.

For out of His infinite riches in Jesus

He giveth and giveth and giveth again.

April 6, 1944 was practically unanimously voted the happiest day of our two-and-a-half-year internment. In March, my husband had quoted to us the last two lines of the second stanza of the above poem. We hunted up the poem. I copied it in the back of my Bible, and pinned the printed card on our curtain. For days, the lines ran through my mind: "When we come to the end of our hoarded resources, the Father's full giving has only begun." Certainly we were in the place to begin to receive the Father's full-giving. Those precious tins of food that we had brought into camp with us were almost all gone. The food provided by the Japanese was getting less and poorer each day. The comfort allowances from our governments had been stopped. The canteen had been closed, and the last bit of extra food had been taken out

of the camp on trucks. Almost every one in the camp was noticeably thinner, day by day. Then, on the eve of April 5th, we were told that next day each person in camp would receive a ten-pound American Red Cross food parcel. We wondered if it were another rumor. But, no, at ten o'clock the trucks came with the big cartons. At 1:30 we stood in line alphabetically, and each person in the camp received a ten-pound parcel of good, concentrated American food. Such jubilation! Powdered milk, sugar, butter, jam, Spam, corned beef, raisins, prunes! Every one thanked America. We thanked God that His full-giving had begun. Everyone's health began to improve. This good food augmented our meager fare until we received the next Red Cross issue of comfort parcels in January 1945, at which time each individual was given four ten-pound parcels. When this food came, we were being given only one meager meal a day by the Japanese. But this food lasted until peace came.

What a joy it is to have a Father who loves to give, and give, and give again. "God so loved that He gave;" He robbed heaven of its choicest inhabitant to give the world of sinners an unspeakably precious gift of a Savior. In and through that Savior, we receive all our blessings, both spiritual and material. Praise God from whom all blessings flow!

## ECHO

### SANTA CLAUS OR THE CHRIST?

Why do bells for Christmas ring? Why do little children sing? What is Christmas anyway? Let your senses report. Behold, what do you see? Holly, mistletoe, wreaths, tinsel, Christmas trees, Santa Claus, Santa Claus, Santa Claus and some scenes from the nativity.

Watch the shoppers engaged in the mad orgy of buying. Their purchases range from a penny card to a mink coat. Note the Christmas cards—doggies, kittens, horses, people, Santa Claus, Santa Claus, Santa Claus—and scenes of the nativity.

Observe the faces of the people as they bustle to and fro during the Christmas season. Many of them wear harried, hurried, worried expressions. Many of them reveal irritation, frustration and confusion. All of these tensions of the adults are reflected in the hysteria, excitement and bewilderment of the children.

What do your olfactory nerves report? What an array of aromas are associated with the Christmas season! Yule log smoking, plum pudding steaming, turkey roasting and, for some, the alcoholic odor of gin, rum and whisky.

Harken, what do you hear? The swing of

"Up on the housetop, click, click, click,

Down through the chimney with the good St. Nick."

Or:

"You better watch out, you better not cry,

You better not pout, I'm telling you why,

Santa Claus is coming to town."

And one hears the soft strains of "Silent Night, Holy Night," "It Came Upon the Midnight Clear," "O Little Town of Bethlehem" and other carols.

Whom are we honoring? Is it Santa Claus, or is it the Christ?

—"Presbyterian of the South"

### IS THAT WHAT WE WANT?

The Communist party with its tentacles in labor unions and other political centers are striving to bring absolute socialism to America. Those who are coming to their way of thinking and who are beginning to believe that we should follow Russia's pattern might do well to consider these facts:

(Continued on page 363)





# Being A Missionary

by LEO C. LAPP



## TO BE A MISSIONARY IS TO BE NATURAL

To communicate and to perpetuate an experience that has given personal benefit and satisfaction is inherent to human nature. The experience is too good to be kept. It must be shared with others. The native impulse is to share good things with others. Good news is news which is too good to be kept. It is the miserly person who hoards that which he knows will benefit others, when he has more than enough for himself.

## TO BE A MISSIONARY IS TO BE LAWFUL

In the law, when a person permits others to suffer when he has the remedy for their ills within his jurisdiction, he is judged by the law to be guilty of criminal neglect. When people are in grave danger and those nearby do nothing to warn them or help them, the guilty are said to be criminally negligent. So, by law, to be a missionary is to free oneself of the charge of criminal neglect.

## TO BE A MISSIONARY IS TO BE HEROIC

In life when a person sees another in danger, and risks himself to warn and to help the one in danger, he is said to be heroic. Heroic deeds are deeds which are not demanded of those who do them; but rather they are the deeds of bravery done to those who do not deserve them. To be a missionary is to be heroic. Except for the compulsion of the Holy Spirit within him, the missionary does not have an obligation above that of others to the heathen.

## TO BE A MISSIONARY IS TO BE OBEDIENT TO THE BIBLE

The Bible clearly states that its message is for all people and is to be given to all people. It was because the people of Israel refused to take God's Word to all the earth that their charter as a united and holy nation was taken away from them. The prophets of the Old Testament clearly prophesied to every leading nation of the world; and Jonah carried a special message to Ninevah of As-

syria from God. Since Israel refused to show the world what God's grace would do, God sent them out into all the world to demonstrate what rejection of God's Word does to a nation. So, to be a missionary is to be obedient to God and to the message of the Bible.

## TO BE A MISSIONARY IS TO BE JESUS CHRIST-LIKE

The last words that Jesus, our Lord, spoke as He left the earth were, "You shall be witnesses unto me unto the uttermost part of the earth." So, if the followers of Jesus Christ are really like Him and have His mind, they will naturally be thinking of the same things that Jesus thought about. If Jesus was thinking of the end (not ends) of the earth, so ought His followers. If Jesus Christ thought of the multitude as sheep without a shepherd, so shall His followers.

## TO BE A MISSIONARY IS TO BE OBEDIENT TO JESUS CHRIST

In the Gospels and in Acts, Jesus Christ gave His followers the command to go into all the earth and preach the gospel and to make disciples in all of the nations. This was a directive and a command to be obeyed. Therefore, to be a missionary is to be obedient to direct command of Jesus Christ.

## TO BE A MISSIONARY IS TO BE AN ENEMY OF SATAN, the enemy of the souls of men

Satan, the enemy of the souls of men, personally opposes everyone who would be a missionary. The devil does not want men to be free from sin. Therefore, he does all within his power to hinder missions and missionaries. Anyone who spreads the message of Jesus Christ is a missionary. So anyone who chooses to be a missionary makes himself an enemy of Satan and of the world and of his own flesh.

Following are some obstacles in the path of a missionary bound for active service:

1. The first obstacle to being a missionary is **oneself**. To anyone who does not go out to spread the gospel, his first and largest reason is oneself. Since there is

much to do in missions, there is the command to go and there is use for every talent. Yet, many do not go as missionaries.

Sometimes people who prove useless at home are sent as missionaries. If a preacher can draw the crowds at home and get the money, he never gets to the mission field.

2. The second obstacle to going as a missionary is **one's family**. It is surprising, but it is cruelly true, that church people ordinarily have so little vision of a lost world that they do not want to send their sons and daughters as missionaries. Many parents actually refuse to let their children go and often punish them when they do go without consent.
3. The third obstacle to going as a missionary is **education**. If a young person had an education, folk reason thus, "Why waste a good education on the heathen?" Do not think that any talent one possesses will be lost on the mission field—music, art, architecture, engineering, mechanics, medicine—all are needed on the mission field. Language ability is to be desired on a mission field. A large oil company once approached a missionary in the Orient to act as their language representative there. They offered him five times the salary that he was getting as a missionary. After short reflection he replied, "Why should I leave the greatest service in the world to sell oil?" The oil company representative urged, "But think of the salary we have offered." To which the talented missionary again replied, "Even though the pay is smaller than what you offer, it is enough. I cannot leave."
4. The fourth obstacle to being a missionary is **business**. If one is a success in business, why go as a missionary? Why not make money and send out other missionaries? The Lord does bless consecrated gifts of money to send out missionaries, but that is a second best for the command is still to go—and not to

Leo C. Lapp, former missionary to China is now Dean of Denver Bible College.



send others first. The Lord is to do the sending.

5. The fifth obstacle to missionaries is the **church**. There are great churches in entirety in Christendom which do not want the message of the Bible spread among the people. That is a shame, but worse than this is the fact that the church as a whole lacks missionary vision. The pastors often say, "There are enough heathen here at home. Work among them."

The church in many cases only half-heartedly supports the workers. Today there are more missionary candidates than the church will ever send out. There is more money spent on cats and dogs in America than on the entire missionary program of the church.

6. **Travel** is often a hindrance to being a missionary. Travel at best is hard, and at its fastest, travel is often too slow for those in extreme need.
7. The **climate** of a strange country is sometimes a hindrance to a missionary.
8. Sometimes **clothing** is an obstacle. The wearing of western clothes does not make anyone Christian.
9. Sometimes **food** and **lack of good water** are barriers to active service in a mission field.
10. The **psychology** of the people to be evangelized is often a hindrance to a missionary. The missionary refuses to recognize the people as having anything of value in their culture. He becomes snobbish and of no use in winning lost souls.
11. **Language** sometimes proves a hindrance to missionaries.
12. **Lack of sanitation** in one's home may cause illness and so hinder the work.
13. **Lack of medicine** may prove a barrier to fullest service.
14. **Lack of educational advantages** often hinders children of missionaries.
15. **Failure of mail facilities** may hinder the work of missions.
16. **Lack of proper perspective** on the part of the missionary may cause a lopsided program.
17. The **inability to laugh** and to see the funny side of things, at times, is dangerous, if not fatal to a missionary.

These above are some of the obstacles which the successful missionary has overcome. Here is "hats off" to the missionary who has been successful in the past, and "coats off" to the missionary who will be successful in the future.

## ECHOES . . . .

(Continued from Page 361)

In Russia no one can own a foot of land. No one can hire another to run even a cobbler's shop, a cigar store or a filling station.

In Russia there is only one employer and that is the state. You work for it or starve. You cannot change your job or residence unless it permits you. You take the job it gives you—and like it.

In Russia the radio and newspapers are owned by the state. You hear and read what the state allows.

In Russia all farmers work on state-owned farms and work like the serfs in the middle ages. If they are good, they are allowed a small garden, a pig, a few chickens.

In Russia there is no "collective bargaining" and the only trade unions are competitive plant organizations which compete with each other to raise production output.

In Russia no minority—racial, religious, or political—has any rights it can assert against the views sanctioned by the state.

In Russia there is one automobile to every 252 persons, while in America there is one to every 4.

Americans, with all of our faults, we have a good country. Let us work for her, vote intelligently, and pray that America might remain the land of the free.

—Unknown

## A STRANGE FAMILY

The father has never missed church or Sunday school in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever get tired on Sunday morning?

Don't they belong to any lodges, where they get their religion, instead of at their Father's house, or to any clubs, or to anything?

Don't they ever have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or weekend parties, or business trips, or picnics, or any other trouble?

Don't they even have a radio, so that they can get some good sermons from out-of-town preachers?

Don't they ever get a lot more good out of reading a sermon out of a book?

Don't they ever get disgusted with the social gospel, or whatever it is that their minister preaches?

What's the matter with this family anyway, and why are they so happy and cheerful? We leave it to you to answer.

—"Southern Churchman"

## THE SECOND COMING

The last words of Dr. Zwemer's review of "The Sure Word of Prophecy" are like the cracker on a wimp. The book is a report of the premillennialist "Congress on Prophecy," which was held in New York City last November. At the close of his review, Dr. Zwemer writes: "But postmillenarians and amillenarians do not seem to have enough interest in prophecy to hold such conferences at all." And I wonder why that is so. For the application of Old Testament prophetic prediction by no means came to an end with the ascension of Christ; it concerns the present day and the future of this age. New Testament prophecy supplements and clarifies it, but does not displace it. All prediction prophecy in scripture is one, and all of it, as one, looks to the consummation of history in the second coming of our Lord. It furnishes the key to the meaning of history and is one of the major foundations for our expectation of complete victory for Christ and the coming of that new heaven and new earth wherein dwelleth righteousness. It may soothe Dr. Zwemer to know that many, though not holding conferences, are preaching, more earnestly than ever, from this point of view.

—"The Presbyterian"

## "COMICS" IN SOUTH AMERICA

So-called "comics" from America have been condemned as "subtle glorification of gangsterism" by the National Council of Women of South Africa. In the Council's opinion, the "comics" appeal "to sadistic and sensational tendencies of the young," and it is considered a deplorable fact that 90% of the "comics" published in South Africa are of American origin. America ought to have a conscience with regard to its exports. In many ways America has an influence for evil that is greater than the influence of all its foreign missionaries combined.

—"The Pentecostal Evangel"

## LIQUOR GAINS

It is reported on good authority that large stocks of food grains shipped to Europe are being made into beer, some of it being shipped back to U.S.A. for sale. This is characteristic of the "patriotism" and humanitarianism of the liquor industry and those who share in their ill-gotten profits.

—"Allegiance"



# Gospel in Soviet Russia

by Rev. Peter Deyneka

"For a great door and effectual is opened unto me and there are many adversaries" (I Cor. 16:9).

Many Christians today are wondering if the gospel can be preached in Soviet Russia. Can the money be sent to Russia and allowed to be used in missionary work? If we do send money, how do we know if they receive it? Can foreign missionaries go into Russia with the gospel? We can say with Paul, "A great door and effectual is open!" But at the same time, "there are many adversaries" and oppositions to the gospel of our Lord Jesus Christ. We know multitudes of saints of God everywhere who have been, and are, praying for Europe that the gospel might be preached there freely, especially in the Soviet Union.

## FROM SOVIET RUSSIA

Correspondence with the executive committee of the Evangelical Christians and Baptist Union in Moscow and their gospel publications which we receive give inside reports that national missionaries and evangelists in Russia are granted religious liberty. To date, however, no foreign missionaries have been allowed to enter Russia with the gospel.

In the first edition of the magazine "Brotherhood Messenger," (published in Moscow by the Union of Evangelical Christians and Baptists) are some very interesting articles. One recounts the union of the Evangelical Christians and the Baptists at their Bible and business conference in Moscow, October 26-29, 1944. Their 45 delegates and gospel preachers represented Moscow—21, Kiev—6, Kharkov—2, Novo Sibirsk—2, Minsk, and Lwow, and many other provinces, including White Russia. The executive committee at Moscow sent letters throughout the Soviet Union to the evangelical churches asking them to send a monthly offering to the office of the Union for the Lord's work.

Baptismal services conducted and

Peter Deyneka is Director of the Russian Gospel Association.

ordination of ministers for the Lord's work were reported. Since we may not send our missionaries to Soviet Russia yet, we must labor in prayer and in sending our means to encourage the native Russians in their missionary work. Money sent is used in Christian work. When sent to Moscow through the First National Bank of Chicago, we receive a direct acknowledgement from the brethren by letter or cablegram, as well as receiving receipts from Moscow through the First National Bank of Chicago. We thank God for this open door to our Russian preachers and Christians at this time. We are also sending gospel literature to Moscow on request from the brethren there. We quote "Brotherhood Messenger":

## IMPRESSIONS OF THE ALL-UNION CONFERENCE HELD IN MOSCOW

I had the great joy of being the first to greet the delegates and to appoint them to their rooms, graciously offered by the members of the church at Moscow.

One after another God's servants passed before me, coming from the fields of Ukraine, severe Siberia, sunny Kazakhstan and other parts of our country. Never to be forgotten meetings followed which were blended with the great desire of all the delegates to quickly come to the business part of the conference.

A jubilant service dedicated to the opening of the conference was held on Wednesday, October 25. The business meetings started October 26. The evening services, with the presence of the delegates, were alternated with deep, historical business meetings. I recall the most triumphant moment of the conference, when the decision was made to merge the Evangelical Christians and Baptists of the U.S.S.R. into one Union.

## BAPTISMAL AND ORDINATION SERVICE

The emotions of the delegates soon permeated the church of Moscow, so that all the evening services were turned into a joyful holiday of love. One celebration followed another. A complete enlightened joy shot through the conference when souls, wishing to join the church of Jesus Christ, were baptized. In snow-white garments one after another went into the baptism which was lighted with the bright lights of holiday fire. Another evening the service was dedicated to the ordination of brethren leaving for the vineyard of the Lord. And, finally on October 29, the participants in the conference together with the church at Moscow remembered the Lord's death in the breaking of the bread. Everyone went home with a resolute determination to announce the glad news of unity to all."

In another Moscow conference in August 19-27, 1945, the church was

overcrowded with listeners as the choir sang and guest speakers brought the messages. During this conference 20 converts were baptized in the Moscow church by Pastor M. A. Orloff. The morning of August 26, they observed the Lord's table in memory of the Lord's death. The evening service lasted more than three hours and included the ordination of ministers and farewell service. The members of the Moscow church stood and waved their white handkerchiefs to their friends and delegates who were soon to leave for their homes. They were asked to take their greetings to the Christians as they went.

After one of the delegates arrived home in White Russia he wrote the following report to Moscow:

September 2, 1945, we had a district rally with the Lord's Supper in which many brethren took part. I gave the congregation your greetings, and the Christians were pleased to hear about other children of God: some wept for joy.

Let us continue to pray for the Christians in Russia, pray that the Lord will use them mightily, that a great spiritual awakening may take place, because the gospel is the only hope for mankind and the only cure for atheistic hearts. Also pray that the door might open for missionaries from the United States and elsewhere to go in with the Good News and Glad Tidings to that great, needy nation.

The Russian Gospel Association is planning and preparing for great missionary work to be carried on in Europe if the Lord tarries, as well as in other parts of the world where there are Slavic-speaking people. We have now two Russian Bible Institutes, one in Toronto and one in Argentina, preparing Russian and Ukrainian young people for this work.

If the Lord makes it possible and opens the way, the writer is planning to visit the European countries sometime this year and get firsthand information and help to reorganize and establish the work for His glory. Your prayers will be greatly appreciated.





# Denver Bible College



Miss Mary Jane Scott



Mr. Lee B. Long



Miss Marie Garberson

We would like to introduce to you three new faculty members added since the beginning of school, September 30. Mr. Lee B. Long of the Department of Philosophy, holds an A.B. degree from William Jewell College, '34, and B.D. from Andover-Newton Theology Seminary, '38. Miss Mary Jane Scott, B.Mus., Teacher of Voice, from Bethany College, '42, Lindsborg, Kansas. Miss Marie Garberson, graduate of Colorado Woman's College with an A.B. Denver University is instructor in English.

The student body in the day school and evening school has now passed the two hundred mark. Twenty-three states are now represented and the following numbers are in each of the

classes: Freshman 100, Sophomore 23, Junior 15, Senior 4, Special Students 19, and Evening School 40.

The Music Department has made more than a 600 percent increase over last year's enrollment. Two additional teachers in piano and one in voice have recently been engaged from the Lamont School of Music in Denver to assist the four other members of the Music Faculty.

God is blessing Denver Bible College is a remarkable way. \$31,500 has been received in cash and campaign pledges to date and another ten or twelve thousand dollars will be paid in between now and January first, '47. Beth-Eden Baptist Church, the home of our president, took an

offering December first to be paid in cash between that date and January first and the cash and pledges the first week ran over \$8,600.00. That is remarkable support.

A spirit of prayer and deep conviction prevades the entire College. Those of us in charge of administration have a feeling that God is preparing the College for a mighty spiritual advance, the influence which will soon be felt for hundreds of miles throughout the Rocky Mountain area. The growth is so rapid that we are having difficulty securing enough equipment, with the resources at hand, to care for the growing student body.





# There Is A Land

by Rev. Dr. Walter W. Montano

There is a land where the majority of the people have never heard the gospel and know very little about God. Their conception of Him is that of an old man with a long white beard who is very tired, physically weak, and who is far off and aloof. He is an unapproachable personage, given to meting out punishment but never love. For these reasons they fear God as a tyrant from whom they shy away and try to appease by superstitious practices.

There is a land where many of the people know that Christ died nineteen hundred years ago, and display Him as a corpse on a cross. They worship a dead Christ but have no realization of the wonders and glory of the risen Christ, our eternally living and powerful Lord.

There is a land where millions of Indians live under most pitiful conditions. Their religion is a mixture of paganism and Catholicism. This means that while they worship the sun, moon, and other objects of nature, they also kneel before wooden crosses made by themselves. These actually signify to them their Heavenly Father, and they have no conception whatever of the true meaning of the cross. How vividly I remember an experience that I had while working in Central Peru. There was an Indian woman standing in the middle of a country road, with arms outstretched, before a wooden cross. When she had finished her prayer, I asked her in her native tongue, Quechua, what she was doing. She answered, "This (pointing to the way-side cross) is my God and I am worshipping him." My heart ached when I heard her reply and I explained to her that these pieces of wood, so crudely put together, were not God. I told her as simply as I could the meaning of the cross, and before I left her a light came into her face and she said, "I shall now worship the true and living Christ and not this wooden cross."

There is a land where the people talk glibly about religion, even using the name of God, not in swearing, but simply as expletives instead of "oh," or "my." Yet they know very little of the real gospel. Wicked people, thieves and prostitutes think that the only thing needed for wor-

ship and expiation for sin is to wear rosaries, bow before images, make the sign of the cross, or wear medals with images of the saints attached.

Here is one of many examples of the moral and spiritual condition of the people. A few years ago the police were sent to track down a dangerous criminal. After a long search he was found and sent to jail, but before giving him the prison uniform, he was sent to take a bath, and to the surprise of the warden it was discovered that this man had seven images tattooed on his body. The Virgin Mary of the Rosary was on one arm, the Virgin of Carmel on the other. On one side of his chest was a cross and on the other the Sacred Heart of Jesus; one of his legs bore the image of a rooster, while upon the other was the image of a horse. And then, as though all this were not sufficient, he bore on his back the sinister image of the devil. When the warden asked the criminal the reason for all these images, he replied: "The images of the Virgin Mary give me strength to fight the police, while the cross and the Heart of Jesus on my chest make me invulnerable to their bullets. The rooster awakens me when the police draw near and the horse enables me to escape them."

"But what need have you of the image of the devil?" the warden asked.

"That," he said, "is my very last resource. If all the other images fail to protect me, I ask the devil to make me invisible in order that the police cannot find me."

"But how is it then, with all this," asked the warden, "that you have fallen into the hands of the law?"

"Sir," said the criminal, "you know that when God does not choose to save you, neither can the devil do so."

There is a land where religion is imposed upon the people by force. It is not a personal experience. You know what the Inquisition means. Thus it is in Latin America. A person must profess the beliefs of the Catholic church, whether or not he believes them; otherwise, he is excommunicated. This means no fellowship of services, no rites, and eventually no heaven.

As in the early days of the church, true Christianity in Latin America is confessed in secret by friends who,

when alone with you, are favorable to its principles, but deny it when they speak in public. It is confessed by those who admire its faith but who, when confronted with the challenge to defend it in public, fail to do so and even join in persecuting its preachers. What the congress of Peru did recently is typical of what all Latin-American countries would do under similar circumstances. Many congressmen told us in personal conversation that they believed in religious liberty; some said that they had a Bible; many spoke against the priests; some even admitted that the Protestant religion was the only religion worth accepting. There were others who recognized that Protestantism did a wonderful work for the Indians. But when they had to act in public, they voted for the Catholic church, deciding that "because the majority of the country was Catholic, the Catholic church should be protected by the State."

Soon afterwards, the Archbishop of Lima published a pastoral letter denouncing the Protestants as criminals, "because they steal the Catholic faith from the people and teach them the Protestant faith instead." As a result the peaceful atmosphere of our churches has given place to the noise of stones thrown by fanatical Catholic people sent by the priests. Persecution is increasing over the country. The highest political authority in the main province of the Central Sierra ordered all those under him not to allow any Protestant propaganda, while on the other hand he gave full freedom to Catholics to attack Protestants.

All this not only justifies the work of the Protestant missionary in Latin America; it also presents a tremendous challenge to all of us who believe in the Lord Jesus Christ and have accepted Him as our Saviour.



Walter W. Montano is a converted Catholic priest who labors among the people of Peru.



# *A Short History of the Sudan Mission*

By Harold L. Ogilvie

The Sudan Interior Mission is a group of people who have banded together for the purpose of taking the gospel to those who need it most. When the Mission was formed in 1893 there was not a single missionary in the whole of the Sudan, a strip of country stretching across central Africa, with a population of about 90 million people representing hundreds of tribes. The Lord laid the burden of those multitudes on the hearts of three young men, named Bingham, Gowans, and Kent. They tried in vain to form a missionary society, but as no one was interested, they felt that their vision of the need made them responsible before God to give the gospel to the peoples of the Sudan. They decided to go to Africa, looking to the Lord alone. He answered their prayers and provided for them as He saw the need. That fact decided that the Mission was to be a faith Mission. God who sends forth reapers supplies their needs without their making appeals for funds. The three were from different denominations which determined that the Mission was to be interdenominational. They recognized that the Lord has His people in all the evangelical groups. The Mission, being the Lord's, was one in which all of God's people could have a share. The three were evangelical; therefore the work was to be true to the Word of God. That they have kept the work on that high level is evident, for there is not a modernist on the entire force of over 500 workers. Finally, the work was to be sacrificial. Two of those young men laid down their lives in that initial attempt and the other was invalidated home. In the things that befell them they were merely following the pattern which was set before them at Calvary. Every work which has the seal of the Lord upon it must include this element of sacrifice.

The Mission was started in Nigeria. Later, work was opened in French West Africa, just to the north of Nigeria, and in those two countries we have 72 stations. Our leaders, ev-

er on the lookout for new fields, began a work in Ethiopia, which was flourishing when Italy declared war on that helpless country and forced our missionaries to flee from their stations. Terrible persecution broke out against the Christians, both from the Italians and the Ethiopians, and some of the believers and two of the missionaries sealed their testimony with their lives. We then opened six stations in the Anglo Egyptian Sudan, west of Ethiopia. Since the war ended some of our workers returned to Ethiopia. They found that the Spirit of God had done a mighty work and about 20,000 people had turned to the Lord during that time of bloodshed. These, together with the many thousands of believers on the west side of Africa, form the large congregation which we are shepherding, which represent 120 tribes.

The Mission has weathered two wars. The passions of men do not abrogate the Great Commission, nor is a period of war a time to retrench, for then the spiritual needs of men are greater than ever. When the first world war was declared the Council of the Mission held special prayer and "all were unanimous in the conviction that missionary work is the most important work in the world, even more important than war work, and that we should pursue it with every possible effort." During that war the Lord nearly doubled our missionary force and more than doubled our finances.

When the second world war began in Ethiopia, the foreign office ordered the British and American missionaries home. Again our leaders had special prayer. They then cabled the missionaries: "You are under higher orders than those of the King of England or the President of the United States. Get your orders from the Lord and we are with you." Every one of the missionaries, nearly eighty of them, decided to stay with their Ethiopian people at whatever cost to themselves. Indicative of God's blessing on all our fields from September, 1939, to August, 1945, we sent out 443 missionaries, with 301 coming home for furlough.

We minister to four different types

of people, each seemingly more difficult to reach than the others. First, there are the pagans. We work among cannibals, head hunters—that is, people who keep the heads of their victims as trophies—the demon possessed—people who because of their superstitions kill their children, and those who offer human sacrifices; and all of those horrid customs are done in the name of religion. The gospel has won its greatest triumphs among such peoples.

Next, there are the Mohammedans. The Lord has set before us an open door, and we have many stations among these false religionists. Even from these intolerant and bigoted people we are beginning to reap a great harvest.

Thirdly, there are the villagers who have left their homes and gone to the towns to make money and lead an easy life. And finally, there are the educated classes who have a form of godliness but deny the power thereof. These last two groups form a seed plot for discontent, dissension, communism, and all the false "isms" that are abroad. The good seed is being sown which is the answer to the spiritual needs of these different groups. Our weekly congregations are easily between twenty-five and fifty thousand, and such a wide spread sowing of the good seed is bound to produce results.

The only way to win these peoples is by vigorous evangelism. The founders of the Mission determined that evangelism should be emphasized, and as they began the work over 50 years ago, it is now possible to see where they have kept the emphasis. Evangelism includes more than is usually thought. In order to carry on a program of this kind, we need to master languages which are among the most difficult in the world and translate portions of the Bible. Portions of the Bible mean a further step in the work for we must teach the people to read. Then, when the Lord has gathered out some believers, we establish Bible schools in order to prepare native evangelists to further the program of evangelism. We have made such good progress that we have several Bible schools, including five combined Bible and

Harold L. Ogilvie, D.B.I. '18 is a missionary to Nigeria.



teacher training schools, a seminary, and four girls' schools. In these schools, men and women can prepare thoroughly for the Lord's work. In all our schools the Bible is the chief textbook, and a Bible teaching program means evangelism. All of the above goes to prove that the Sudan Interior Mission has kept the emphasis where it belongs, and as a result there are over two hundred organized churches and the converts are numbered by the thousands.

One way to gain the confidence of the people is to show an interest in their problems and then do something in a practical way to help them. As they do not have any effective medicines, we open dispensaries wherever we go. The people come to us with the thousand and one ills and ails that flesh is heir to. We have opened five leper homes, as there are numbers of these poor, unfortunates everywhere, and about a dozen dispensaries where they receive treatments. Many of them have returned to their homes symptom free. At every clinic the workers give a gospel message. Last year we gave 750,000 treatments which means that a great many people heard the gospel as a result of the medical work. Many of the patients have not only found relief from their physical sufferings, but have also obtained deliverance from their spiritual diseases by accepting the Lord Jesus as Saviour.

For the educated Africans and also for the sake of our converts, we need the best Christian reading matter. We have a press, dedicated to the printing of gospel literature, which has printed over forty translations of Bible portions in the vernacular. We also have six bookshops with a guarantee to handle only evangelical literature.

In many responsibilities which face the Mission the comforts of the workers have not been overlooked. There are language schools for the new missionaries, where they spend a year, becoming acclimated, learning the customs of the people, and studying the language under the guidance of an experienced worker, using the natives as teachers. The Mission built a rest home on the highlands of Nigeria, where workers from a number of societies spend their holidays. The rest home is prepared as a conference ground and yearly Bible conferences are held, where, at times, there have been well over a hundred gathered together for spiritual refreshment. As the Mission is international in scope, we have homes for the workers, as they travel to and from their fields, in Canada, New York, Liverpool, and Lagos, West Africa. Missionaries in foreign lands are frequently faced with the problem of caring for and educating their children. A home for

# Helps for God's Workmen

## WHAT WOULD HAPPEN IF ALL DID THEIR SHARE?

"The Record of Christian Work" tells of a missionary physician in one of China's hospitals who cured a man of cataract. A few weeks later, forty-eight blind men from one of China's interior provinces, each holding on to a rope held in the hands of the man who was cured, came to the hospital. Thus in a chain, they had walked two hundred and fifty miles to the doctor, and nearly all were cured.

Does not this give a picture of our share in the missionary enterprise? The first blind man came to the physician, put his trust in him, received his sight, and then went out to lead others to the same power that had blessed him. If we have come to Christ and by faith have received Him and the eternal life He offers, our part will be to lead others to Him.

—"The Sunday School Times"

the children has been established in Canada. For those with their parents on the field, a school has been built.

We are planning to open work in Dahomey, just to the west of Nigeria. In this and the other countries where the Mission is operating there are some twenty million people who are not yet reached with the gospel for whom we feel responsible. As rapidly as the Lord sends the workers and the means we are ready to open stations among them. We allot about 100,000 people to each station as a field in which to work, and therefore it will take 200 stations to meet the spiritual needs of these multitudes. Just recently we made plans to erect a powerful broadcasting station in the mountains of Ethiopia, where the gospel will be preached in many languages. We propose to introduce a number of community receiving sets in various places.

Men seeking to exploit the peoples of Africa have built thousands of miles of motor roads and are using those roads to carry cigarettes, whiskey, and gambling devices to these poor, benighted peoples. The Sudan Interior Mission, under the hand of God, is using these roads, seeking to complete the God-appointed task of giving these people the gospel.

## THE SAFEGUARD OF GOSPEL ZEAL

A church which ceases to be evangelistic will soon cease to be evangelical. The best bulwark against the inroads of heretical doctrines and unscriptural practices is a zeal for the spread of the gospel. When our zest in service for the Saviour with a view to the reclamation of the lost begins to wane, we are in danger of becoming ritualistic and formal. The body of Christians which does not hold forth the torch of life will itself soon sit in the semi-darkness of mere profession.

—"The Christian Worker"

## THE MINISTRY OF TRACT

It is said a lady was filling a box for India when a child brought her a halfpenny with which she bought a tract and put it in the box. It was at length given to a Burmese chief and led him to Christ. The chief told the story of his new God and his great happiness to his friends. They also believed and cast away their idols. A church built there, a missionary sent, and 1,500 converted from heathenism was the result of that little seed. —"The Gospel Herald"

## IS IT ANOTHER MAN'S JOB?

It is said that Sir William Macgregor, whose unflagging zeal for humanity in many parts of the globe did so much for the cause of Christianity, once discussed with a friend the relative rapid progress of Mohammedanism in West Africa, as compared with that of Christianity. "It's just this," he said; "every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's job."

—Unknown

## HOW THE GOSPEL WAS SPREAD

It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people ever received the gospel except at the hands of an alien.

—"Southern Christian Advocate"



# YOUTH PAGE

By ELMER E. SEGER



To teach young people is not simply a matter of imparting knowledge. The most important function of a teacher is to influence young people to do that which is right.

Aristotle, who was born in 384 B.C., held the erroneous idea that to teach the knowledge of the truth was sufficient. But all of history proves that this is not enough. There must also be a determined effort to influence people to act on that knowledge. If knowledge were sufficient, doctors would not smoke, for they know nicotine harms their bodies. Phillips Brooks said, "Preach doctrine—preach all the doctrine that you know, and learn forever more and more; but preach it always, not that men may believe it, but that men may be saved by believing it." In that statement he expressed the idea that knowledge itself will not make people good, but that they must be influenced to the decision to do good. Therefore the motive of the teacher must be not merely to cause young people to know the right, but to cause them to do right.

The story is told of the atheist who insisted that he would not influence his children in religion, but would let them grow up to choose their religion as they pleased. His Christian acquaintance took him out to see a garden, which proved to be merely a tangled mass of weeds. When the atheist asked why he let his garden go to weeds, the Christian replied that he refused to influence his garden but insisted that it be permitted to choose for itself. The lesson was obvious that evil will win the battle with the young if they are not definitely influenced to do right.

If we say that our task is merely to teach young people the truth, we shall immediately be asked, "What is truth?" That question has intrigued people over and over again since Pilate asked it of Jesus, and doubtlessly many times before. Can it be answered dogmatically and finally? Is there a standard of truth by which everyone can be measured? What is truth? In order to answer the question, we must recognize three types without regularly reading and keeping keenly aware of the content of of truth.

We shall name the first one **ontological** truth. Before God made anything, there was a concept of that thing in His mind. In every instance, the product of God's creation was exactly like His conception of it in minutest detail. The product created conformed perfectly to the blueprint. This is truth, or perfect conformity of the idea and the finished product. We would not for a minute admit that God's original creation was in even one iota different from what He intended it to be. We cannot alter or affect this in any way. It is a simple fact. We recognize it and praise God for His great power and immutable perfection.

We shall call the second type **logical** truth. Man is constantly searching for exact details about God's creation. He says he is searching for truth. This is science or a search for facts. It will never be possible for man to attain to absolute truth of this type. But to the extent to which man understands God's creation, he has found truth. Again we use the word conformity, this time conformity of the created product and the concept in man's mind of that product.

We shall call the third type **ethical** truth. This is conformity of the concept in my mind to what I declare.

Now to illustrate. God had an idea in His mind of a kangaroo before there ever was such a creature. When he created one, it conformed in every detail to His original idea.

This is ontological truth. When you are asked what a kangaroo is, to the extent that you know the size, shape, weight, habits and so forth of kangaroos, you can answer. To that extent you are in possession of logical truth. But to the extent that your declaration conforms to what you know to be the facts, you are exercising yourself in ethical truth. In other words, if you know that a kangaroo has four legs but you declare that it has six, you are not "telling" the truth.

When a teacher, therefore, thinks of his task as merely that of imparting the truth, he is confining himself to this second type which we have called logical truth. But the teacher's responsibility extends just as surely to the realm of ethical truth, where it is not a matter of knowing what is right, but a matter of willingness to act in accordance with what one knows is right.

Let us now relate this to Bible reading. Suppose a teacher tells young people that the Bible is inspired, that it is God's love letter to them, that it is full of the wisdom of God and the ages, and that it is a wonderful book for the guidance of the young. We would not quarrel with this, but if no one acts upon it, of what value is it? Certainly the teacher should tell young people these things. But then the real work just begins. For the biggest task is to urge young people actually to read their Bibles. This means more than telling them in a class that it is profitable. It means personal counselling whenever there are problems, showing how the Bible will solve those problems. It means constantly urging young people in private conversations to read the Word daily. It means pointing out that Jesus' statement, "If ye continue in my word, then are ye my disciples indeed," is a sword to prick the conscience of the Christian who thinks he is a follower of the Lord but who does not read the Word. For one cannot continue in the word, i.e., act on the basis of the teachings of the Word, that Word.





Ofttimes a teacher hesitates to urge so strongly the reading of the Word because he himself does not read it consistently. But teaching should never be based on the individual's own action. You should not teach it because you do it. Neither should you refrain from teaching it because you do not do it. "Ah," you say, "Now I have caught you in an error, for a teacher should not be hypocritical." But wait. If you insist on making your own life the standard for your teaching, you are building on the sands. Your teaching must be based on the Word of God. Then when your life does not square with your teaching, your life should change, but assuredly not your teaching. When you have urged the reading of the Word, you yourself will read more in order not to be hypocritical.

Another objection made by teachers to urging strongly that young people read their Bibles is the feeling that to seek to push them too far or too fast will drive them away. Of course we must not make it seem obnoxious and thus offend them. But the error of failing sufficiently to urge them to read the Word is just as tragic. We must be tactful but **persistent**. Do not be a steel hammer, smashing everything that will not drive before you. Neither be like jelly, which is shaped by its environment rather than shaping its environment. But be like a hammer with a hard center, so that it can follow through on its course unswervingly, yet with a soft rubber exterior, so that it does not injure what it seeks to guide before it.

Let us relate this matter to church attendance. Perhaps you look askance at young people who attend Sunday school and then go home without staying for the church service. It is not enough for you to say they know they ought to stay. Your task as their teacher is to put forth definite effort to seek to get them to do that which you say they know they should do. It will take patience, love, an understanding heart, and tactfulness, but it is your task. The teacher who stops with merely imparting knowledge is either ignorant of his responsibility or is being lazy. This latter reason may be why many teachers do not complete the cycle of teaching the truth. We trust not, but it must be emphasized that real teaching calls for prayerful, persistent, hard work.

This philosophy of what teaching really is may be related to prayer, to the yielded life, to personal evangelism, and to every phase of the Christian life. The teacher's task is not only to impart knowledge, but to use every influence actually to do that which is right. This is what it means to **teach** young people.

## WHAT MISSIONS DID FOR OUR CHURCH

(Continued from Page 359)

foreign field. Railroad men get time and a half for overtime, so working eight hours, they get paid for twelve hours. Giving \$12.50 a month for a year will pay the salaries of three missionaries for one month. What Christian man wouldn't work eight hours during the course of a month, in order to support three missionaries on the foreign field for a whole month?

Missions is God's program for the Church. The Book of Acts is the testimony of the "Acts or Actions" of the early Christians and early Church. The Church today needs action.

We encourage pastors to try out a missionary conference in their churches. Put as much effort into it as you would an evangelistic campaign. You will find, like many other churches, a missionary conference will do your church more lasting good than any other series of meetings you could sponsor.

I had occasion to meet a senior missionary and his wife, who had given many years of their life working among the cannibals and Mohammedans of the Sudan. I saw in their lives the genuine sacrifice given Christian service. In spite of their missionary work, they were the parents of eight children. Some time ago these parents sailed again for Africa. I was in their home just before they left, and fellowshipped with them. I saw the family tie, the kindred love for one another; I saw the tear slip down the face of the mother as she pressed her youngest daughter to her heart, realizing five years would go by before she would again be able to see and love her little one. It is such experiences with missionaries which make me feel, "The American Christian doesn't know what it is to serve God." Our church people live in luxury and selfishness, and wonder why the churches are dwindling and so few have any interest in the things of God. We need, as churches, to get on fire for missions, then we'll see the revival fires burning in our churches, and souls will be saved.



## WITH THE NEW BOOKS

**Higley's Sunday School Lesson Commentary for 1947.** Editors: W. G. Heslop, H. E. Wiswell, John Paul, and J. A. Huffman. Higley Press, Butler, Ind. 320 pages. Cloth, \$1.25.

There are many delightful features in this book, such as: completely keyed and cross indexed lesson expositions, object lessons, lesson illustrations, devotional readings, verse by verse expositions, central truth and lesson topics, questions for research and discussion, and special lesson introductions. Fifty-two homiletical outlines for sermons are provided for the preacher who wishes to preach on the Bible school lessons. Whatever method the teacher uses in teaching, whether it be the lecture, exposition, topical, or question and answer—this book is admirably adapted to fill what is required.

**Church Posters and Publicity, Graphically Presented,** by Homer H. Seay. Wartburg Press, Columbus 15, Ohio. 79 pages. Cloth, \$3.00.

There are not many books in this field and this one is surely welcome. It offers ideas in abundance. The author is an experienced display man, who has brought his skill and artistry to bear on the creation of effective and attractive church display material. The book is exceedingly useful. The author takes up the rules of lettering, the psychology of color, novelty posters, spatter work, waterproof posters, pictorial paste-ons, talking with chalk, window displays, designing with transparencies, balanced designs, etc.

**Appleman's Sermon Outlines and Illustrations,** by Hyman J. Appleman. Zondervan, Grand Rapids, Mich. 129 pages. Cloth, \$1.25.

This book is a delightful one for the preacher, evangelist, Bible teacher and student. It will prove extremely helpful in Bible study and sermonizing. One hundred outlines are presented and every one is a gem.

**Training Your Child for Christ,** by Edith M. Gunderson. The Fundamental Press, Chicago, Ill. 72 pages. Paper, 50 cents.

A very fine and helpful book on the training of children. Some of its chapters are: Obedience, Reverence, Truth, The New Birth, School Life, Companions, Choices, and Recreation. There are 18 chapters in all. Every parent should have this indispensable book.

### A Delightful Christmas and New Year's Gift "THE PROPHETIC WORD"

Distinctive magazine with forty-eight pages devoted to prophecy, Bible research, world events, and victorious Christian life. It shows the unsaved God's provision for salvation, contains daily devotional readings, furnishes material for pastors and Christian workers, and presents the deeper truths of God's Word for a Christian's growth. Editor: Rev. G. P. Raud, President of the American Seminary of the Bible. Subscriptions: 70c a year; two subscriptions, \$1; seven, \$3. After January 1, 1947: \$1 a year; four subscriptions, \$3.

United States: 1101 E. 35th St. Brooklyn 10, N. Y.  
Canada: 32 Roxborough St. E. Toronto 5, Canada



# Studies in Galatians

By Harold A. Wilson

In the sixth chapter, the Epistle to the Galatians closes its message with four intensely practical lessons.

The exhortations of the first five verses present a **lesson concerning burden bearing.**

"Bear ye one another's burdens," says verse two, "and so fulfill the law of Christ." And how can we bear one another's burdens? The answer is found in verse 1:

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

What a blessed good thing it is, when we become weak in the faith, to have a faithful brother take up a part of our burden, and through prayer and kindly, spirit-filled instruction seek to lead us into a more perfect understanding of the truths of God's Word. What a help it is to have such a friend seek, by every possible means, to strengthen us in our Christian convictions and in our stand for Christ. And when we have drifted from God, and been overtaken in a fault, how wonderful to have a true Christian friend, who will not criticize, being mindful of his own weakness, but who will come to us with kindly, warm-hearted, sympathetic, godly counsel and exhortation, and thus seek to lead us back into fellowship with God. In serving as such a faithful and loving friend to others, Christians bear one another's burdens, and so fulfill the law of Christ.

Of course one who is in constant need of such help is but a babe in Christ, and we should not remain babes, but should press forward to maturity in our Christian experience. And so the next verses exhort us to the needed growth:

For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

For every man shall bear his own burden.

Did you note that last expression? "Every man shall bear his own burden." When? When he handles his own spiritual problems, putting his own works to the test, and thus no longer stands in need of the help of another to keep him steady for Christ.

But, as a former pastor of mine once pointed out, there is a step yet further in advance of this, to which

we would call attention. It is good, when we are in need, to have others help bear our burdens. It is better to grow in grace to the place where we can bear our own burdens. But it is best of all, so to learn to know our Lord that we can do as the scripture says, and experience the joyous fulfillment of its promise: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Ps. 55:22).

In verse six we find our second lesson—an exceedingly brief one, but how pointed—a **lesson concerning stewardship, and Christian appreciation.** "Let him that is taught in the word communicate unto him that teacheth in all good things."

To minister of our material things to those who minister to us in spiritual things is plainly a duty of God's children. It was so in the Old Testament economy, for the sustenance of the priests who ministered in the temple was to be from the gifts and offerings of the worshipers. In the injunction, "Thou shalt not muzzle the mouth of the ox when he treadeth out of the corn" (Deut. 25:4), the law of God plainly illustrated the principle which our Saviour states, "The laborer is worthy of his hire" (Luke 10:7), while the Apostle Paul, led of God's Spirit, speaks of ministering to the material needs of God's servants, when he says, "Let the elders that rule well be counted worthy of double honour" (I Tim. 5:17-18; See also I Cor. 9:3-11).

But to minister of our material substance to the needs of the saints is more than a duty—it is a privilege, and there is rich reward for such exercise of our stewardship. Many scriptures set this forth, but one of the promises which is most filled with blessing for the faithful steward of the Most High is Hebrews 6:10:

For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

And it was to the faithful stewards who were so ministering that the precious promise was given: "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

The third lesson—a **lesson concerning sowing and reaping**—comes before us in verses 7-10:

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap if we faint not.

As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith.

Following as it does upon the admonition of verse five, there is in verse six an implied promise that as we sow generously in our gifts of our material possessions, we shall reap abundantly, not only in spiritual blessings, here and now, but in reward at our Lord's coming again. This is also the plain teaching of II Cor. 9:6-8:

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

This principle may be applied to every realm of Christian experience.

In verse eight of Galatians six, it is specifically applied to our yielding ourselves to the old nature, or to the new—to the flesh, or to the Spirit. As we yield ourselves to the flesh, we are sowing the seed which brings forth corruption, that is, the works of the flesh listed in chapter five, verses 19-21, with all the horrid harvest of suffering, disease, heartache, and heartbreak, and death which follow in their wake. But as we sow to the Spirit, in yielding ourselves to His gentle guidance, we are not only insuring for ourselves, here and now, a harvest of the fruit of the Spirit—we are also sowing the seed which shall bring forth a bountiful harvest throughout life eternal. Among many wonderful possibilities suggested by this expression we might call attention to the fact that most certainly, as we now sow to the Spirit, when we enter into eternity we shall see blessed fruitage in souls won to Christ and saved through our testimony. And in eternity we shall learn what now is hidden from us, what encouragement, and strength, and blessing came to our fellow Christians through hearing our Spirit-filled lives.

(Continued on page 379)



# Law Of Appellation

by the Editor

All proper names recorded in the Bible seem to have a meaning. Prominent human names often have an historic meaning, as well as that which is spiritual and symbolic. The divine names and titles are rich in meaning, and are used sparingly, though significantly.

What's in a name?—is a question frequently asked. There is so much in a name that we have never known of anyone named "Jezebel," or "Judas," or "Esau." On the other hand, there are plenty of "Marys" and "Johns." Not a few are named "Paul." A schoolmate of ours went to teach school in a Spanish community in southern Colorado. Writing to us, he said that in his schoolroom were seventeen boys with "Jesus" as their given name.

Upon the scripture names and titles a whole scheme of interpretation rests. Even the order in which such names occur is not accidental but designed. Sometimes the very sequence in which names occur, gives a message, either historic or prophetic.

It will be profitable for us to consider the law by which the proper names are interpreted.

## THE LAW OF APPELLATION DEFINED

The Law of Appellation is that law under which God gives a definite meaning to the proper names used in Scripture, as they appear singly; and frequently as they appear consecutively a message is contained therein.

As to the divine names and titles—they signify God's attributes.

As to human names—they signify human attributes and characteristics and have an historic and symbolic meaning.

As to the names of places—they likewise carry historic, symbolic, or prophetic meaning.

The significance of proper names is determined by use of the Hebrew or Greek dictionary which appears in the back of a good concordance, (we use "Strong's Exhaustive"). The use of the context also helps to arrive at the meaning of a name: the incidents with which the name is associated give suggestion as to the meaning of the name.

## THE LAW OF APPELLATION ILLUSTRATED

That the proper names used in scripture have God-given significance, is seen in numerous instances. We note among the first instances, the significance attached to Abraham's name. It is stated: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Gen. 17:5). The meaning of Abraham's name is, "The father of a multitude," and this meaning is carried in the explanation which indicates the reason why the change of names was made. Another notable instance is found in connection with Jacob. The incident is his wrestling with the angel. The angel asked him, "What is thy name?" He answered, "Jacob." The angel said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:27-28). The name "Israel" means "A prince of God." It is further recorded that Jacob called the name of the place "Peniel," for he saw God face to face (Gen. 32:30). "Peniel" means "the face of God." From these instances cited it is clearly seen that the proper names of Scripture carry definite significance.

The Law of Appellation finds clear illustration in the **names of God.**

The name, "Jehovah" occurs 11,600 times in the Hebrew, but it finds its way into the English translation only four times (Exod. 6:3; Ps. 83:18; Isa. 12:2; 26:4). The meaning of "Jehovah" is too complete to put into words. It is a compound of the three tenses of the Hebrew word, "to be." It may be expanded into the familiar New Testament sentence, "Who is, and was, and is to come." It conveys the idea of eternal existence.

The compound names of God are eight in number, as follows:

Jehovah-Elohim—Creator (Gen. 1:4).

Jehovah-jireh—Provider (Gen. 22:14).

Jehovah-rapha—Healer (Exod. 15:26).

Jehovah-ra-ah—The Lord my shepherd (Ps. 23).

Jehovah-nissi—Victor (Exod. 17:15).



Jehovah-Shalom—Pacifactor (Judg. 6:24).

Jehovah-tsidkenu—Justifier (Jer. 23:6).

Jehovah-shammah—I n d w e l l e r (Ezek. 48:35).

These compound names are used sparingly, but always with the deepest significance, indicating God's attributes, completeness and sufficiency.

When the angel made announcement to Joseph concerning the birth of the Messiah, two significant names were given. He was to be called "Jesus" (Matt. 1:21). Jesus means "Saviour." He was also to be called "Emmanuel," which means "God with us" (Matt. 1:23).

## SOME FAMILIAR NAMES AND THEIR MEANING

Adam—man  
Ararat—high or holy ground  
Babel—confusion  
Beersheba—well of the oath  
Benjamin—son of the right hand  
Bethel—house of God  
Bethlehem—house of bread  
Elijah—strength of God  
Hebron—fellowship  
Isaac—laughter  
Isaiah—God is salvation  
Jacob—the supplanter  
Jerusalem—city of peace  
Malachi—my messenger  
Micah—who is like God?  
Reuben—behold a son  
Salem—peace  
Samuel—asked of God  
Seth—in place of  
Terah—delay

There is a deep significance attached to the **change of names.** The Bible records several instances of names being changed, and so far as we have been able to ascertain, the changes indicate either a special dealing on the part of God, or the change of character on the part of the ones bearing the new names.

The first instance of a change of names is recorded in Genesis 17, where Abram's name is changed to Abraham and Sarai's name is changed to Sarah. In both cases a syllable of Jehovah's name was in-

GRACE AND TRUTH



corporated. That syllable was "ah," the fifth letter of the Hebrew alphabet. The change of names indicates God's gracious dealing with them in giving them Isaac, the son of promise—five being the number of grace. Their original names meant, "exalted father," and "my princess." The meaning of their new names is "father of a multitude," and "princess of a multitude." Their new names were not only a token of God's gracious dealing, but they were a prophecy of their descendants which were to be as the stars of heaven, and as the sands of the sea.

The change of Jacob's name to Israel indicates a change of character. His former name, which meant "the supplanter," was symbolical of what Jacob really was. At the turning point of his life his name was changed to Israel, meaning, "the prince of God." There is every indication that Israel lived the princely life that is indicated in his new name. No longer was he a scheming person. The new name symbolized a new life.

The change of Saul's name to Paul is also significant of a change of character, in fact, the whole course of his life was changed. Saul means "the boastful one," or "the proud one." His former life was just that. He became Paul, which means, "the little one," or "the humble one." Though an apostle of Jesus Christ, he regarded himself as the "least," and the "chief of sinners."

A significant change of names will take place in the future when restored Israel comes into her glory. No longer will she be termed "forsaken"; neither will her land be termed "desolate." Instead, she will be called "Hepzibah," which means, "My delight is in her." Her land which has for so many centuries been under a curse, will be called "Beulah," which means, "married." The land of Israel will be married to the Lord and will be the glory of all lands. May that day be hastened!

Frequently names in consecutive order set forth a spiritual, historical, or prophetic significance.

A remarkable prophecy of the first coming of Christ is set forth in the names of the first ten patriarchs, as recorded in Genesis five. The meanings of their names are:

1. Adam—man
2. Seth—set in the place of
3. Enos—sickness, death
4. Cainan—an acquired thing
5. Mahaleel—God of grace
6. Jared—descending, shall come down
7. Enoch—teaching
8. Methuselah—by his death he shall bring
9. Lamech—the smitten one
10. Noah—rest

Let these ten meanings be combined, and in their consecutive order the

message of the first coming of Christ is clearly seen:

- (1) Man
- (2) set in the place of
- (3) sickness and death. This condition is
- (4) an acquired thing (by sin).
- (5) The God of grace
- (6) shall come down
- (7) teaching. And
- (8) by His death He shall bring
- (9) the smitten one
- (10) rest.

In like manner, the names of the next ten patriarchs, as recorded in Genesis 10, set forth the second coming of Christ. Space will not permit our listing their meanings.

The life of Abraham is in many respects analogous to the individual believer in Christ. His pilgrimages and dwelling places set forth various aspects of the Christian experience:

1. From Ur (flame) to Haran (parched) (Gen. 11:27-32). He took with him Terah (delay, or hinderer).
2. From Haran to Canaan (type of yielded life) (Gen. 12:1-9).
3. A visit to Egypt (type of the world) (Gen. 12:10-20).
4. The removal to Hebron (friendship, or fellowship) (Gen. 13:5-18).
5. The settlement at Beersheba (well of the oath) (Gen. 21:25ff).

This is a picture of the believer's deliverance from hell. Called to the yielded life, he renders half-way obedience. Ofttimes there are hindrances like Terah. Haran is a parched, barren place. Half way to Christ is a dreadful place. Then, coming to Canaan (a type of the yielded life), he discovers giants (difficulties) in the land. He backslides and goes to Egypt (type of the world). He returns to the Lord, and comes back to Hebron (friendship, or fellowship). Later, he dwells at Beersheba (well of the oath), which means that he received God's promises and rested upon them.

The names of the places along the borders between the tribes of Israel, set forth the experience of the Christian, and are a prophecy of the history of Israel. Let us consider the places named in the northern boundary of Judah (Josh 15):

1. Dead Sea—death
2. Beth-hogla—house of the revealed sacrifice
3. Beth-arabah—house of the wilderness (the tabernacle)
4. Stone of Bohan—thumb
5. Achor—trouble
6. Debir—the oracle
7. Gilgal—deliverance
8. Adummim—soothed
9. By the river—life
10. Enshemesh—fountain of the sun
11. Enrogel—fountain of the fuller
12. Valley of Hinnom—place of burning
13. Jerusalem—city of peace

The first four names set forth conversion from a condition of death to sonship. The second and third names speak of the substitutionary work of

Christ. The meaning of the thumb is found in the ceremony in which the priest dipped his thumb in blood and placed the imprint on the forehead, saying, "Behold a son." By application of the blood of Christ we are made sons of God. After conversion Satan comes to tempt and make trouble. But in every trial deliverance is at hand in the Word of God (The Oracle). The soul is soothed and satisfied to be in the will of God, and God gives life more abundant. There is continual growth and cleansing, and over and over again the Christian is reminded that he has escaped judgment and is saved to the City of Peace.

The names of the other boundary-places may be traced, and uniformly they set forth the spiritual message of salvation and the walk of the Christian. They are also seen to prophetically set forth the history of Israel—her deliverances, backslidings, folly, idolatry, and return to God.

Marvelous is the beauty of the Word of God!

## READ... **PROPHECY** **MONTHLY**

Editors:

Keith L. Brooks and Howard W. Kellogg  
Handbook of World Events in the light of God's Word; a digest of the most dependable prophetic thought. News and views gathered by Research Staff of American Prophetic League, Inc.

Subscribe TODAY

Trusted and appreciated for many years by Bible teachers over the world because of its dynamic information, sane presentation and conviction-laden articles.

Only \$1, 1-Yr. Sub. You'll wonder why you didn't have it before. Sample free. Write Box BB, Eagle Rock Sta., Los Angeles 41

## The India Mission

412 West 8th St., Elyria, Ohio

(FUNDAMENTAL)

Bible-Believing - Soul-Winning

Proving God's Faithfulness  
In Hyderabad State and Central Provinces

THREE BIBLE SCHOOLS  
Training Native Evangelists;

Over 6000 church members won from  
Idolatry.

Write for Fuller Information.

## Baker Book House

NEW  
AND  
USED  
RELIGIOUS  
BOOKS

Catalogs free

Libraries purchased

1019 WEALTHY ST., S.E.  
GRAND RAPIDS 6, MICHIGAN



# GRACE *and* TRUTH

## ***Do You Know?***

That "GRACE and TRUTH" is America's outstanding Topical Bible Study Magazine. . . .

That it is true to the Scriptures. . . .

That it is a magazine that teaches the Word. . . .

## ***Do You Want?***

A magazine with new features. . . .

Pocket size

Clearer type

More color

Articles continued on consecutive pages

Page size fits 6"x9" notebook

Material that will be Biblical, Spiritual, Usable. . . .

## ***Do You Like?***

To read America's outstanding writers in Bible studies. . . .

Here are some of our contributors:

H. A. Ironside, W. L. Pettingill, W. P. Whittemore, W. B. Riley, Bob Jones, sr., T. H. Epp, R. S. Beal, W. S. Hottel, Oswald J. Smith, Walter L. Wilson, Howard W. Ferrin, W. A. Wilson, Louis Talbot, W. H. Jordan, Robert G. Lee, Vincent Bennett, Norman B. Harrison, Sam Bradford, Archie Yetter, Leo C. Lapp, Casey Smith, Elmer Seger.

## ***Subscribe Now:***

The new make-up begins with the January issue.

Price \$1.50 per year NOW.

New prices effective January 1, 1947:

\$2.00 per year; \$1.50 club rate; \$2.25 Foreign; 20c single copy.

Published by Denver Bible College.

ADDRESS:

## **GRACE AND TRUTH**

Gerald P. Norton, Managing Editor

2011 Glenarm Place

Denver 5, Colorado





# Light . . . ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS  
Expositions by Harold A. Wilson Illustrations by Casey Smith

"Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission."

## THE DEITY OF JESUS CHRIST JANUARY 5, 1947 (John 1:1-51)

The Deity of Jesus Christ is the heart of the gospel and the very foundation of the Christian's faith. No truth of God's Word is more vital than this, and consequently none has been subjected to more fierce or more bitter attack. But this is the preeminent thought in the Gospel of John. Many have recognized and pointed out that each of the four Gospels was written for a distinctive purpose. Matthew teaches that Jesus is King; Mark teaches that Jesus is the Servant; Luke teaches that Jesus is Man; while John teaches that Jesus is God. Thus in the gospels we have God's composite picture of His Son. The first chapter of John, which we study in this lesson, clearly teaches the deity of Jesus from at least three angles. Herein He is set forth as the Word of God, the Lamb of God, and the Son of God (John 20-31).

### I. JESUS THE WORD OF GOD (Vss. 1-18; Rev. 19:13.)

In these verses Jesus is called "The Word" four times. It is significant that He should be called by this name, for all the more, God's written word, centers in Jesus, the living "Word." One receives rich blessing and profit who studies the wonderful analogy existing between what God says in the Bible about the written Word and the living "Word." Jesus is the substance of all revelation. He is the Word of God (John 1:45; Luke 24:44).

1. As the Word of God He reveals God. Verse 1 contains the key thought of this section. It declares that "no man hath seen God at any time." But it also says, "The only begotten Son which is in the bosom of the Father, He hath declared Him." The word translated "declare" in this verse means "to read forth," "to make known." This is the thought inherent in the name "The Word." Jesus makes God known to men. All that we know of God is revealed in Him. Some have fancied that this passage contradicts the Old Testament passages which declare that from time to time men saw God. But God is three persons in one, and Jesus is the second Person of this tri-unity. So, when one recognizes these truths, all difficulties disappear. When men have seen God they have seen Jesus, for it is through Him that God reveals Himself (Isa. 6:1-10; John 12:36-41).

2. These verses (1-18) show five characteristics of God revealed in Jesus. Through what is said of Him we may realize that God is eternal (vs. 1). Contrary to the belief of many, Jesus' existence did not begin in the incarnation. He existed before all created things. He was in the beginning, with God, and Himself was God. The beginning here referred to is the beginning of creation. It cannot refer to Jesus, for He is "without beginning of days or end of life." Then, too, His power shows us the power of God. His power is a creative power (vs. 3), as life-giving power (vs. 4), a light-giving power (vs. 4), and a regenerative power (vss. 12-13). Here we read that Jesus' glory was "glory as of the only begotten of the Father"; so, because He was glorious, we may realize that God is glorious (vs. 14). In Him we see the grace of God, for He is the personification of grace (vss. 16-17). And He reveals the tri-unity of God, for, though no man

has seen the Father, many have seen the Son, and in Him the Father also. These are the five characteristics of God spoken of in this chapter—His eternality, His power, His glory, His grace, and His tri-unity. And all of them are seen through Jesus, the Word of God (Ps. 90:2; Col. 1:13-19; Phil. 2:7-11; II Cor. 8:9).

### II. JESUS THE LAMB OF GOD (Vss. 19-32)

When John cried, "Behold the Lamb of fering ordained in the law, and reminded God, which taketh away the sin of the world," he pointed back to the typical of Israel of God's promised Savior, then pointed to Jesus as the One of Whom the law and prophets had spoken. He also indicated the purpose for which Jesus had come. As the Word of God Jesus shows God's means of revealing Himself. As the Lamb of God He shows God's purpose in revealing Himself.

1. Jesus came that He might take away the sin of the world. The Old Testament sacrifices could never do this. They merely spoke of God's purpose to provide a sacrifice which would remove sin. They made a temporary covering for sin by virtue of which God could pass over and withhold judgment from His people, but could not cleanse from unrighteousness. But when Jesus came, He made an offering which put away sin. God's Word teaches that the sins of every one who believes in Him are washed away and the soul made whiter than snow. Christ died for our sins, and has removed them from us "as far as the east is from the west." Only God could do this, and the fact that Jesus could prove that He was God (Luke 10:10; Heb. 10:1. 4; Heb. 9:26; Ps. 103:12; Isa. 1:18).

2. Jesus came in fulfillment of prophecy. Every offering of the law pointed forward to Jesus. Every incident recorded in Israel's history was given to speak in picture form of Him. Every word uttered by the prophets spoke in some way of His coming. When He came He accomplished the salvation testified by the types and prophecies of the Old Testament. The promise given in the lamb upon the altar was fulfilled in Jesus, the Lamb of God (Acts 10:43; Acts 3:18).

3. The Pharisees knew the prophecies but would not accept the One Who came in fulfillment of them. They spoke with John about the Christ, promised in the prophecies of the Old Testament. "Christ" is the New Testament word for the Old Testament "Messiah," and their reference shows that they knew the promise of His coming. John further emphasized this truth by telling them that he was the "voice crying in the wilderness" which was to herald the coming of the Lord. But, familiar as they were with these prophecies, and with the offering of the sacrificial lamb, they would not receive Jesus, the fulfillment of prophecy and the Lamb of God. So today many hear the words of God's Word about Jesus' love for them, but reject Him and die in their sins. And we who have believed in Him need to be delivered from the sin of the Pharisees, for though we are saved, many truths about His dealings with the Christian may be learned with the mind but not experienced with the heart. We need to know about His power, promised to the believer, but we need also to yield to Him and let Him manifest this power in our lives (John 3:12; Rom. 6:13; Rom. 12:1-2; Isa. 40:3).

4. Jesus was the subject of John's message. When asked concerning himself John did not stop to talk about himself but pointed at once to Jesus. Here is a great lesson for us. What this old world needs is the message of Jesus, the Lamb of God which taketh away the sin of the world. God is glorified and souls are saved when His children speak less of themselves and more of Him. May He help us to do it. May Jesus be our conversation always (II Cor. 4:5; I Cor. 1:23; Col. 4:6; "salt" is the gospel).

Jesus, the Son of God, is God's gift to this needy world. He died that men might have everlasting life. His work is done, and now God wants His children to tell others about Him that they may believe in Him and receive this life. This is His method of revealing Himself. He uses the testimony of His children (John 3:16; Matt. 4:19).

### III. JESUS THE SON OF GOD (Vss. 33-51)

1. Jesus' deity is seen in the testimonies of His sons. The descent of the Spirit convinced John and caused him to bear record that Jesus was the Son of God. Here the trinity is manifested. God the Son is accredited through the descent of God the Spirit and by the proclamation of God the Father (vss. 33-34). Nathaniel, convinced by Jesus' insight into his private life, gave the same testimony, and received the promise of greater things to come. Jesus is the Son of God. God manifest in the flesh (I Tim. 3:16).

2. Because Jesus is the Son of God, and the Saviour of all who believe, we should tell others about Him. The examples of Andrew and Philip are good ones for us to follow. First, they came to know Jesus themselves, and then they led others to know Him. We who have trusted Him as our Saviour have the record that our sins are forgiven and that we have eternal life. However, He did not die for us alone, but for all the world as well. When we have received such great forgiveness and blessing ourselves shall we not, like these early disciples, tell others "We have found Him!" and then invite them to "come and see"? "For God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16; I John 2:2; Rev. 22:17).

### THE LESSON ILLUSTRATED

Two gentlemen were discussing the divinity of Christ, when one of them affirmed, that, if it were so, it should have been more explicitly stated in the Bible. The other said, "How would you express it to make it indubitable?" He replied, "I would say that Jesus Christ is the true God." The other answered, "You are happy in the choice of your words; and they are the very words of inspiration. St. John, speaking of Christ, says, 'This is the true God and eternal life.'"

A deaf and dumb pupil in the institution of Paris, being desired to express his idea of the eternity of God, replied, "It is duration without beginning or end; existence without bound or dimension; present without past or future; His eternity is youth without infancy or old age; life without birth or death; today without yesterday or tomorrow."—Cyclopaedia of Illustrations



## THE WEDDING JANUARY 12, 1947

(John 2:1-25)

For convenience in study the second chapter of John may be divided into four sections, each of which contains a clear testimony to the deity of Jesus, and each of which contains a helpful message for the individual soul.

### I. THE WATER TURNED INTO WINE (John 2:1-11).

1. In performing this miracle Jesus gave evidence of His deity. Only God has such power over nature that He can do in a moment that which requires weeks when done through natural processes. He called the vine into being, and established the laws which govern its existence. He ordained that water must be drawn up up the form of sap, and then, within the vine, transmuted into the blood of the grape through processes of which we are ignorant. Surely no hand but His Who ordained the production of the wine by the miracle of life could hasten that process and cause the water to change into wine instantly, at His mere word. Jesus did this, and in doing it proved that He is God.

2. Jesus' purpose in performing this miracle was to "manifest forth His glory" (vs. 11). More lies hidden beneath the surface meaning of these words than many have ever dreamed of. The miracle was literally performed, but in its accomplishment God brings together a number of things whose symbolical significance in scripture teaches wonderful truths about His Son. We may merely glance at this rich symbolism. In scripture, vessels stand for the human body; the material stone speaks of Christ; water stands as a symbol of the Holy Spirit; and wine represents teaching. This wine was doubtless unfermented, for it is called "good wine," so it stands peculiarly for teaching about Jesus. Numbers also have a spiritual significance in scripture. The number six is the number of man—it is the human number. The number two is the redemption number, and is peculiarly connected with Jesus, for it is in Him that our redemption is wrought. The number three stands for the tri-unity of God—it is the number of the God-head. Putting together the meaning of the symbols which God has brought together in this miracle we find this message: "In the body of this man, Jesus, dwells the fullness of the God-head for the purpose of accomplishing redemption. He is full of the Holy Spirit, and this is manifested in His teaching. Through this teaching joy and satisfaction come to men." Someone has well said, "Every miracle of Jesus was a parable," so this miracle is a parable teaching us of Jesus' deity and grace (II Cor. 4:7; II Tim. 2:21; Acts 4:10-11; John 7:37-38; Matt. 26:27-29; Rev. 13:18; Heb. 10:8-10).

### II. THE TEMPLE CLEANSED (John 2:12-17).

1. In the cleansing of the temple Jesus demonstrated His deity. The temple was the house of God. It had been built for the purpose of worship. God Himself had laid down the laws regulating the temple worship, and He alone had the authority in such matters. When Jesus drove from the temple those who were buying and selling, therein He was assuming authority which belonged to God alone. In this He was establishing His claim to deity. The Jews surely recognized the power of this testimony for they asked for a sign whereby He should accredit Himself. This showed that they realized that He was claiming divine authority in His action. The same testimony is seen in His claim to sonship in the words, "Make not my Father's house an house of merchandise." Here is the Son acting in the authority of the Father. Jesus' action and words thus combine to testify that He is God.

2. Jesus' attitude toward the temple merchants should teach us that God is displeased with anything which commercializes things set aside for His worship. The scriptures teach that God's people should worship Him with their gifts. Giving of our means is one of the most acceptable forms of worship. This being true it follows that bazars, oyster suppers, bake sales, theatricals, and all such commercial means of raising money to support the church surely must be displeasing to Him. God's house should be supported by the loving gifts of God's people, and not by the nickels and dimes wrung from the hands of the unwilling or unwary pur-

chasers of wares peddled at church fairs and entertainments. So also the many pleas for charity in the name of the church or "religion" must be offensive to God. Such expedients as these rob Him of the heart worship He yearns for, and robs His people of the joy and privilege of worshipping Him through giving of their means as the scriptures teach they should (Exod. 35:21; Exod. 35:29; Exod. 36:13-5; II Cor. 9:7; II Cor. 8:9).

### III. THE RESURRECTION PREDICTED (John 2:18-22).

1. In answer to the Jews' request for a "sign" Jesus prophesied His resurrection,

thus manifesting His deity. Verses 21-22 definitely apply His reference to raising the temple to His resurrection. Such is the inspired interpretation of His words. And in this prophecy Jesus gave evidence of foreknowledge which belongs to God alone. Men may consider circumstances and the apparent trend of events, and then guess at what may happen in the future, but such guessers are necessarily limited to a very brief space of time and are very uncertain. God alone can look with assurance into the future and tell with certain knowledge what must come to pass. Jesus did this, therefore He was God. Then, too, His power over life and death shown in His statement, "In three days I will raise it up," is the power of God. Only He could face the prospect of a violent death, and announce with positive assurance "I will raise it (the body you have sinned)." In His knowledge of the future and in His consciousness of an unlimited power over life and death Jesus proves that He is God.

2. The disciples' experience in connection with this prophecy shows the passibility of the believer being delivered from worry. The disciples did not understand Jesus' prophecy, nor did they understand the things which befell later. It was not until after He had risen from the dead that they remembered, and understood, and believed what He had said on this day. How different might have been the experience of those dark days between the crucifixion and the resurrection had they understood and believed. Instead of despair, radiant hope and joy might have been theirs in the expectation of the resurrection. So God's Word says "We know that all things work together for good to them that love God." How useless it is for His children to worry and fret when things seem to go wrong. We may, believing His Word, look by faith through the darkness of the hour of testing and see the radiance of the hour of blessing which must follow. We may look up and thank God for the testing, rejoicing in full confidence that His will finally manifest the blessing for which He permitted the testing to come (Phil. 4:6-7; Rom. 8:28).

### IV. THE HUMAN HEART DISCERNED AND DISTRUSTED (John 2:23-25).

1. Because Jesus is God He could read the thoughts of men's hearts. "He knew all men," and He "knew what was in man." The Word tells us that "All things are naked and opened unto the eyes of Him with whom we have to do," and He says "I the Lord search the heart." He has pained to us what He sees there, for He says, "The heart is deceitful above all things and desperately wicked." Because He discerned the wickedness of the human heart Jesus was not willing to trust Himself to men (Heb. 4:13; Jer. 17:9-10).

2. The heart being so wicked and deceitful, it is folly for men to place their dependence in it. If Jesus, the Son of God thought the human heart so undependable and wicked that He was unwilling to trust Himself to it, how much more we should distrust it. The word "trust" in this chapter is a significant word in this connection. It is from a word which literally means to "believe." This shows us at once the fallacy of worldly philosophy which exhorts us to "have faith in ourselves." Never! Only One is worthy of faith, and that One is Jesus. God constantly seeks to lead us to trust in Him, because He alone is worthy. We may believe in ourselves implicitly but such faith never can bring salvation to the soul, either from the penalty or power of sin. Jesus only can do this, and oh, how we need to believe in Him! Trust Him, men! Trust Him for salvation from the penalty and for deliverance from the power of sin! (Acts 4:12; John 3:18; Ps. 118:8-9; I John 5:45.)

## THE LESSON ILLUSTRATED

I remember on my return to France, after a long voyage to India, as soon as the sailors had discerned the shores of their country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wistfully, others dressed themselves in their best clothes; some talked, others wept. As we approached, their joy became greater; and still more intense was it when we came into port and saw on the quay their parents and children; so that we had to get, according to the custom of the port, another set of sailors to bring us into the harbor. Thus would it be with God's children, if they saw the full and unclouded glory of Christ before they reach the eternal heaven.—Cyclopaedia of Illustrations.

## THE MORAL INQUIRER

JANUARY 19, 1947

(John 3:1-36)

The third chapter of John contains two distinct messages, and each of these is a clear-cut testimony to the deity of Jesus. The first message is Jesus' testimony to a sinner, and the second message is John's testimony concerning Jesus. In the first message we find vital teaching for lost men, and in the second message we find a God-given goal for the believer.

### I. JESUS' TESTIMONY TO THE SINNER (John 3:1-22).

Nicodemus was a very religious man. He was a Pharisee and was ruler of the Jews—member of the Sanhedrin. He doubtless boasted in his lineal descent from Abraham, and in his strict observance of Jewish ordinances. But he was unsaved. When Jesus deals with a soul He uses more wisdom than His servants many times display, for He goes right to the heart of that soul's need. Nicodemus perhaps thought that he would flatter Jesus by telling Him that he knew that He was a teacher sent from God. Jesus paid no attention to this statement but immediately put his finger on the need of Nicodemus' soul, and held before him God's wondrous grace in providing for that need. He taught him at least three essential truths concerning his greatest need, the birth "from above." (Note: The word translated "again" is vs. 3, 7, means literally "from above").

1. Jesus taught the necessity of the new birth. The Pharisees were doubtless the most moral people living. Their punctiliousness in observing the traditions was notorious, and Jesus many times referred to it in scathing terms. He called them whited sepulchres, indicating the outward morality, accompanied by inward unbelief, which characterize these people. Nicodemus was a Pharisee, and boasted with the others in his morality. He, with them, shared the erroneous belief that all God required was a strict observance of the law, and like them strove to observe its letter, but disregarded its spirit. Jesus points to him and dashes to ruins the foundation on which he had been building. He says, "Ye must be born again!" "Except a man be born again he cannot see the kingdom of God!" What a rebuke to the proud Pharisee, but He is speaking to men today in the same words. Probably no living man could exceed the morality of the Pharisees, but if he could, God's ultimatum is still the same, "Ye must be born again." Man's morality, his efforts to live a godly life, his philanthropy, and even his righteousness are all worthless in God's sight. Men are naturally children of wrath, children of the devil, and in order to be saved they must be born again (Isa. 64:6; Matt. 5:20; Rom. 3:22; John 8:44; Eph. 3:3; Eph. 2:8-9; Tit. 3:5).

2. Jesus taught the mystery of the new birth. He did not try to explain it. He did not try to answer Nicodemus' question, "How?" He frankly stated that men could not comprehend the new birth, any more than they could understand some of the most common phenomena of nature. For Jesus knew that spiritual things are beyond the knowledge of natural men. "Ye do not ask men to understand but to believe. And how happy it is for us

GRACE AND TRUTH



that this is so. If it were necessary for us to understand in order to be saved, we must be lost. Men of God, after years of study and service, confess that the operation of God's Spirit is just as mysterious and just as marvelous to them as when they first believed. We may learn much about what the Spirit does, but cannot understand, even if God should attempt to explain it to us, how He does these things. God knows our limitations, and so He has not attempted to explain the infinite. He asks us to believe and be born again, but has left the "how" of the new birth a mystery (I Cor. 2:14; I Cor. 13:9-12).

3. Jesus taught the ground and means of the new birth. Though He assured Nicodemus that it was possible for him to understand how God's Spirit operated to give the soul life from above, at the same time he told him how he might receive this marvelous gift and be born again. He first pointed back to an Old Testament type, the serpent on the pole, God's means of escape from judgment. He interpreted this type, telling Nicodemus that His coming death on the cross was the fulfillment of it. He then told the gospel story in the simple words of John 3:16, saying in effect, "Nicodemus, God gave Me to die for your sins on the cross. If you will believe in Me, He will give you eternal life—He will give you the new birth." God can give man eternal life because Jesus died for all their sins on the cross. He has paid the price and God's justice is satisfied. Now He offers the new birth. His own eternal life, as a free gift to all who will believe. The ground of the new birth is Jesus' death on behalf of the sinner, and the means of the new birth is the faith of the soul in Him as Saviour (Rom. 6:23; John 10:28-29; Num. 21:6-9; I Pet. 2:24; I Pet. 3:18; Gal. 3:26).

4. In this teaching Jesus demonstrated His deity. He manifested authority in spiritual matters, and knowledge of the secret activities of the Spirit which could belong to no mere man. These things belong to God alone. Because Jesus had such authority, and because He had such knowledge we must believe that He is God.

## II. JOHN'S TESTIMONY TO JESUS (John 3:22-26).

John's testimony was a testimony to the preeminence of the Lord Jesus Christ. He should be preeminent in the life and message of the believer as He is preeminent in the salvation of men.

1. Jesus' preeminence should be the goal of His servants. John had foremost in his ministry the desire that Jesus might be exalted. When the Pharisees asked him to talk about himself he talked, instead, of Jesus (John 1:19-27). When his disciples came, jealous because of Jesus' power, he pointed them to Him and said, "He must increase and I must decrease" (vs. 30). Truly this is a worthy goal for God's servants. Too many times we are tempted to magnify self. The old nature makes us itch for popularity, or for some kind of recognition for ourselves. But the men God has most used have always been men who desired above all else that Jesus might be magnified. How many sermons would be discarded if all had this as their goal. How many ambitions would be sacrificed, how many pleasures would be surrendered if God's children would take this attitude. And how much happier those lives would be where Jesus was thus enthroned. How much more power God's servants would have if they would thus surrender to His will and seek His preeminence. May God help us all to say from the heart, "He must increase but I must decrease" (Phil. 2:5-11; Col. 1:17-18; Rom. 12:1-2; I Cor. 10:31).

2. Jesus is preeminent in the salvation of the believer. This is why He was preeminent in John's message. This is why He should be preeminent in our messages. None other than Jesus can save. "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (vs. 36). Here we find John giving the same testimony which Jesus gave to Nicodemus (vs. 18). The thing which determines the salvation of the soul is not morality. It is not church membership. It is not education. It is not good works of any kind. Salvation lies only in Jesus' shed blood. The one who believes in Him is saved. The one who believes not is condemned already. Oh! How sorely we need to keep this truth constantly before us! Even those who know it are tempted many times to lean upon human argument, or some other weak substitute for the gospel of Jesus Christ. Preaching should ever set forth His person and work. Our conversation should always be about Him. Only

as we magnify Jesus and give Him the preeminence in our message can we expect to see souls saved, for He alone can save (I Cor. 1:17-18; Rom. 1:16-17; Acts 4:12; Tit. 3:5).

3. The need of giving Him preeminence in life and message proves the deity of Jesus. Because He is God, He can give us a power in Christian service and in personal life such as is beyond our brightest dreams. Because He is God, He can give power to our message which will work the greatest of all miracles, the salvation of the souls of men. The utter helplessness of the servant of the messenger who fails to magnify Him, contrasted with the power of the one who does give Him the preeminence proves that He is God. Let us then learn the lesson and magnify Him (John 12:32; Rom. 1:16-17; John 15:5; Ps. 127:1; Zech. 4:6).

### THE LESSON ILLUSTRATED

Once there was a poor woman who greatly desired a bunch of grapes from the king's conservatory for her sick child. She took half a crown, and went to the king's gardener and tried to purchase the grapes, but was rudely repulsed. A second effort with more money met like results. It happened that the king's daughter heard the angry words of the gardener, and the crying of the woman, and inquired into the matter. When the poor woman told her story, the princess said, "My dear woman, you are mistaken. My father is not a merchant, but a king; his business is not to sell, but to give." Whereupon she plucked the bunch from the vine, and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labor of many days and nights had proved unable to procure for her.—Cyclopaedia of Illustrations

## THE WOMAN AT THE WELL

JANUARY 23, 1947

(John 4:1-24)

The deity of Jesus Christ is clearly taught in the fourth chapter of John, as it is in the preceding chapters. His offer to the Samaritan woman of the water of life. His reading her heart and life, the authority manifested in His conversation with the disciples when He spoke of sending them forth to reap. His power over life and death manifested in the restoration of the nobleman's son to health—all speak of His deity. Only God can give men the water of life. Only God can read the thoughts and secrets of the heart and life. He alone has authority over the ministry of His servants. And none other can give new life to a dying man by the simple statement that he lives. How simple the stories of the book of John are!

There is no attempt to impress the reader with the spectacular, but instead the facts are simply and calmly narrated, exactly as they occurred. And in all of them the figure of Jesus moves with quiet dignity, at every step and in every word and deed impressing the reader with the power of His person, and the realization that here can be none other than God manifest in the flesh.

In addition to the clear evidence furnished of Jesus' deity, this chapter also teaches some rich truths concerning God's dealing with sinners, with His servants, and with suppliants at the throne of grace. For convenience let us consider these truths in four divisions.

### I. THE SAVIOUR SEEKING AND SAVED (John 4:1-30).

"The Son of Man is come to seek and to save that which was lost" (Luke 19:10).

1. The Saviour was seeking the sinner. We are not to dwell why Jesus "must needs" go through Samaria, but familiarity with God's grace in dealing with souls leads one to believe that this necessity arose from His consciousness that there were willing souls in Samaria. He doubtless knew that there were some there who were hungry for the truth, and that some were ready to believe if they might hear the gospel. Such willingness, wherever it is found, rejoices His heart and causes Him to set His power in action in order that the willing one may hear and be saved. Cornelius was such an one. The Eunuch was such an one. And in both these cases God worked specially to meet their need.

He has promised, and will perform His promise, "If any man will (is willing to) do His will, He shall know the doctrine." God's constant attitude, as manifested in Jesus, is that of seeking men in order that He may save them. Jesus came into Samaria seeking the willing souls, and when He found them He saved them. Many there believed in Him (John 7:17; Acts 8:26-39; Acts 10:1-48; I Pet. 3:9).

2. When Jesus met the Samaritan woman He immediately gave her the message of life, which led to her salvation. He wasted no time but went right to the heart of her need. From the water of the well He pointed her to the water of life. From the prophecy of Christ He pointed her to Himself. He had met one of the needy souls to whose need he had come to minister. And now gently He dealt with her. How kindly His treatment of this poor woman. How tenderly He pointed out to her the sin which revealed her need. How compassionately He pointed her to the salvation which He had come to provide. Jesus came to seek and to save this lost soul, and He is just as eager to save men today. He is dealing with them earnestly and tenderly to trust Him and be saved (John 3:16; I Tim. 1:15; Rev. 22:17; Isa. 1:16).

### II. THE SINNER SAVED AND SERVING (John 4:24-30, 39-42)

"We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

1. The Samaritan woman believed and was saved. She ran into the city and called the men, saying, "Come, see a man, which told me all things that ever I did. Is not this the Christ?" This simple word of faith was all the Lord needed. It is all He ever needs. He has said, "He that believeth . . . hath everlasting life." The simple faith of this woman fulfilled God's requirements for salvation. There is no question but that she thus drank of the living water for which her soul thirsted. Some day when we get to be with Jesus we shall see this woman and be permitted to talk with her. God never refuses to save any soul which comes to Him in simple faith. "He that believeth on the Son of God is not condemned" (John 6:37; John 5:24; John 3:18; John 3:16).

2. When the Samaritan woman believed, she immediately ran to tell others about her Saviour. What a lesson for us! Here is the scriptural order. First one should believe and be saved. Then immediately he should seek to lead others to know the Saviour. Good works can never save us, but God saves us that we may render service unto Him. Andrew and Philip are good examples of this, as we have already seen. Their first act after finding Jesus was to tell others about Him. Are we tempted to scorn the poor, sinful woman of Samaria? Shame! She sets before us an example which should humble us, and which should stir us to do as she did. Sinful as she was, the moment she was saved she ran to tell others, and the record is that many of that city believed on Him for the saving of the woman. May we not say that this poor woman has exceeded in the Master's service? When we stand before the judgment seat of Christ to receive the rewards of our labours will we find that, though we are saved, yet we have no reward, while this woman and others like her receive rich rewards for the heart-service they have rendered to Him who saved them? God exhorts us to look to ourselves that we receive a full reward (Eph. 2:8-10; Matt. 4:19; II John 8; Rom. 12:1-2).

### III. THE SERVANTS SOWING AND REAPING (John 4:31-38)

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

1. Jesus used the case of the woman to teach the disciples that sowing must precede reaping. Is it not probable that they had come up in time to hear the last few words of the conversation? This woman had already heard some truth, for she knew that Messiah was coming. The seed had been sown in her heart, and when Jesus announced to her that He was the promised Messiah, she believed it. Jesus reaped the harvest from the seed sown before His coming. May we learn this truth, and be not weary in sowing the seed. We may not see the harvest, but we can trust God for that. Our responsibility is to sow, and then if God permits us to reap as well we may rejoice in that, but we can trust Him even though we may not see the fruit of our labours. Let us then be diligent in the sowing (Ps. 126:5; Isa. 55:11).



2. Jesus needs reapers today as He did then. The fields are always ready for harvest, and while we are sowing the seed, yet we should be constantly on the look-out for those who are ripe in their willingness as were these Samaritans, that we may gather them unto a definite decision to accept the Saviour. Oh! Let us be faithful in His harvest! From every land voices are calling us to carry them the gospel. God's voice is calling to us saying, "Whom shall I send and who will go for us?" Let us answer gladly, "Here am I Lord, send me" (Isa. 6:8; Rom. 6:13; Rom. 12:1-2; Rom. 10:14-17).

#### IV. THE SUPPLIANT SATISFIED AND BELIEVING (John 4:46-54)

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

1. The nobleman received the thing he asked the Lord for. He was satisfied, nothing is more sure than that God answers prayer. The pity is that we do not pray more. This particular miracle was a kingdom testimony, and in this age when that testimony is not being given we may find that it is not God's will that the sick be healed. But as certain as God was willing to answer prayer for the nobleman, so certain it is that He is eager to answer our prayers. Let us pray. Let us pray in faith. Let us trust Him for the answer, for He is a prayer-hearing and prayer-answering God. Many tales might be told of prayer answered for others, but God wants every one to put Him to the test, and find the joy of answered prayer in his own life (I John 5:14-15; Jer. 33:3; Matt. 21:22).

2. Through the answer to prayer the nobleman's faith was strengthened, others were led to believe and God was glorified. So, if we pray, and thus give Him the opportunity to answer, God hears our prayers, and works through His answers to strengthen our own faith, to inspire others to believe, and to glorify Himself. Then let us pray! Let us pray earnestly, constantly, trustfully (Jas. 1:5; I Ki. 18:36-40).

#### THE LESSON ILLUSTRATED

Grace does not stand upon a distant mountaintop and call on the sinner to climb up the steep heights that he may obtain its treasures: it comes down into the valley in quest of him; nay, it stretches down its hand into the very lowest depths of the horrible pit to pluck him thence out of the miry clay. It does not offer to pay the ninety and nine talents if he will pay the remaining one: it provided payment for the whole, whatever the sum may be. It does not offer to complete the work if he will only begin it by doing what he can: it takes the whole work in hand from first to last, presupposing his total helplessness. It does not bargain with the sinner, that if he will throw off a few sins, and put forth some efforts after better things, it will step in and relieve him of the rest by forgiving and cleansing him; it comes up to him at once, with nothing short of complete forgiveness as the starting point of all his efforts to be holy. It does not say, "Go, and sin no more, and I will not condemn thee;" it says at once, "Neither do I condemn thee; go, and sin no more."—Cyclopaedia of Illustrations



## "Lift up your heads"

Again, the Eastern Sky is blackened—and another war looms on the horizon.

### Christian—Let Your Light Shine.

Now is the time to give the Gospel—the only means of Salvation and consolation.

Death again will claim its heavy toll—perhaps as never before. Let us help rescue the perishing.

The Macedonian Call from Poland to meet the spiritual and temporal needs of our surviving orphans and other victims of Nazism is very urgent.

Europe is threatened with another catastrophic winter—one that may prove worse than the last and more costly in human lives. The Director of BETHEL Mission, Rev. Leon Rosenberg, has gone to Europe again.

The Lord opened seven other countries, besides Poland, to him where he will administer spiritual and material help. The prayers and cooperation of God's people are coveted.

Headquarters of

## Bethel Mission of Eastern Europe, Inc.

252 N. Dillon St.

Los Angeles 26, Calif.

### MISSIONARIES SAILING FOR EUROPE: FRANCE, HOLLAND AND CZECHOSLOVAKIA

As this message reaches you, four American missionaries of the EUROPEAN CHRISTIAN MISSION will be crossing the Atlantic bound for France, Holland, and Czechoslovakia.

Over 400,000,000 souls in Europe are without the gospel of Christ. The need is tremendous for millions of Scriptures, centers for the distribution of Christian literature, gospel halls, Bible schools for the training of national workers, and deeply spiritual foreign workers.

Europe's 400,000,000 unevangelized need your love and your help now. The EUROPEAN CHRISTIAN MISSION, which has been preaching the gospel on the Continent for over forty years, is a channel through which you may minister the gospel to them by your prayers and gifts.

## EUROPEAN CHRISTIAN MISSION

United States  
1101 East 35th St.  
Brooklyn 10, N. Y.

Canada  
32 Roxborough St. E.  
Toronto 5, Ontario.

Great Britain  
25 Br'ah Hill, Upper Norwood  
London, S. E. 13, England

### M. DWIGHT JACKSON

731 Delaware Street  
Denver, Colorado.

Ordained Baptist Minister

Has been in Evangelistic work in the Rocky Mountain area and down South. Has held pastorates in Colorado and Georgia.

OPEN FOR DATES





## STUDIES IN GALATINS

(Continued from page 371)

In verse nine this same principle is applied to our service for Christ: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Did you get that, O Christian friend? Would you receive an abundant reward when you stand before the judgment seat of Christ? Then be earnestly, busily, sacrificially serving Him now, for in such service is sown the seed which shall be reaped in our Saviour's accolade:

Well done, good and faithful servant: thou hast been faithful in a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord (Matt. 25: 23).

The fourth lesson is a vital one, indeed—it is a lesson concerning the occupation of our hearts and minds. This is the central subject of verses 12 through 16:

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

And as many as walk according to this rule, peace be on them, and upon the Israel of God.

The key verse here is verse 14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ . . . ." In this verse it is suggested that there is a significant contrast between the occupation of the Apostle Paul, and the occupation of the false teachers who have been opposing him. They are occupied with the opinions and the persons of men. They are occupied with their own reputations. Paul, like a true servant of his Lord, is occupied with the cross of Christ, and with the Christ of the cross.

As we bring this study to a close, and with it the series of studies in the Epistle to the Galatians, we can think of no more fitting way to close than to commend to you the occupation of the Apostle Paul. May we, dear friends, each and every one, learn truly to say with him,

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

With him may we learn to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith" (Heb. 12:1-2).

Such occupation is replete with blessing for the soul who practices it, for the promise of God's Word is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26: 3).

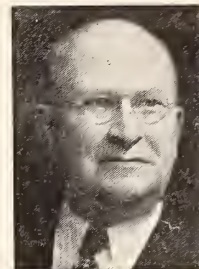
# BOOKS

## for Christmas

Order Now, Prompt Service and Satisfaction Assured

Christians all over the nation find our selection complete, our service friendly and understanding, our shipments speedy. Send your orders with confidence that they will be carefully handled, and help given as needed in the spirit of Christmas.

Chariteer, ..... by Gertrude Eberle  
Christian fiction - A story of Old Egypt in the days of Joseph ..... \$2.50  
Tabernacle Alphabet ..... by Charles E. Pont  
Introduction by Dr. H. A. Ironside. Fascinating explanation of Tabernacle symbolism arranged alphabetically by topics ..... \$2.00  
Strong's Exhaustive Concordance ..... \$7.50  
Young's Analytical Concordance ..... \$7.50  
H. A. Ironside, Ordained of the Lord by E. Schuyler English.  
Official life story of the internationally famous pastor, author, preacher ..... \$2.50



Dr. Ironside

## Gifts For All The Family

Christian greeting cards  
Bible verse book marks  
Plaques and mottoes  
Daily Scripture readings  
Children's books  
Christian Fiction  
Bible Study Books  
Sallman's Head of Christ, etc.  
Bibles and Testaments  
Miniature gold plate crosses  
Christian key chains  
Scripture text knives  
Popular song books  
Missionary books  
Bible commentaries  
Church and Sunday School supplies.

## POPULAR SPECIAL OFFER

Writings of H. A. Ironside  
(Extended through holiday season despite considerable increase in price of several of the books).

43 Cloth bound Volumes plus the biography "H. A. Ironside, Ordained of the Lord" by Dr. E. Schuyler English—in all 44 items a veritable library AND A BARGAIN!

## ALL FOR ONLY \$50.00

Selling price of individual books up to \$4.00 each. Combination price gives you more than 20% saving. Note: These books may be bought separately - write for list.

FREE on request - 1946 catalog of "Best in Christian Literature." Write today! Mail your order now!

## WESTERN BOOK AND TRACT CO., Inc.

Dept. GT., 1719 Franklin Street

Oakland 12, California

## FORTY - SIX YEARS AGO

Dr. C. I. Scofield, during his Dallas pastorate, founded on "Faith" principles a mission which has today nearly 100 missionaries and 400 native workers from Guatemala to Panama. More Gospel heralds needed to enter open doors in Spanish and in Indian languages. Will you pray?

For Free Literature and Information Write  
THE CENTRAL AMERICAN MISSION

Dept. GT, 3611 Congress Ave.

Dallas 4, Texas



Training True To The Bible

Students From Coast To Coast

## AMERICAN SEMINARY OF THE BIBLE

Thorough three-year course (including summer semester) in Bible, theology, and prayer for pastors, evangelists, Bible teachers, missionaries, and other Christian workers. Tuition is free; room and board are provided for practical assignments in the various departments of the Seminary. Write for catalogue to Registrar, 1101 East 35th Street, Brooklyn 10, New York.

## VISUALIZE OR FOSSILIZE WANTED

5,000 LIVE WIRE ENERGETIC CHRISTIANS TO EVANGELIZE AND VISUALIZE THE GOSPEL

FOR INFORMATION WRITE:

ROBERT CRICHTON

223 North Ave., N.E. Atlanta, Ga.

NAME .....

STREET ..... CITY ..... STATE .....



# Back Page Comment

## COMMUNISM CONVERTS A BAPTIST

The president of the Southern Baptist Convention, the Rev. Louie D. Newton, went to Russia last summer. He took with him a copy of the New Testament and two pipes as a special gift to Joseph Stalin (we cannot see the connection between the New Testament and the pipes). According to the report in "Time," issue of August 26th, Mr. Newton was given a whirlwind trip about the Soviet Union, seeing all the show-places, and he came back a booster for communism. Surprising is his report that religiously, the future in Russia is bright, and that the church is being invited to come in the front door.

We wish we could believe that. "Time," in summing up Dr. Newton's appraisal of communism, says that there must be a certain amount of holy innocence on the Doctor's part, and adds that "It was just possible that in adding to their list of religious well-wishers, the hardheaded commissars were inviting the innocence of doves to triumph over the wisdom of serpents." Thus, a secular news weekly expresses its skepticism about the rosy outlook of the deluded preacher.

There are several things that Dr. Newton should have reported. Of course, we would like to know if Stalin is reading his Bible. Then, we have been shocked to hear of the plunder, murder, and total disregard of womanhood in countries occupied by Russia since the war. The Baltic countries today lie bleeding and helpless.

According to a published report of the Lithuanian-American Council, a list of the categories of persons liquidated by communism includes as distinct enemies all former members of political parties except the Communists—all policemen, all army officers, all citizens of foreign countries, all persons having personal contacts and maintaining correspondence abroad with foreign legations and consulates, all Red Cross workers, all Protestant ministers, all Catholic and Orthodox priests, and active members of religious groups and congregations. (Emphasis ours). Also included in the ban are all former noblemen, estate owners, merchants, bankers, shop owners, and owners of hotels and restaurants. These were to be rendered harmless by whatever

means necessary. Not even the Chinese, behind their famous wall, were more completely cut off from the rest of the world, than are the peoples living under Soviet control in Europe.

However, news leaks out in one way or another. In Yugoslavia, according to the "Los Angeles Examiner," "Regular courts have been abolished and replaced by military tribunals which do not observe even the semblance of legality—on the least pretext and often without any, the homes of private citizens are ransacked and looted, and the occupants murdered or carried off for deportation to Russia. In this fashion hundreds of thousands of men and women have been slain, or have disappeared without leaving a trace."

Mr. Newton has said nothing of these things. He has not told us of the presence in Russia of many people from liquidated countries. Mr. Newton has told only that which he was allowed to see.

Furthermore, as to religious freedom, the "Christian Beacon" reports that the church in Russia has to pay eight times more for electricity than domestic consumers and nearly forty times more than state shops. Does that sound like freedom for the church? Mr. Newton has not mentioned this fact. Says the Beacon: "Soviet commissars are sycophantic Russian Orthodox clergy can swear till they are black in the face to the absence of church persecution, but so long as churches are compelled to pay eight times the domestic rate for electricity, their assertions will not sound convincing."

The unfortunate feature is that many Americans have been, and continue to be, deceived. It will be interesting to observe what effect the conversion of Dr. Newton to communism will have on the great Southern Baptist denomination.

## THE RAPTURE QUESTION


Since the publication of our article, "Straight Thinking on the Rapture Question," we have received numerous communications from mid-tribulation and post-tribulation rapturists, which convince us that many who call themselves pre-millennialists seem bent upon setting up an entirely new system of teaching than that believed and received in the church for centuries.

That there will be gatherings at

the close of the great tribulation, we will freely admit. We have before stated that Matthew 24:40-41 in no wise refers to the rapture of the church. By the law of the context we see that it refers to the judgment at the close of the tribulation. Those "taken" are compared to those taken away by the flood (vss. 38-39). They will be taken away to judgment. The argument hinges on the words "as" and "so." The gathering of the elect is also mentioned in the same passage: "And he shall send his angels with the sound of a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). Verses 29 and 30 should also be read with it. One post-tribulation rapturist quotes this passage in support of his view. It will be noticed that while the elect are gathered immediately after the tribulation, it does not say that they are "caught up." If they are raptured, where is it stated? The post-tribulation rapture teaching is based only on inference and it is arbitrary inference. The post-tribulation rapturists have to infer that the elect who are gathered are also caught up, but the passage does not say that. It would be well to determine who these "elect" are, but the post-tribulation rapturists carefully avoid that. The mid- and post-tribulation rapture theorists fail to distinguish between the Jew, the Gentile, and the Church of God. This distinction is vital to the understanding of God's Word. The confused teaching of the mid- and post-tribulation rapturists is the result of the failure to recognize the vital distinctions which the Word of God makes.







# Delight your friends with these. BOOKS for CHRISTMAS

Books by Evangelist John R. Rice, D.D., Litt.D., are proving the most popular and useful Christian books now being published! His books and pamphlets published have reached the astounding number of 4,750,000 copies! Over 3,000 people have written to say they found Christ through his literature. Thousands of others write to tell of problems solved, broken homes re-united, prayers answered, lives changed through these Spirit-annointed books. And, happily, since the author refuses all royalties, we are able to give more and larger pages for the money than competing publishers, yet we bind in high grade cloth with beautiful jackets. The most popular of all sound Christian books given this Christmas will be those offered here.

These books are unique in the believing simplicity of their Bible exposition, in their fervor, their readability and interest and their gripping, Scriptural effectiveness.

## Select Your Gift from Books that Charm Millions

### THE HOME: Courtship, Marriage and Children

A Bible manual of 22 chapters, 381 large pages. Includes detailed, wise, Scriptural instruction on such matters as principles of a successful marriage, normal sex life in marriage, birth control, discipline of children, family worship, winning children to Christ, divorce, etc. SUNDAY SCHOOL TIMES says: "... One of the best and most complete discussions of these topics from the Bible viewpoint that has been written — certainly in recent years." Includes marriage certificate, family record. Ideal gift. Price only .....



\$2.50

### HOW TO HAVE A REVIVAL

By Evangelists Rice, Appelman, Bob Jones, Hankins, Hendley, and Wells, 399 pages, 25 great chapters. The most used soul winners in America tell how to have revivals in one church or city-wide campaign. Heart stirring, convicting. Dr. Whitesell of Northern Baptist Seminary says: "A revival on paper." A famous fundamentalist leader says: "These addresses rank with the Lectures on Revival by Charles G. Finney published years ago ..." Ideal gift for ministers and Christian workers. 399 pages, two inches thick. Price .....



\$3.00

### PRAYER—Asking and Receiving

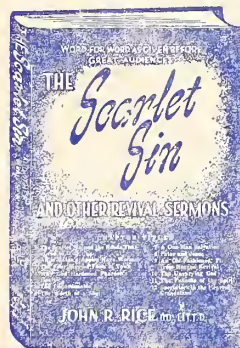
Introduction by Oswald J. Smith, 80,000 printed! Ideal gift for anybody. Simple Bible teaching on prayer illustrated by many, many personal experiences. Increases faith, removes hindrances, inspires the heart. Highest commendations by Moody Monthly, Dr. H. A. Ironside, Dr. Hyman J. Appelman, Dr. Robert G. Lee, Christian Herald, etc. 328 large pages, 21 chapters. Beautifully bound and jacketed..



Low price only ..... \$2.00

### THE SCARLET SIN and Other Revival Sermons

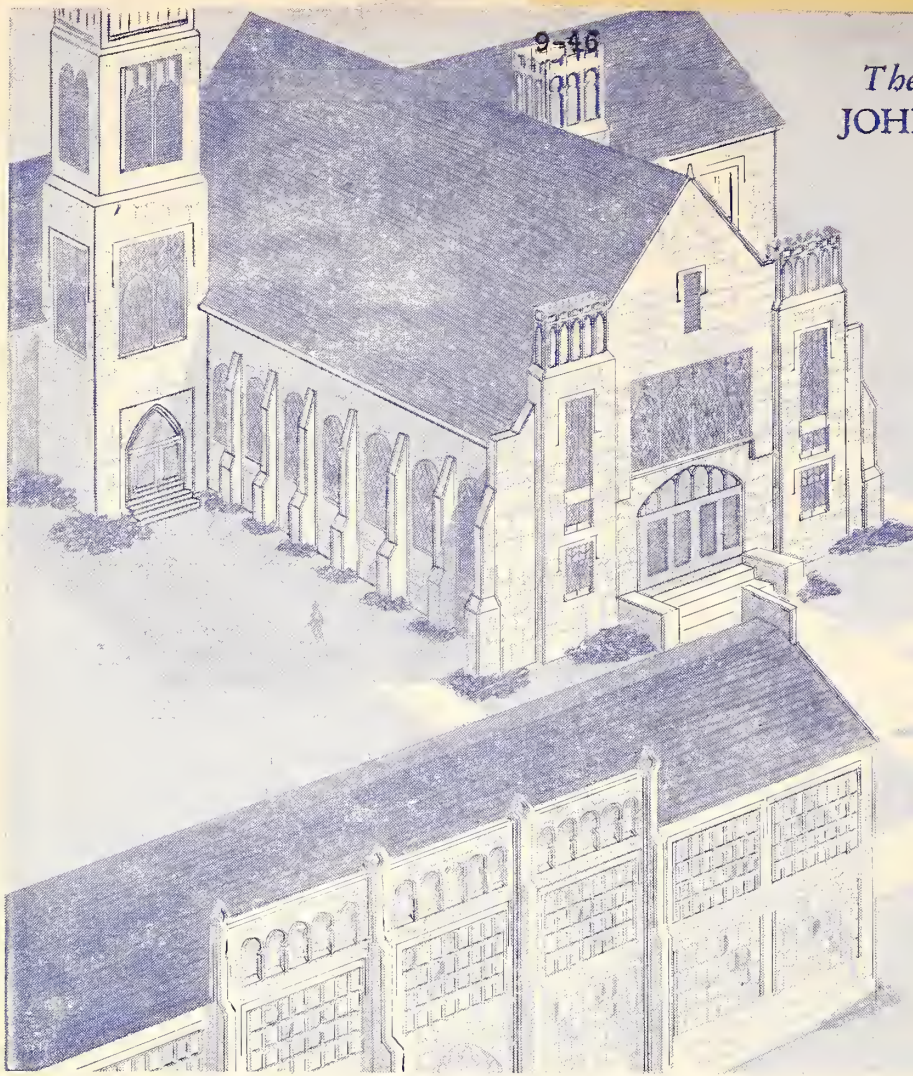
Especially beautiful. Twelve of Dr. Rice's strongest messages taken down word for word as preached in great campaigns. Some messages to Christians, some to the unsaved. All pungent, fiery, ranging from the sensational attack on sin to practical Bible preaching and the tender, impassioned appeal to sinners. Includes "All Satan's Apples Have Worms," "The Four Biggest Fools," "Why God Hardened Pharaoh's Heart," "The Unpardonable Sin," etc. 254 pages. Cloth .....



\$2.00

Order from your **BOOK STORE** or **DEPT. GT-12**  
**SWORD OF THE LORD PUBLISHERS**  
214 West Wesley Street, Wheaton, Illinois





*The* MEMORIAL GROUP of  
JOHN BROWN UNIVERSITY

*Announcing...*

JOHN BROWN UNIVERSITY'S  
ONE HALF MILLION DOLLAR Building Program

**A**CTUAL CONSTRUCTION has started on the first unit of the John Brown University Memorial Group of buildings. This is the Cathedral of the Ozarks, which will serve as University chapel with radio studios and music department as an important subdivision. The second of this group of buildings is the University library, which will be an adequate, fire-proof building as required for accredited Universities. The third building is the administration building, which again is a necessity as a fire-proof building for permanent records and which will provide particularly needed office space. These three buildings will be constructed of native stone and will be known as the Memorial Group of John Brown University.

The completion of this group of buildings will make possible the acceptance of a number of additional stu-

dents at John Brown University. One building now housing the chapel, library and music department will be made available as a dormitory. *This is a work of faith and depends on gifts from Christian friends who feel led to help in the ministry of Christian education.*

Your gift is important and is needed in the program of John Brown University as America's First Christian University of Vocational Specialization. John Brown University is dedicated to training of America's finest youth in the three-fold plan of education.

ADDRESS DR. JOHN E. BROWN, PRESIDENT  
**JOHN BROWN**  
**UNIVERSITY**  
SILOAM SPRINGS, ARKANSAS















Colorado State  
180 South  
Denver, Colo.  
ROCKMONT COLLEGE LIBRARY  
80226  
Library



RYDMONT COLLEGE LIBRARY

| DATE DUE |  |  |
|----------|--|--|
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |
|          |  |  |

VOL. 24  
JANUARY  
1946

Colorado Christian College  
180 South Garrison  
Denver, CO 80226

V 24 15392



